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FORNANDER COLLECTION

OF

HAWAIIAN ANTIQUITIES AND FOLK-LORE

THE HAWAIIANS' ACCOUNT OF THE FORMATION OF THEIR ISLANDS AND ORIGIN OF THEIR RACE, WITH THE TRADITIONS OF THEIR MIGRATIONS, ETC., AS GATHERED FROM ORIGINAL SOURCES

BY

ABRAHAM FORNANDER

Author of "An Account of the Polynesian Race"

WITH TRANSLATIONS EDITED AND ILLUSTRATED WITH NOTES BY

THOMAS G. THRUM

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  advised of the approach of the king of Hawaii, 274.
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  aware of Lono's fame at hoopapa, makes ready for a contest, 274.
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  and Maheleana take war club lessons, 412.
  and warriors sail to Kauai for war clubs; armies different, closing in on, 412.
  arrival of, reported to Haloalena and Kamalalawalu, 424.
  arrives at Kahaluu, 428.
  arriving at Laupahoehoe, Haalilo prepares for war, 414.
  asks Kauhi's authority for his mischievous acts, 426.
  assumes a royal right to dedicate Kawaluna temple, 408.
  astrologers fail to find auguries for defeat of, 366.
  at advice of priest, builds houses and cares for bones of Pumaia, 476.
  awakens his companions to meet the advancing armies; refuses to flee, 408-10.
  battle of Kalena, names it the, 414.
  battles and battle grounds of, 406; fights three more battles, conquering Oahu, 414.
  began fighting in childhood; story of, 364.
  bestows great riches and favors on Kapaahulani; orders share sent the brother at Puuloa, 402.
  body of Pumaia thrown into pit of temple of, 472.

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bones of, to be secreted at death by his trusted kahu, are powdered and hidden in one hundred living tombs, 434.
calls and questions the boy, deeming him very brave, 430.
celebrated for strength and bravery, 364.
chant composed to name of, 364-66; supplementary chant for, 394.
charged with having overstepped himself, 408.
chief officer of, remarked, 378.
compared to a god and an early king, 388.
declares the battle prepared by Haloalena off, 426.
dedicates the temple on Kawaluna, assumes a royal right to, 408.
defeated the Kona king at Kawaluna temple, 394.
designated a haole, 394.
destroying his enemies piecemeal, 386.
died at Kailua; lived to an extreme old age, 432.
dissatisfied with king of Kona district while living at Waikiki, is urged to fight, 408.
dried up the sea as he walked, 388.
emerges at end of battles with feather cloaks, 428.
engagements of, on Oahu, 364.
engages and defeats Haalilo at Peahi, 414.
engages in several battles unrecognized by his men, 428; enters into the fight at battle of Kukaniloko; kills the opposing king at Paia and seizes his feather cloak, 430.
enters the temple to pray, 412; espouses the Kekaha cause against the Koolau chiefs, 418.
evinces supernatural powers, 412.
exhausts Pumaia's hog pens for his temple, 470.
famed weapon of, 382.
fastens his own malo on the boy; they return to Kailua; tells the boy to remain while he enters the mua, when he will send for him, 430.
feigns sleep; his father tells him they are surrounded, 410.
final contest of, 406; first battle of, fought on Kawaluna, 408.
finding people of Oahu in peace, makes his third visit to Hilo, 422.
first to visit Tahiti, 28; first use of full name, 432.
followers of, victorious over the Molokai chiefs, 418.
genealogical tree of, 404.
gives Maheleana his war club and bids him wage into the enemy, 412.
Haloalena seeks to enlist the aid of; with Lanai chiefs sail on to Manele and moor the canoe fleet, 424-26.
has rebelled, is the word carried to Lonoikaika, 408.
hearing of war in Hilo, goes to Hawaii, 414; hears of conflict on Molokai, sets sail for that island, 416.
history of, 28, 364.
hostile army awaits landing of, at Kamaile; had ordered his men to meet him at Waianae, 412.
Kailua the favorite residence of, 432.
Kamalalawalu orders soldiers to bring, 424; Kauhi takes it on himself to meet, and sits on lap of, 426.
Kapapaiakea the first man in the chant of, 406.
Kapolei sent to entertain, 418.
Kauhi taken into the service of, and in time made chief warrior, 426.
Kauhiakama blamed is questioned by; denies telling son to sit on lap of, 426.
king of Kauai gives his island to, 400; king of Koolauloa cedes his district to, 402.
king of Oahu, building the temple of Kapua, 470.
Koolauloa chief urged to make war on, 366.
Kunuiakea Kuikealaikauaokalani, first use of full name, 432.
learning at Kamalo the situation, sets forth to encounter and defeats the Koolau chiefs at Kalaupapa, 418.

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learning the chiefs of Oahu had revolted, returns and meets the rebels at Waianae; again victorious; looks over the battle ground, 414.
living at Hilo, hearing of war breaking out, sets sail for Lanai, 422.
maintains his title of king of Oahu; sails again for Hilo, 416.
makes war on Pumaia in several battles, he and his god only escaping, 472.
meets Kamalalawalu, 426; meets Paepae on Maui seeking aid, 416.
men under, 364; met foreigners, 26, 30, 374.
Molokai, the whole of, given up to, 420.
name of, omitted in genealogies, 364.
new division of (Molokai) lands made by; left Paepae and wife in charge and returned to Oahu, 420.
not engaged in battle at Pelekunu, 420.
Oahu genealogy seen in history of, 406; often witnessed his battles secretly, 428.
old age, lived to an extreme, 432.
on return from Kauai, plans to land at Kamaile, 412.
on way to Kailua, finds the boy following; to questions of, boy shows his trophies, 430.
once king of these islands, 364.
orders his companions to stay and fight; feigns sleep; father of, tells him they are surrounded, 410.
passing on, is followed by the boy to Waimea, 428; sees him holding his fan, 430.
possessed of all the islands, 400; the islands united under, 406.
prospective battle against, discussed, 368.
proposes to stand with Maheleana as Kane and Kanaloa and see them flee, 412.
puzzles over unknown thief, 476.
questions Kapaahulani as to lands given him; appoints him chief steward instead, 402.
raised up in his netting as the armies met, 388; refuses to flee, 410.
returns to Oahu, taking Kauhi, 426; returns to Waialua from Waianae, 402.
returns with cloak, thinking the boy unable to follow, 430.
right to dedicate the temple maintained by, 410.
Royal Kolowalu Statute best law in reign of, 432.
royal residence of, 384.
sails for Lanai, touching at Kaupo, then to Wailehua, 424.
saw the pili grass of Kamaile covered with people; suggests the fight take place at Kalena; with two companions he engages and routs the forces of Waianae and Koolauloa; terms it the battle of Kalena, 414.
saw the pili grass of Keanakamano red with men, 410; the different armies closing in on, 412.
seen by a boy at Kualoa who tells his grandmother, 428.
sees a war fleet at Kekaa, 424; sees in Kauhi the makings of a brave soldier, 426; sets out from Kailua by sea which had dried up, arrives at Kahaluu, 428.
sends for Pumaia's last hog, 470.
severely handles his son in a quarrel when upwards of ninety years old, 432.
slays the Koolau soldiers attempting to capture his canoe with his axe, 420.
slew most of Lonoikaika's chiefs, winning his first battle and the district of Kona, 412.
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  told by messenger of approaching battle for having dedicated the temple, 410.
  touching at Maui, meets Paepae seeking aid to overcome the uprising, 416.
  Ulili, or Kaihehee a kapu of, 384.
  victorious by the blade of Haulaniakea and the whole army slain, 420.
  Waianae chief, with forces, meets, 384.
  war club of, named Hulimokualana, 412.
  went to live in Kailua, Koolaupoko, 420.
  with Kahae and Malanihaehae, his chief warriors, 412.
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  stolen by the dog Pupualenalena and delivered to Hakau, 560.
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  compassed; is indeed king, 400.
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Kukaea admits himself filthy and offensive, 512.
  befriended by Kepakailiula, gives him key to king's riddles, 512-14.
  fights bravely with Kepakailiula, 514.
  prepares to and throws the king into the oven, 514.
  public crier of Kaikipapananea, summons the people to solve king's riddles, 512.
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  learning the priest's fame as counselor, etc., he desires him to foretell his (Lonoikamakahiki's) future, 264-66.
  learns of Kauhi naming everything after Hinau, 348; sends messengers to get and put him to death, 350.
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THE HAWAIIAN ACCOUNT OF THE FORMATION OF THEIR ISLANDS AND ORIGIN OF THEIR RACE WITH THE TRADITIONS OF THEIR MIGRATIONS, ETC., AS GATHERED FROM ORIGINAL SOURCES

BY

ABRAHAM FORNANDER

AUTHOR OF "AN ACCOUNT OF THE POLYNESIAN RACE"

WITH TRANSLATIONS REVISED AND ILLUSTRATED WITH NOTES
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PREFACE.

AFTER many years of collecting the antiquarian and traditional lore of the Polynesian Race in general, with the object of identifying the origin and migrations of the Hawaiians in particular, which formed the basis of his scholarly work on that subject, Abraham Fornander, with a corps of native helpers of known ability (notably S. M. Kamakau, the historian; J. Kepilino, and S. N. Haleole), gathered from among the people throughout the group a most valuable collection of material covering Hawaiian mythology, traditions, meles and genealogies. Following his death in 1887, after a residence in the land of his adoption of forty-five years, this collection of manuscripts was purchased from his estate for preservation by the late Charles R. Bishop, and later was turned over by him to the Trustees of the Bernice P. Bishop Museum.

Upon examination and translation of the various papers comprising the collection, the Trustees decided to share this treasure with the reading public by issuing it, in several series, among the Memoirs of the Museum. Most of the translation was completed under the late Dr. W. D. Alexander's supervision. Following his death it devolves upon another to carry out the desires of the Trustees in its revision and editing for publication. In doing so several amendments and extensions are embodied, but only such changes as the collector himself would doubtless have made had its preparation for the press passed through his experienced and painstaking hands, with the view of preserving it as "The Fornander Collection" of antiquities, traditions, legends, genealogies and meles of Hawaii. The order in which they were designed by him is observed, except in the enlargement of this first series to embrace the historic traditional papers in relatively chronological order. The rest of the series comprises the legendary, antiquarian and miscellaneous papers and meles.

This collection of Hawaiian folk-lore was gathered, as stated, some forty or more years ago. Several of the papers have been published in the native press, and a few, from translations which have appeared, will be found familiar to English readers, but by far the largest part comes to the reading public, Hawaiians and foreigners, for the first time; issued as Hawaiian literature, simply, irrespective of variance in writers, or inaccuracy in historic narrations. Although some of these papers are lengthy, yet if any demerit is to be ascribed to the collection, it likely would be due to incompleteness, or brevity, rather than to undue extension—a fault that has of late years come into vogue in Hawaiian story-writing. Nor could these tales be secured from original sources today. The bards, or haku mele, and chanters have passed away, and even those capable of interpreting the mele and antiquarian subjects are few. Therefore, the preservation by publication of this collection in the vernacular, with translations thereof, will increase not only its literary interest, but will add to its scientific value, while the notes accompanying the English version will aid the reader in the interpretation of ancient Hawaiian thought and customs.

THOS. G. THRUM, EDITOR.

Story of the Formation of these Islands and Origin of this Race.

CHAPTER I.

Prefatory Remarks.

THERE are twelve islands in this group and they are situated in the Pacific Ocean to the north of the Equator and between latitude 18° 54′ and 22° 17′, in west longitude 154° 54′. The wise people are not all agreed as to the origin of these islands, and some have thought that they appeared or grew up from the sea. But according to the history of Hawaii, the ideas of the learned historians were entirely different from that theory. According to the traditions of Wakea[1] and his wife Papa, these islands were the real children of this pair, being born of Papa and having Wakea for their father. Hawaii was the first child of Papa and Wakea, and some time afterwards Maui was born, and in this manner there were successive births of eleven islands. But Kahoolawe was not born of Papa and Wakea, but according to the tradition or legend of Haumea, Hina[2] was the one who gave birth to this island and it was called Kahoolawe.

In the tradition of Opuukahonua[3] it is therein claimed that the island of Hawaii was found by a fisherman, and that Opuukahonua was the progenitor of this race; and this is the story as told by the historian named Kahakuikamoana, one of the famous men belonging to the order of priesthood. It is handed down in mele or poetic form:

1 Then arose Hawaiinuiakea,
Arose from inside, from the inner darkness.
Then appeared the island, the land,
The row of islands of Nuumea,
The group of islands on the borders of Tahiti.
2 Maui was born an island, a land,
A dwelling place for the children of Kamalalawalu.
3 Kuluwaiea of Haumea as the husband,
Of Hinanuiakalana as the wife
Was born Molokai, a god, a priest,
The first morning light[4] from Nuumea.
4 Here stands the king, the heavenly one,[5]
The life-giving water-drops, from Tahiti.
Lanai was found, an adopted child.
5 It was Keaukanai who had married,
Had married with Walinuu from Holani,

---

[1] Wakea and Papa as here shown are the traditional creators of nearly all the islands of the Hawaiian group. Other legends refer to this pair as the progenitors of the Hawaiian race; also, that Wakea was the eldest of three sons of Kahiko, an ancestor of the people. From Wakea sprang the line of chiefs, while the second son, Lihau-ula, is stated as founding the priesthood.

[2] Hina appears to have been a name easily conjured with, for it figures, by itself, or with suggestive appellations, more frequently than any other in events of mythical character in the songs and traditions of Hawaii, and is well known also throughout Polynesia.

[3] Opuukahonua (given also in places as Opukahonua) signifies "budding earth", and it is coincident that the account of the islands' birth is narrated by such a personification. In like manner the further tradition of their origin is appropriately sung by Kahakuikamoana, "the roar or boom of the sea", while the version by Pakui, signifying "added on; joined", deals with the traditional development of the group.

[4] The first offspring is given figuratively as a yellow flower; also, as the first morning light.

[5] Referring to Kamehameha's kingly and ascribed divine genealogy.

Ka moolelo o ka Aina ana ma keia mau Mokupuni a me ka laha ana o keia Lahuikanaka.

MOKUNA I.

HE MAU OLELO MUA.

HE UMIKUMAMALUA ka nui o keia mau Mokupuni, aia lakou e ku ana ma ka moana Pakifika nei ma ka akau o ka Poaiwaena ma waena o ka latitu 18° 54′ a hiki aku i ka 22° 17′; ma ka lonitu komohana 154° 54′. Aole he akaka loa o ka manao o ka poe naauao, i loaa ai keia mau Mokupuni, ua manao kekahi poe, ua puka mai keia mau aina mai loko mai o ka moana. Aka ma ka moolelo o Hawaii nei, he okoa loa ka manao o na kakaolelo akamai no keia mau Mokupuni. Ma ka moolelo nae o Wakea laua me kana wahine me Papa, i hanau maoliia mai keia mau aina mai loko mai o laua. O Hawaii ke keiki mua a Papa laua me Wakea, a mahope hanau mai o Maui, a pela i hanau ai a he umikumamakahi moku, a o Kahoolawe ka moku aole i pili i loko o Wakea laua me Papa. Aka, ma ka moolelo hoi o Haumea, ua oleloia na Hina i hanau aku o Kahoolawe, loaa ai he moku o Kahoolawe.

Ma ka moolelo hoi o Opuukahonua, ua oleloia, i loaa o Hawaii nei i lawaia ia, a o Opuukahonua ke kupuna mua o ka laha ana o keia lahui. A penei ka olelo a kekahi kanaka kakaolelo o Kahakuikamoana kona inoa, kekahi kanaka kaulana o loko o ka papa kahuna o ka oihanakahuna. Ua hakuia ma ke mele:

1 Ea mai Hawaiinuiakea,
Ea mai loko, mai loko mai o ka po.
Puka mai ka moku, ka aina,
Ka lalani aina o Nuumea,
Ka pae aina o i kukulu o Tahiti.
2 Hanau o Maui he moku, he aina,
Na kama o Kamalalawalu e noho.
3 Na Kuluwaiea o Haumea he kane,
Na Hinanuialana he wahine
Loaa Molokai, ke akua, he kahuna,
He pualena no Nuumea,
4 Ku mai ke alii ka lani.
Ka haluku wai ea o Tahiti.
Loaa Lanai he keiki hookama.
5 Na Keaukanai i moe aku,
Moe ia Walinuu o Holani.

The sacred albino[1] of Uluhina.
Kahoolawe was born, a foundling.[2]
6 Uluhina then was called upon,
The navel of the little one was cut,
The afterbirth of the child that was thrown
Into the folds of the rolling surf,
The froth of the heaving sea,
Then was found the loin cloth for the child.
Molokini the island
Is the navel string, the island is the navel string.
7 Now stands forth Ahukinialaa,
A chief from the foreign land,
From the gills of the fish,
From the overwhelming billows of Halehalekalani.
Then was born Oahu, a wohi,[3]
A wohi through Ahukinialaa,
8 From Laakapu, who was the man,
From Laamealaakona a woman
Who sickened of the child conception,
Who sickened carrying the chief Nuupoki,
At the sacred temple of Nonea
During the lightning in the sacred night of Makalii.[4]
Then was born Kauai, a chief, a prince, a kingly scion
Of the chiefly cluster belonging to Hawaii;
Hawaii the foremost head of the islands
9 That was spread out by Kalani.[5]
The ships sailed freely to Holani,
To the sacred precincts of freedom.
Stand firm for the land of Kane Kanaloa,
The barbed spear from Polapola,
That pricked and uplifted Wanalia.
10 Wanalia was the man
And Hanalaa was the woman,
Of them was born Niihau, a land, an island,
A land at the roots,[6] the stem of the land.
There were three children among them,
Born in the same day,
Niihau, Kaula, ending with Nihoa.
The mother then conceived no more,
No island appeared afterwards.
11 It is Kalani who consecrates the islands,
Exalted in Nuumea
Among the royal cluster of Kaialea.
It is the conqueror[7] who governs the islands.
The thirds were joined together by Kalani;[8]
Hilo, and Puna, and Kau were thrown in.
Kalani stands forth with the priest
And inspected Maui of Kama.[9]
It was not long when he circuited the island
Through the support given by Kalanimakahakona,
The young brave that was foremost and highest,
The great soldier of victories,
The one who conquered Oahu,
And the islands heard to their ends
To the relief of Kauai through peace.
All the islands were circled by Kalani,
By Kalanialonoapii,[10]
From the royal stem of Haloa.
Then Hawaii the island became prominent;
Became prominent and victorious.
[NOT FINISHED[11]]

According to this song (or mele) composed by Kahakuikamoana the historical legend of the derivation of these islands is explained, and it seems it was from Tahiti that the first people of this race came, but it is not made plain by the lines of this song

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[1] Sacred Albino, *kekea kapu* of the original, if not an error, would refer to the traditional arrival of the "*poe ohana kekea*", which dates back to the thirteenth century; castaways on Maui, from a vessel called *Mamala*. Besides the captain were five others, both men and women. Of this party *Neleike* it is said became the wife of *Wakalana*, a ruling chief of Maui, and the mother of his son *Alo-o-ia*, and that they became the progenitors of the "poe ohana kekea", white people with bright eyes; the sacred Albino of ancient time.

[2] The word *lopa*, here given as a foundling, was the term generally applied to a person of low class, an under farmer.

[3] A *wohi* was recognized as of the highest rank of Oahu chiefs.

[4] This doubtless refers to the month Makalii, rather than to the Pleiades, of same name.

[5] *Kalani*, lit. the heaven, or heavenly one, freely used from this point impressed the translator with the idea that the whole song was evidently composed as an *inoa*, or name song for Kamehameha the Great, and, following custom, his own feats are lauded in figurative language and woven in with common traditional lore.

[6] *Aa* is the small side roots; *mole* the main stem, or tap root.

[7] Kamehameha going conquering from island to island.

[8] The thirds joined may refer to Kamehameha's half of Hawaii uniting in purpose for the winning of Hilo, Puna and Kau in the overthrow of Kiwalao.

[9] Poetic form and abreviation for Kamalalawalu.

[10] Another epithet of Kamehameha.

[11] The song is unfinished, perhaps unavailable to the scribe.

He *kekea* kapu no Uluhina,
Hanau Kahoolawe, he lopa.
6 Kiina aku Uluhina
Moku ka piko o ke kamaiki,
Ka *iewe* o ke keiki i lele
I komo i loko o ka ape nalu,
Ka apeape kai aleale,
Loaa ka malo o ke kama,
O Molokini ka moku
He *iewe* ia-a. He iewe ka moku.
7 Ku mai Ahukinialaa,
He alii mai ka nanamu,
Mai ka api o ka ia,
Mai ka ale poi pu o Halehalekalani.
Loaa Oahu, he wohi,
He wohi na Ahukinialaa.
8 Na Laakapu he kane ia,
Na Laamealaakona he wahine.
Hookauhua, hoiloli i ka Nuupoki alii,
Ka heiau kapu a Nonea
I kauila i ka po kapu o Makalii.
Hanau Kauai he alii, he kama, he pua alii,
He huhui alii, a Hawaii.
Na ke poo kelakela o na moku.
9 I paholaia e Kalani.
Holo wale na moku i Holani,
I ka wewehi kapu a ka lanakila.
Kulia i ka moku a Kauekaualoa,
Ka ihe laumaki i Polapola.
Nana i mahiki Wanalia.
10 O Wanalia ke kane,
O Hanalaa ka wahine,
Hanau Niihau he aina, he moku,
He aina i ke *aa* i ka mole o ka aina.
Ekolu lakou keiki,
I hanau i ka la kahi,
O Niihau, o Kaula, Nihoa pau mai,
Pa ka makuwahine,
Oili moku ole mai mahope.
11 Na Kalani e hoolaa na moku,
Kau iluna o Nuumea
I ka ahui alii o Kaialea.
Na ka lanakila e au na moku.
I huia na kolu e Kalani;
O Hilo, O Puna, o Kau, lele wale.
Ku mai Kalani me ke kahuna,
Kilohi mai ia Maui a Kama.
Aole e u aku puni ka aina
Ke kalele a Kalanimakahakona,
A ka uiaa i kilakila,
Ke koa nui o lanakila,
Nana i keehi Oahu.
Nakolo na moku i ka pea
I ka maha o Kauai, malia.
Puni na aina ia Kalani,
Ia Kalanialonoapii,
Ke kumu alii o Haloa.
Ea mai Hawaii ka moku;
Ea pu me ka lanakila-la.
(AOLE I PAU)

Ma keia mele i hakuia e Kahakuikamoana, ua maopopo ka mookuauhau o ka loaa ana o keia mau aina. A mehe mea la no loko mai o Tahiti ka hoomaka ana e loaa na kanaka ma keia mau mokupuni, aka, aole i maopopo ma keia mau lalani

how the race spread throughout the group. It is only the birth of the islands that is referred to and made plain by this history, tradition or recital of events, and it is well to look at the genealogy of the islands and see how they (the islands) became land according to the setting of historical events shown in the following chapter.

CHAPTER II.

According to this tradition Hawaii just rose up from the ocean, together with the group of islands of Tahiti, and it would seem the Tahitian Islands were the first group in this Pacific Ocean, and Hawaii was of a later appearance, as shown by the lines in the mele composed by Kahakuikamoana running thus:

"Now cometh forth Hawaiinuiakea,
Appeareth out of darkness.
An island, a land is born,
The row of islands from Nuumea;
The group of islands at the borders of Tahiti."

According to these lines of the song the origin of Hawaii is made clear and it would seem it arose from the ocean, which theory would agree with that of some of the scientific discoveries of the present day, and such is the belief of travelers.

In looking to ascertain the origin of Maui it would seem that it was the same as Hawaii's, just appearing from out of the sea, and here are some of the lines of the mele composed by Kahakuikamoana before mentioned in Chapter I touching on that subject:

"Maui was born an island, a land,
A dwelling place for the children of Kamalalawalu."

As for Molokai the birth of that island is referred to in the lines of the same song in this wise:

"It was Kuluwaiea of Haumea who was husband,
It was Hinanuialana the wife,
Then was born Molokai, a god, a priest,
A yellow flower[1] from Nuumea."

It would seem that Kuluwaiea was a husband of Haumea,[2] but went after Hinanuialana who conceived Molokai, a god and priest.

As to the tradition in regard to Lanai, it is not stated where it appeared from, but it is told in the tradition that Lanai was a foster child. That is clearly shown in the mele of Kahakuikamoana in the fourth verse reading thus:

"Here stands the king, the heavenly one,
The life-giving water-drops, from Tahiti.
Lanai was found an adopted child."

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[1] See note 4, page 2.

[2] This is an erroneous conception of the meaning of the line "Na Kuluwaiea o Haumea". I believe the real meaning, in prose, is Na Kuluwaiea keiki a Haumea ke kane i moe ia Hinanuialana ka wahine a hanau, etc. It was Kuluwaiea the son of Haumea who intermarried with Hinanuilana as wife and was born to them, etc. [Trans. comment.]

mele ka laha ana o na kanaka ma keia Pae Aina. O ka hanau wale ana no o na Mokupuni ka mea i hoomaopopo ia ma keia mookuauhau, a he pono ke nana i ka moolelo o ka aina ana ma keia mau aina e like me ka hoonohonoho ana ma ka Mokuna II malalo iho.

MOKUNA II.

Ma keia moolelo o keia mokuna, ua hoea wale mai o Hawaii mai ka moana mai, i huipuia me ka lalani aina o Tahiti, a mehe mea la o ka Pae Aina o Tahiti ka mua o na aina ma ka Pakifika nei, a he hope o Hawaii e like me kela lalani mele a Kahakuikamoana, penei:

"Ea mai Hawaiinuiakea.
Ea mai loko mai o ka po.
Puka ka moku, ka aina.
Ka lalani aina o Nuumea;
Ka pae aina i kukulu o Tahiti."

Ma keia mau lalani mele, ua maopopo kahi i puka mai ai o Hawaii, mehe mea mai ka moana mai e like me ka manao o kekahi poe naauao imi aina o ka honua nei, aka pela io no ka manao o ka poe makaikai honua.

Ma ka nana ana i kahi i puka mai ai o Maui, ua like ko laua loaa ana me Hawaii, i puka wale mai no loko mai o ka moana, a penei ke ano o ka heluhelu ana o kekahi mau lalani mele o na mele la a Kahakuikamoana i hoike ia ma ka Mokuna I.

"Hanau o Maui he moku, he aina,
Na kama o Kamalalawalu e noho."

A o ka moolelo o ka loaa ana o Molokai i aina ai, ma ka nana iho i kona mau lalani mele e pili ana ia Molokai penei:

"Na Kuluwaiea o Haumea he kane,
Na Hinanuialana he wahine,
Loaa Molokai he akua, he kahuna,
He pualena no Nuumea."

Mehe mea la o Kuluwaiea he kane ia na Haumea nae, alaila moe aku, moe ia Hinanuialana, hanau o Molokai, he akua, a he kahuna.

Ma ka moolelo hoi o Lanai, aole i haiia mai kona wahi i puka mai ai, aka, ua ikeia ma kona moolelo he keiki hookama o Lanai; pela e maopopo ai ma ke mele a Kahakuikamoana ma ka pauku 4 o ua mele la, a penei ka heluhelu ana:

"Ku mai ke alii, ka lani,
Ka haluku wai ea o Tahiti.
Loaa o Lanai he keiki hookama."

But in the tradition regarding Kahoolawe its origin is assured, it was born a foundling. Because Keaukanai was the man, he married with Walinuu, a woman from Holani, and Kahoolawe was the offspring of that union. And this is the way the mele runs in the fifth verse:

"Keaukanai is the one who married,
Married with Walinuu from Holani,
The sacred semen[1] of Uluhina.
Kahoolawe was born a foundling."

This is the strange thing in the tradition of Kahoolawe, it would seem Keaukanai belonged to Hawaii nei, and Walinuu came from Holani. In the traditions of Molokini it is said, it was from the loin cloth of Uluhina, a very high chief. He was a chief who cut the navel of new born babes. And this is the legend concerning Molokini: "When Walinuu gave birth to Kahoolawe Uluhina was called upon to come and cut the navel of the child Kahoolawe, and when he came and had cut the navel he took the placenta and girt it on as a loin cloth. He then threw it into the sea and Molokini arose formed from the afterbirth of Kahoolawe and the loin cloth of Uluhina," the very name Molokini being a contraction of the words malo and Uluhina and should read this way in the song, verse 6:

"Uluhina then was called upon,
The navel of the little one was cut,
The afterbirth of the child that was thrown
Into the folds of the rolling surf;
The froth of the heaving sea,
Then was found the loin cloth for the child.
Molokini the island
Is the navel string,
The island is a navel string."

In the tradition of Oahu, it is said Oahu was a very high chief, a prince of the blood, born of Ahukini-a-Laa and Laamea-laakona, and this is how it reads in verse 7:

"Now stands forth Ahukini-a-Laa,
A chief from the foreign land;
From the gills[2] of the fish;
From the overwhelming billows of Halehalekalani.
Then was born Oahu, a wohi,
A wohi through Ahukinialaa
By Laamealaakona, the wife."

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[1] The *kekea*, or Albino, in third line of section 5, is shown here to be *keakea*, semen, which, by the narration following, indicates it as an emanation from a person of sacredness, having special functions, whose every act partook of a sacred character, bearing out the idea which prevailed that certain ancient chiefs were of such high and sacred rank that their sanctity pervaded their premises, and applied also to all that they had, or did, or desired.

[2] Indicative of life.

Ma ka moolelo hoi o Kahoolawe ua maopopo kahi i puka mai ai o Kahoolawe, ua hanau lopaia mai oia. No ka mea, o Keaukanai ke kane, moe aku ia Walinuu, ka wahine, no Holani mai, hanau o Kahoolawe. A penei e heluhelu ai i ke mele ma ka pauku 5:

"Na Keaukanai i moe aku,
Moe ia Walinuu o Holani,
He keakea kapu no Uluhina,
Hanau Kahoolawe, he lopa."

O ka mea kupanaha keia i ka nana ana i ka moolelo no Kahoolawe, mehe mea la no Hawaii nei o Keaukanai, a no Holani mai o Walinuu. O ka moolelo hoi no Molokini, ua oleloia, he malo no Uluhina, he alii nui, he alii oki piko no na keiki hanau hou. A penei ke kaao ana no Molokini. I ka manawa i hanau ae ai o Walinuu ia Kahoolawe, kiiia aku o Uluhina e hele mai e oki i ka piko o Kahoolawe, a hiki mai la ua o Uluhina, a oki ae la i ka piko o Kahoolawe, alaila hume ae la o Uluhina i ka iewe, a kiola aku la i loko o ke kai loaa ai o Molokini, he iewe, a o ka inoa o Molokini, ua kapaia i ka malo o Uluhina; a penei e heluhelu ai ma ke mele, pauku 6.

"Kiina aku Uluhina,
Moku ka piko o ke kamaiki,
Ka iewe o ke keiki i lele
I komo i loko o ka ape nalu;
Ka apeape kai aleale,
Loaa ka malo o ke kama.
O Molokini ka moku
He *iewe* ia -a-,
He *iewe* ka moku."

Ma ka moolelo hoi o Oahu, ua oleloia, he alii nui o Oahu, he wohi na Ahukinialaa, na laua o Laamealaakona, a penei ka heluhelu ana ma ka pauku 7.

"Ku mai Ahukinialaa,
He alii mai ka nanamu;
Mai ka *ape* o ka *ia;*
Mai ka ale poi pu o Halehalekalani,
Loaa o Oahu, he wohi,
He wohi na Ahukinialaa
Na Laamealaakona he wahine."

In the tradition of Kauai, it is said Oahu and Kauai had one mother and had different fathers. Because Ahukinialaa lived with Laamealaakona and Oahu was born a wohi, then Laakapu lived with Laamealaakona and Kauai was born and this is how the legend runs: When Laamealaakona first had the child-sickness when conceiving Kauai, she was in the sacred house in the enclosure of the heiau (temple) of Nonea, and on a day of the month of Makalii, the day in which the lightnings flashed around this heiau, that was the day Kauai was born, and this is the king who united with the royal line of Hawaii. And this is how the legend runs in the part concerning Kauai in the mele commencing with verse 8:

"From Laakapu who was a man,
From Laamealaakona a woman
Who sickened of the child conception,
Who sickened carrying the chief Nuupoki
At the sacred temple of Nonea
During the lightning on the sacred night of Makalii.
Then was born Kauai, a chief, a prince, a kingly scion,
Of the chiefly cluster belonging to Hawaii;
The foremost head of all the islands."

So in looking over the histories of Oahu and Kauai, it is true, it seems as if they had one mother, for the voice indicates the resemblance.

In the traditions of Niihau, Kaula and Nihoa, they had the same parents, because Wanalia was the husband who lived with Hanalaa, a woman, and to them was born Niihau, Kaula and Nihoa. They were triplets, and with them the mother became barren. No islands were born afterwards. And the mele composed by Kahakuikamoana should read like this, in verse 10:

"Wanalia was the man
And Hanalaa was the woman;
Of them was born Niihau, a land, an island.
There were three children of them
Born in the same day;
Niihau, Kaula, ending with Nihoa.
The mother then conceived no more,
No other island appeared afterwards."

In looking for stories of these islands it is shown in that mele composed by the great historian, one of the chiefs' most renowned historians of Hawaii nei. But we cannot certify to the absolute truth of the story; there are several other stories very much like these, but which one is the real truth it is hard to tell. In the story or tradition of Wakea the origin of these islands is plainly told, and there are also meles reciting the doings of Wakea with regard to the peopling of these islands. One of the songs was composed by Pakui,[1] a historian and a famous composer of songs, and he was classed among the high priests of the order of priesthood.

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[1] There is a heiau in Manawai, Molokai, said to have been built and occupied by Pakui still to be seen.

Ma ka moolelo hoi o Kauai, ua oleloia, hookahi makuawahine o Oahu me Kauai, a ua okoa na makuakane; no ka mea, o Ahukinialaa kai noho aku ia Laamealaakona, hanau Oahu he wohi; a noho aku hoi o Laakapu ia Laamealaakona, hanau o Kauai. A penei ke kaao ana no Kauai. I ka manawa i hookauhua ai o Laamealaakona ia Kauai, i loko no o ka hale kapu kahi i hookauhua ai, maloko o ka heiau a Nonea, a i ka la i ka malama o Makalii, i ka la i kauwila ai ua heiau la, oia ka la i hanau ai o Kauai; a o keia ke alii i huipuia me ka mooalii o Hawaii. A penei e heluhelu ai i ka moolelo no Kauai ma ke mele e hoomaka ana ma ka pauku 8:

"Na Laakapu he kane ia,
Na Laamealaakona he wahine
Hookauhua hoiloli,
I ka Nuupoki alii,
Ka heiau kapu a Nonea
I kauwila i ka po kapu o Makalii,
Hanau Kauai he alii, he kama, he pua alii.
He huhui alii na Hawaii,
Na ke poo kelakela o na moku.

Ma ka nana aku i ka moolelo o Oahu me Kauai, he oiaio, me he mea la hookahi io no makuawahine o laua, no ka mea, ma ke ano o ka leo ka like ana.

Ma ka moolelo o Niihau, o Kaula, ame Nihoa, hookahi no o lakou mau makua. No ka mea, o Wanalia ke kane, noho aku ia Hanalaa, he wahine ia, hanau mai o Niihau, o Kaula, a me Nihoa, he mau mahoe pakolu lakou, ia lakou no pa ka makuawahine, aole i hanau moku mahope mai. A penei e heluhelu ai i ke mele a Kahakuikamoana ma ka pauku 10.

"O Wanalia ke kane,
O Hanalaa ka wahine.
Hanau Niihau he aina, he moku,
Ekolu lakou keiki
I hanau i ka la kahi.
O Niihau, o Kaula, Nihoa pau mai.
Pa ka makuawahine,
Oili moku ole mai mahope."

Ma ka nana ana i ka moolelo o keia mau aina, ua hoomaopopoia ma kela mele a kela kakaolelo nui, kekahi o ko ke alii mau kakaolelo kaulana o Hawaii nei. Aka aole nae e hiki ke hooiaio a hoohiki no ka pololei o ka moolelo, no ka mea, he nui na moolelo e ae e like ana me keia, a owai la o na mea pololei oia mau moolelo. Ma ka moolelo hoi o Wakea, ua hai maopopoia mai kahi i puka mai ai keia mau moku, a he mau mele no e hoomaopopo ana i ka moolelo o Wakea, no ka laha ana o keia mau moku. Ua hakuia kekahi mele e Pakui, kekahi kakaolelo, he haku mele kaulana, ua helu puia oia ma ka mookahuna o na kahuna nui o ka oihanakahuna.

In the tradition of Opuukahonua it is told in that story that they were the progenitors of Hawaii nei. There were twenty-four generations before Wakea, and as there were seventy-five generations from the time of Wakea would make ninety-nine generations from Opuukahonua to that of Kamehameha, therefore, till the reign of Kamehameha IV makes one hundred and one generations.

CHAPTER III.

About Wakea.

In the tradition of Wakea it has been generally stated that they were the first parents of these lands, and that it was by them that the people were propagated, and that they were the ancestors of the chiefs of these islands. It is told in the history of Wakea and his wife Papa that these islands were born from them. And some of the historians believed that these islands were really made and put together by the hands of Wakea. But one of the priests, called Pakui, who was a great historian of Kamehameha's time and a lineal descendant of historians from the very darkest ages, says "these islands were really born." And this is how he composed his mele reciting the events which gave birth to these islands:

THE SONG OF PAKUI.

Wakea Kahiko Luamea,[1]
Papa that gives birth to islands was the wife,
Tahiti of the rising and Tahiti of the setting sun was born,[2]
Was born the foundation stones,
Was born the heavenly stones,
Was born Hawaii;
The first-born island,
Their first-born child
Of Wakea together with Kane
And Papa of Walinuu the wife.
Papa conceived an island,
Was sick of child-sickness with Maui.
Then was born Mauiloa, an island;
Was born with a heavenly front.
A heavenly beauty, heavenly beauty,
Was caught in the kapa of waving leaves.[3]
Mololani was a great one to Ku, to Lono,
To Kane, and also to Kanaloa.
Was born during the sacred pains.[4]
Papa was prostrated with Kanaloa, an island,
Who was born as a birdling;[5] as a porpoise;
A child that Papa gave birth to,
Then Papa left and went back to Tahiti,
Went back to Tahiti at Kapakapakaua.
Wakea then slept with Kaula wahine
And Lanai Kaula was born,
The first-born child of that wife.
Then Wakea turned around and found Hina,
Hina was found as a wife for Wakea,
Hina conceived Molokai, an island;
Hina's Molokai is an island child.
The plover Laukaula told the tale
That Wakea had slept with a woman.
Fierce and fiery was the anger of Papa.
Papa came back from within Tahiti;
Was angry and jealous of her rivals;
Was wild and bad-tempered toward her husband, Wakea,
And slept with Lua for a new husband.
Oahu-a-Lua was born,
Oahu-a-Lua, an island child;

---

[1] Wakea, son of Kahiko, the ancient, the abyss.

[2] Tahiti-ku and Tahiti-moe, lit. standing and sleeping Tahiti, or more properly *Kahiki*, refers to distant lands eastward and westward of the place where the first of mankind were created. Pol. Race, Vol. I.

[3] As fine kapas were displayed.

[4] A time at birth when all were excluded.

[5] This figure indicates high estimation for royal care; the porpoise as one dodging difficulties, seldom caught.

Ma ka moolelo hoi o Opuukahonua, ua oleloia i loko oia moolelo, oia na kupuna mua o Hawaii nei, he iwakalua-kumamaha hanauna mamua aku o Wakea, alaila huipu mai me ko Wakea hanauna he kanahiku-kumamalima, a i ka hui ana, he kanaiwa-kumamaiwa hanauna mai a Opuukahonua a hiki ia Kamehameha, alaila e hui mai mai laila mai a hiki ia Kamehameha IV he haneri kumamakahi hanauna.

MOKUNA III.

No Wakea.

Ma ka moolelo o Wakea, ua olelo nui ia, oia na kupuna mua o keia mau aina, a ma o laua la i laha mai ai na kanaka, a o laua na kupuna alii o keia noho ana. Ua oleloia ma ko Wakea mookuaahau laua a me kana wahine o Papa, ua hanau mai keia mau moku mai loko mai o laua. A manao hoi o kekahi poe kakaolelo, ua hana maoli ia me na lima o Wakea keia mau moku. Aka o ka manao o kekahi kahuna, o Pakui kona inoa, he kakaolelo nui no Kamehameha, kuuu kakaolelo mai ka po mai, ua hanau maoliia keia mau moku. A penei kana haku ana i ke mele, no ka loaa ana mai o keia mau aina.

KA MELE A PAKUI.

O Wakea Kahiko Luamea,
O Papa, o Papahanaumoku ka wahine,
Hanau Tahiti-ku, Tahiti-moe,
Hanau Keapapanui,
Hanau Keapapalani,
Hanau Hawaii;
Ka moku makahiapo,
Keiki makahiapo a laua.
O Wakea laua o Kane,
O Papa o Walinuu ka wahine.
Hookauhua Papa i ka moku,
Hoiloli ia Maui,
Hanau Mauiloa he moku;
I hanauia he alo lani,
He Uilani-uilani,
Hei kapa lau maewa.
He nui Mololani no Ku, no Lono,
No Kane ma laua o Kanaloa.
Hanau kapu ke kuakoko,
Kaahea Papa ia Kanaloa, he moku,
I hanauia he punua he naia,
He keiki ia na Papa i hanau,
Haalele Papa hoi i Tahiti,
Hoi a Tahiti Kapakapakaua.
Moe o Wakea moe ia Kaulawahine
Hanau o Lanai Kaula.
He makahiapo na ia wahine.
Hoi ae o Wakea loaa Hina,
Loaa Hina he wahine moe na Wakea,
Hapai Hina ia Molokai, he moku,
O Molokai a Hina he keiki moku.
Haina e ke kolea o Laukaula
Ua moe o Wakea i ka wahine.
O ena kalani kukahaulili o Papa.
Hoi mai Papa mai loko o Tahiti;
Inaina lili i ka punalua;
Hae, manawaino i ke kane, o Wakea,
Moe ia Lua he kane hou ia.
Hanau Oahu-a-Lua,
Oahu-a-Lua, ke keiki moku,

A child of Lua's leaf-opening days.[1]
Went back and lived with Wakea.
Papa was restless with child-sickness,
Papa conceived the island of Kauai
And gave birth to Kamawaelualanimoku.[2]
Niihau is the last droppings;
Lehua was a border,
And Kaula the closing one
For the low coral islands;
The low white-marked isles of Lono,
The Lord Lono of Kapumaeolani.[3]
The rain dispelling conch[4] of Holani,
The big-rain dispelling conch of Kahaimakana.
It was the second lordly child, Kaponianai,
From the I, the sacred I[5] of Kaponialamea.
The dark dye, blue dye, the black dye,[6]
The anointed; the anointed destined to war;
That is Papa-a. Papa-a.
Hoohokukalani,
The high chiefess, Hoohokukalani,[7]
The chiefess of the loud voice,
Reverberating, crackling, sharpened,
That is modified and pared down
As leaves which are worn to thinness.
Wakea was the resemblance,
It was Haloa[8] that was theirs,
It was Piimai, Wailoa, and Kakaihili[9]
That was settled by the royal owl,
The owl of the still eyes[10]
That sails on the beach and to windward
As a kite of the sacred chief
That was folded and united in the same wohi
That was Ahukaiolaa and was Laa- -a- .
Laamaikahiki was the chief.
Then Ahukinialaa,
Kukonaalaa,
And the parent Laulialaa;
The triplets of Laamaikahiki
The sacred first-born of Laa
Who were born on the same day.
The birth-water broke, gushed forth with the birth showing.
The navel is Ahulumai,
The royal navel,
The very innermost royal heated navel.[11]
The offspring of Kalani, the heavenly one,
Was Puaakahuoi,
Kamalea and Makahiko of Piliwale,
Kamaiolena, Kahaloalena,
Halolenaula, Kalanimanuia,
The highly praised one of Manuia.
The yellow dog that was reddened
To beget full friendship,
That is Kaunui of Kanehoalani.
This is the water-gourd of Hoalani,
It is Kaeho Kumanawa
At the liver near the chest bone,
The changing thought[12]
That controls the muscles of the eye
Which is uncovered and unties the knot.
The floating flower on the royal platform.
I am Kapuakahi[13] Kuaana from Kane,
The wife who lived with Iwikauikaua[14]
Who begat Kaneikauauwilani,
The crest-breaking surf
That breaks double;[15]
The high-combing wave that broke over the royal foam,
The broken waves that suck and draw towards the deep,
That twisted and absorbed Liloa,
The one of the royal belt:

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[1] Young in years.

[2] An ancient name of the island of Kauai, indicating a child of heavenly quality.

[3] Kapumaeolani, the sacred sprig of heaven, referring again to Kamehameha's claimed genealogy.

[4] The sacred conch sounding to heaven.

[5] The child of two chiefs; the deeply anointed one.

[6] Various terms of anointment, or dedication, indicating time, as to morning, noon and night.

[7] Daughter of Papa and Wakea, to effect incestuous intercourse with whom, Wakea, with aid of his priest, established severe lines of kapus upon women.

[8] Haloa, son of Hoohokukalani and Wakea, whom he resembled, as in the preceding line.

[9] Lines of aliis.

[10] Expression indicative of a high chief. Its "still eyes" imply dignity, which is borne out as on wing it swoops o'er the fields.

[11] Refers to high and sacred rank.

[12] The Hawaiian's idea of the seat of thought was not the brain, but the intestines.

[13] *Kapuakahi*, lit. "the first flower."

[14] Referring to Akahi-a-kuleana, mother of Umi.

[15] Referring to Umi-a-Liloa who broke the kapu of Ahaula at Paakaalana, Waipio.

He keiki makana lau na Lua.
Hoi hou aku no moe me Wakea.
Naku Papa i ka iloli,
Hoohapuu Papa i ka moku o Kauai
Hanau Kamawaelualanimoku,
He eweewe Niihau;
He palena o Lehua,
He panina Kaula.
O ka Mokupapapa.
Na papa kahakuakea o Lono,
O Kahakulono o Kapumaeolani.
O Kapuheeua o Holani.
Kapuheeuanui o Kahaimakana,
Na Kekamaluahaku, Kaponianai,
I ka I, kapu I o Kaponialamea
Ponihiwa, Poniuli, Poniele,
Kaponi, Kaponi, Kaponiponikaua;
O Papa-a-, O Papa-a-.
O Hoohokukalani.
Ka lani, o Hoohokukalani,
He lani hoowawa,
Wawa, wawaka, nihoniho.
I nihia i kolia.
I pipaia ka lau a lahilahi.
O Wakea ka maka,
O Haloa ka hiona.
O Piimai, o Wailoa, o Kakaihili.
Nononoho kau e ka pueo alii,
Ka pueo makalulu
I loha i ke kaha i ka pea
I ka lupe o na lani kapu
I Apikina, i huia lakou a ka wohi kahi,
Ahukaiolaa-a, O Laa-a-
O Laamaikahiki ke alii.
O Ahukinialaa,
O Kukonalaa,
O Laulialaamakua,
O na pukolu a Laamaikahiki.
He mau hiapo kapu a Laa
Hookahi no ka la i hanau ai.
Naha mai ka nalu, ke ewe, ka inaina.
O Ahulumai ka piko,
Ka piko alii,
Ka pikopiko iloko, ka enaena alii.
Ke ewe o Kalani, ka lani,
O Puaakahuoi.
O Kamalea-Makahiko o Piliwale.
Kamaiolena, Kahaloalena,
Halolenaula, o Kalanimanuia.
O Kaihikapu a Manuia.
O ka ilio hulu ii i ula ia
I mahamahaoo,
O Kaunui a Kanehoalani kena.
O Ipuwai a Hoalani keia,
O Kaehokumanawa.
I ka pilina ake i ke kea manawa,
Naau manawa kee.
I na io hoiimo maka.
I huaina i wehea ka naki
Kapuaululana awai alii.
Kapuakahi kuaana aua Kane,
Wahine a Iwikauikaua i noho
Loaa hoi o Kaneikauaiwilani.
Na nalu haki kakala
Haki kualua;
I halehale i popoi i na hua alii,
I na hua haki lumilumi i ka hohonu,
Lumilumi ka a Liloa,
I ke Kaailani:

Liloa of Paakaalana, the adept in heavenly lore.
The royal offspring was Hakau.
The message that was shot outside was
The sounding conch that disputes the claims of Umi,
Which was a bravado of Umi's at the royal precincts.[1]
The great precinct of Mako
Of Makakaualii, the heavenly chief;
The rift in the heavenly depths,
The white thunder clap of Kapaikauaualulu.
The water-stone of Hina of the sounding drops,
The very topmost sprouting leaves of the heavenly bud.
From thence sprang Kuauwa,[2] a chiefly branch,
Kamehameha that stands alone at Kawaluna.
The lower step, the highest step at Hakawili
That is heavy and burdened by the kapus.
The sacred sweat from Maheha,[3]
The black lips that Hakau hung up on Hawaii.

These lines seem to explain how these islands were sprung from Wakea and Papa, according to the knowledge or belief held by Pakui, the composer of these songs. He was a priest and a historian belonging to the board of historians and genealogist of the order of the priesthood. But in looking at Chapter I of this story the ideas of the historian are very similar in regard to the birth or appearance of these islands. Also in the song composed by Pakui in his capacity as a prophet and historian, as seen in this chapter, but it will be well to note the setting of the genealogy from the time of Wakea, as shown in the following chapter.

CHAPTER IV.

The Setting of the Genealogy of the Islands of Hawaii nei from the Time of Wakea.

In this chapter it seems it was the heavens that was first created and the earth afterwards, and thus read the lines of the song composed by Pakui in Chapter III:

"Wakea was the old one of Luamea, and Papa giving birth to islands was the wife.
Tahiti-ku of the rising sun and Tahiti-moe of the setting sun was born,
The foundation stones were born
And also the stones of heaven.[4]

Therefore these were the first products of the union of Wakea and Papa; Hawaii was born afterwards, as told here below:

"Wakea lived with Papa and five children were born to them:
First, Tahiti-ku (standing or rising Tahiti);
Second, Tahiti-moe (setting or lying down Tahiti);
Third, the foundation stones;
Fourth, the stones of heaven;
Fifth, Hawaii.

---

[1] A reference to Umi's daring the kapu by entering the precincts of Paakaalana over the sacred guard-line of Ahaula when seeking and claiming his paternity from Liloa.

[2] This perhaps is Kuaiwa.

[3] The high priest sacrificed by order of the cruel Hakau, which insured the desertion of Nunu and Kekohi to Umi's standard.

[4] Meteorites (?).

O Liloa ka ike lani i Pakaalana.
Ka oha lani o Hakau
Ka puakea i waho
O ka pu kani nana i ka wai a Umi,
He keha ia no Umi, i ka lohelohe lani,
Ka lohelohe makomako o Mako,
O Makakaualii alii lani;
O Kamawaelualani,
O Kauiuakea, o Kapaikauanalulu,
O Kaalawai, o Hinakuluina,
O ka olikoliko muo lau o Kalani
Loaa mai Kuauwa ka au alii,
Kamehameha, ku kohai i Kawaluna.
Kaniope, Kaniopinana i Hakawili,
I luluu kaumaha i ke kapu.
Kahoukapu o Maheha,
Na Nukuilimahi i Hakau i haka i luna o Hawaii.

Ma keia mele e hoomaopopo ai i ka laha ana o keia mau aina e Wakea laua me Papa, e like me ka ike a Pakui ka mea nana i haku i keia mele, he kahuna ia, he kakaolelo no loko mai o ka papa mookuauhau o na kahuna nui o ka oihanakahuna. Aka ma ka nana ana i ka Mokuna I o keia moolelo, ua aneane like ka manao o na kakaolelo ma ka loaa ana o keia mau aina. A ma ke mele i hakuia e Pakui ma kona ano kaula a kakaolelo hoi e like me ka hoike ana ma keia mokuna o keia moolelo; aka e pono e nana i ka hoonoho ana o ka mookuauhau mai a Wakea mai e like me ka hoike ana ma ka mokuna malalo iho.

MOKUNA IV.

Ka Hoonoho ana o ka Mookuauhau o ka aina ana ma Hawaii nei mai a Wakea mai.

Ma keia mokuna, ua manaoia ma ka hoomaopopo ana, mehe mea la o ka lewa ka mua, o ka lani, alaila o ka honua mai, a penei ka heluhelu ana i na lalani mua o ke mele i hakuia e Pakui ma ka Mokuna III.

"O Wakea Kahiko Luamea, o Papa hanau moku ka wahine.
Hanau Tahiti-ku, Tahiti-moe,
Hanau Keapapanui.
Hanau Keapapalani."

A nolaila o na mea mua keia i loaa i loko o ko Wakea mau la laua o Papa, a mahope o Hawaii ka hanau ana e like me malalo iho.

"O Wakea ka i noho aku ia Papa hanau elima keiki:
O Tahiti-ku, Tahiti-moe,
Keapapanui, Keapapalani,
Hawaii.

Wakea was the husband, Papa the wife, } of Maui.
Kane was the husband, Walinuu the wife, }
Wakea lived with Papa; offsprings were Kane and Kanaloa."

After the birth of these different children Papa went back to Tahiti and Wakea lived wifeless. Therefore Wakea took unto himself Kaulawahine who as a result gave birth to Lanai Kaula. Lanai was afterwards adopted. And thus runs the genealogy:

Husband.	Wife.	Child.
Wakea the husband of	Kaulawahine,	Lanai was the child.
Wakea the husband of	Hina,	Molokai was the child.

Thus Wakea had two island children with his new wives. On Papa's return from Tahiti she heard of Wakea's escapades with the new wives and got jealous of them and was also angry at her husband, Wakea. Therefore Papa took Lua for a husband and they had for a child Oahu, known as Oahualua. Papa went back to her first husband Wakea, and gave birth to Kamawaelualanimoku, Niihau, Kaula, and also Lehua. They had four children after their reconciliation, and the genealogy reads as follows, according to Pakui's chant, Chapter III:

"Papa left and went back to Tahiti,
Went back to Tahiti at Kapakapakaua.
Wakea then slept with Kaulawahine,
Lanaiakaula was born,
A first-born child of that wife.
Wakea then turned around and found Hina,
Molokai an island was born,
Hina's Molokai is an island child,
The plover Laukaula told the tale
That Wakea had slept with a woman,
Fierce and fiery was the anger of Papa.
Papa came back from within Tahiti;
Was angry and jealous of her rivals;
Was wild and displeased towards her husband, Wakea,
And slept with Lua for a new husband.
Oahualua was born, an island,
A child of Lua's leaf-opening days.
Papa then went back and lived with Wakea,
Papa was restless with child sickness,
Papa conceived the island of Kauai,
And gave birth to Kamawaelualanimoku.
Niihau was only the droppings,
Lehua was a border,
And Kaula the closing one."

And this is the way the genealogy should be set of the children Papa had with Wakea after the reconciliation: Wakea lived again with Papa, and was born to them Kauai, Kamawaelualanimoku, Niihau, Lehua, and Kaula. With these children Papa ceased giving birth to islands according to the previous historian; but according to the accounts of Kamahualele, another great prophet and historian, he gives the following version: Moikeha left Tahiti and came here on account of Luukia, his concu-

O Wakea ke kane a Papa (w) } o Maui.
O Kane ke kane a Walinuu (w) }
O Wakea kai noho ia Papa; hanau o Kane, o Kanaloa."

Mahope iho o ko Papa hanau ana i keia mau keiki, hoi aku la o Papa i Tahiti, noho wahine ole o Wakea. Nolaila, lawe ae o Wakea ia Kaulawahine, hanau o Lanai Kaula, a mahope laweia na o Lanai i keiki hookama. A penei ka hoonohonoho ana o ka mookuauhau.

Kane.	Wahine.	Keiki.
O Wakea ke kane o	Kaulawahine,	o Lanai.
O Wakea ke kane o	Hina,	o Molokai.

Alua mau keiki moku a Wakea me na wahine hou. Hoi mai o Papa mai Tahiti mai, lohe na lilo o Wakea ia Kaulawahine laua me Hina; a nolaila huhu o Papa i na punalua, a huhu pu no hoi i kana kane ia Wakea. Nolaila, lawe ae o Papa ia Lua i kane nana, loaa ka laua keiki o Oahu (Oahualua). Hoi hou aku o Papa me kane mua me Wakea, hanau o Kamawaelualanimoku, o Niihau, o Kaula, o Lehua. Aha mau keiki a laua ma ko laua manawa i hoi hou ae ai. A penei hoi e heluhelu ai i ka moolelo ma ke mele i hakuia e Pakui i hoikeia ma ka Mokuna III.

"Haalele o Papa hoi i Tahiti,
Hoi a Kahiki Kapakapakaua
Moe Wakea moe ia Kaulawahine,
Hanau Lanai a Kaula,
He makahiapo na ia wahine.
Hoi ae o Wakea loaa o Hina,
Hanau Molokai he moku,
O Molokai a Hina he keiki moku,
Haina e ke kolea Laukaula
Ua moe Wakea i ka wahine,
Ena ka lani, ku kahaulili o Papa.
Hoi mai o Papa mai loko o Tahiti;
Inaina lili i ka punalua;
Hai manawa ino i ke kane, o Wakea,
Moe ia Lua he kane hou ia,
Hanau Oahualua, he moku ia,
He keiki makanalau na Lua.
Hoi hou aku no noho me Wakea,
Naku Papa i ka iloli,
Hoohapuu Papa i ka moku o Kauai
Hanau Kamawaelualanimoku.
He eweewe Niihau,
He palena o Lehua,
He paniua o Kaula."

A penei hoi ka hoonohonoho ana o ka moolelo o ka hanau ana o Papa i na keiki muli ia laua i hoi ae ai me Wakea. Noho hou o Wakea ia Papa, o Kauai, Kamawaelualanimoku, Niihau, Lehua, Kaula. O keia mau keiki a Papa, pau kana hanau moku ana. Aka hoi ma ka ike o kekahi kaula nui, he kakaolelo, o Kamahualele kona inoa: I ka manawa i holo mai ai o Moikeha mai Tahiti mai, mamuli o ka hoaaia i kana wahine

bine, becoming crazy on account of Mua's false tale of Moikeha's unfaithfulness. When Moikeha heard that wrong had been done him he left Tahiti and sailed to Hawaii, and as his canoes approached the beach at Hilo Kamahualele stood up on the cross-boards of the canoe and chanted the following mele in honor of his chief:

Here is Hawaii, an island, a man,
Hawaii is a man,
A man is Hawaii,
A child of Tahiti,
A royal flower from Kapaahu.
From Moaulanuiakea Kanaloa,
A grandchild of Kahiko and Kapulanakehau.
It was Papa who begat him,
The daughter of Kukalaniehu and Kahakauakoko.
The scattered islands are in a row;
Placed evenly from east to west;
Spread evenly is the land in a row,
And joined on to Holani.
Kaialea the seer went round the land,
Separated Nuuhiwa,[1] landed on Polapola.[2]
Kahiko is the root of the land
Who divided and separated the islands.
Broken is the fish-line of Kahai,
That was cut by Kukanaloa.
Broken into pieces were the lands, the islands,
Cut by the sacred knife of Kanaloa
Of Haumea, bird of Kahikele.
Moikeha is the chief who is to reside;
My chief will reside on Hawaii.
Life, life, O buoyant life!
The chief and the priest shall live;
Dwell on Hawaii and be at rest,
And attain to old age on Kauai.
Kauai is the island,
Moikeha is the chief.

According to this chant of Kamahualele, Wakea and his wife were not the original progenitors of Hawaii nei, and here is this also: it seems from this account that the people came from Tahiti to people these islands as stated in the mele chanted by Kamahualele from the cross-board of the canoe recited above.

CHAPTER V.

The Story of Opuukahonua.

It is told in the genealogy of Opuukahonua that they were the royal parents or ancestors of these islands, and that there were ninety-five generations from him to Kamehameha the Great. And they were found or obtained by the fishing of Kapuheeuanui, and thus runs the tale: When Kapuheeuanui let down his fishing line into the sea from Kapaahu his line caught something that he thought was a fish and drew the line onto the canoe when, behold, it was a piece of coral. The priest Laulialamakua came along as Kapuheeuanui was disentangling his line from the coral and preparing to throw it away. Then the priest spoke to him, "Eh! Don't throw away that piece of coral, for that is a chief, a foreteller of events. Go thou and look for a pig and appease the god, and after prayer call it's name Hawaiiloa, then throw it back into the sea, and it will grow up into an island." Kapuheeuanui obeyed the instructions of the priest. The next day Kapuheeuanui went fishing again and his line was again caught by a coral. This time he bethought himself of what the priest had said and took the coral to him, and the priest said to him, "That is a man, a chief; call his name Maniloa." He did so and then threw the coral back into the sea. On the third day of Kapuheeuanui's fishing

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[1] Nukuhiva of the Marquesan group.

[2] The island of Bolabola of the Society Islands.

manuahi ia Luukia, no ko Mua olelo hoopunipuni ana ia Luukia no ka hewa i hana oleia e Moikeha, aka ma kela lohe ana o Moikeha ua hana pono ole ia oia, nolaila, haalele oia ia Tahiti, holo mai oia i Hawaii nei, a i ka hookokoke ana mai o na waa e pae i Hilo, ia manawa, ku mai o Kamahualele i luna o ka pola o na waa, a kahea mai:

Eia Hawaii, he moku, he kanaka,
He Kanaka Hawaii-e.
He Kanaka Hawaii,
He Kama na Tahiti,
He Pua Alii mai Kapaahu.
Mai Moaulanuiakea Kanaloa,
He Moopuna na Kahiko laua o Kapulanakehau.
Na Papa i hanau,
Na ke Kama wahine a Kukalaniehu laua me Kahakauakoko.
Na pulapula aina i paekahi,
I nonoho like i ka hikina, komohana,
Pae like ka moku i lalani,
I hui aku hui mai me Holani.
Puni ka moku o Kaialea ke kilo,
Naha Nuuhiwa lele i Polapola:
O Kahiko ke kumu aina,
Nana i mahele kaawale na moku,
Moku ke aho lawaia a Kahai,
I okia e Kukanaloa,
Pauku na aina, na moku,
Moku i ka ohe kapu a Kanaloa.
O Haumea manu kahikele,
O Moikeha ka lani nana e noho.
Noho kuu lani ia Hawaii -a-
Ola! Ola! O Kalanaola.
Ola ke alii, ke kahuna.
Ola ke kilo, ke kauwa;
Noho ia Hawaii a lulana,
A kani moopuna i Kauai.
O Kauai ka moku -a-
O Moikeha ke alii."

Aia i loko o keia mele a Kamahualele, aole o Wakea a me kana wahine na kumu mua o Hawaii nei. A eia kekahi; ma ka nana ana a me ka hoomaopopo ana, no Tahiti mai na kanaka i laha ai keia mau moku, e like me ke mele a Kamahualele i hea mai ai i luna o ka pola o na waa, e like me ke mele maluna ae.

MOKUNA V.

Ka Moolelo o Opuukahonua.

Ua oleloia ma ka moolelo o Opuukahonua o laua na kupuna alii o keia mau aina, he kanaiwakumamaiwa hanauna mai laila mai a hiki ia Kamehameha. A o ka loaa ana o keia mau aina, i lawaia ia e Kapuheeuanui. A penei ke kaao ana: I ka wa i kuu aku ai o Kapuheeuanui i kana aho i loko o ke kai mai Kapaahu mai, ia manawa, mau ana kana aho lawaia, a manao ae la oia he ia keia mea e mau nei, alaila, huki ae la oia i kana aho, a i ke kau ana ae i ka waa, eia ka he akoakoa. Ia manawa hele mai ke kahuna o Laulialaamakua, e hoomakaukau ana o Kapuheeuanui e wehe ae i ke akoakoa a kiola aku, ia manawa, olelo aku ke kahuna. "E! Mai kiola oe i na akoakoa, he alii na, he hai kanaka, hulia i puaa, a hoomalielie i ke akua, alaila pule a pau, alaila kapa aku oe i kona inoa o Hawaiiloa, alaila kiola aku oe i loko o ke kai, e ulu mai auanei na he moku." Alaila, hoolohe aku la o Kapuheeuanui e like me ka olelo a ke kahuna. I kekahi la ae lawaia hou no o Kapuheeuanui, hei hou no ke akoakoa,

his line was again entangled on a coral, making the third piece of coral brought to the surface by his line, and, as he had done before after freeing it from his line, took it to the priest. The latter on beholding this coral exclaimed, "That is a man, a wohi, a chief from the sacred air; call his name Oahunuialaa."[1] Kapuheeuanui continued fishing and always took to the priest the corals he caught on his line, who named them and ordered him to go through the same process of deifying them, or rather offering sacrifices to them, until all the islands now comprising the group were successively raised as corals. And thus, according to this tale, the islands of this group grew up from pieces of coral. But then, this is only a tale, and this is how one can ascertain the truth that these islands of Hawaii nei really did grow from corals.

This is how the song runs that Makuakaumana[2] chanted at Tahiti, when he and Paao went to get a new chief for Hawaii nei, because all the old chiefs of Hawaii had sinned, Kapawa[3] being the king of Hawaii at that time, he being of the fortieth generation from the time of Opuukahonua. When Makuakaumana and company were nearing the beach in the harbor of Moaulanuiakea[4] then Makuakaumana chanted to Lonokaeho, the priest of that place:

O Lono, O Lono, listen, O Lonokaeho!
Lonokulani,[5] chief of Kauluonana,[6]
Here are the canoes, get on board,
Come along and dwell in Hawaii-with-the-green-back,[7]
A land that was found in the ocean,
That was thrown up from the sea,
From the very depths of Kanaloa,
The white coral in the watery caves
That was caught on the hook of the fisherman;
The great fisherman of Kapaahu,
The great fisherman Kapuheeuanui.
The canoes touch the shore, come on board,
Sail to Hawaii, an island,
An island is Hawaii;
An island is Hawaii for Lonokaeho to dwell on.

When the canoes were beached, Paao told Lonokaeho he was wanted to go to Hawaii to be its ruler. When Lonokaeho heard this from Paao he said to him, "I will not go there, but I will send Pili and he shall eat of Hawaii. He shall be the chief to go together with you, and you must be the priest." And that is how Pili came to come here. It is so told in the history of Paao. But we must also examine the genealogy of chiefs from Opuukahonua to Wakea as is set forth in Chapter VI.

CHAPTER VI.

In the genealogical tree of Opuukahonua it is not stated who his parents were, but, it is stated in the genealogy of Kualii, that Opuukahonua came from Tahiti to live in Hawaii when these islands were inhabited by human beings. Opuukahonua came with his two younger brothers Lolomu and Mihi and one woman, Lana, and they became the progenitors of the people of Hawaii nei, and this is how they increased:

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[1] Other accounts give this Oahualua.

[2] *Makuakaumana*, the parent that hung on a branch.

[3] *Kapawa*, the wall of time.

[4] Kea's big red fowl.

[5] Lono that stands in heaven.

[6] The growth of beach of Nana.

[7] This expression may be taken to refer to Hawaii's verdancy.

alaila hoomanao ua lawaia nei i ke kahuna, lawe hou aku no i ke akoakoa, i mai ke kahuna, "He kanaka, he alii, e kapa aku oe i ka inoa o Mauiloa," alaila kiola aku la ua lawaia nei i ka moana. I ka ekolu o ka la lawaia o Kapuheeuanui, hei hou no he akoakoa, o ke kolu ia o ka akoakoa; e like me ka hana mau a ua lawaia nei, a pela no oia i hana aku ai. A ike mai la ke hahuna i keia koa: "He kanaka keia he wohi, he alii no ka ea kapu, e kapa aku i kona inoa o Oahunuialaa." Pela mau ka hana mau a ua o Kapuheeuanui, a pela no hoi ka ke kahuna olelo i ua lawaia nei. Ua kapaia na inoa o keia mau aina mamuli o ka olelo a ke kahuna. A ma keia kaao no Hawaii nei, he akoakoa keia mau mokupuni, ua ulu mai loko ae o ke kai; aka, he kaao wale no ia. A penei hoi ka hoomaopopo ana i ka oiaio ana, he akoakoa io o Hawaii nei.

Penei ke mele a Makuakaumana i oli aku ai i Tahiti, ia laua me Paao i holo ai i alii hou no Hawaii, no ka mea, ua pau na alii mua o Hawaii nei i ka hewa, o Kapawa ke alii o Hawaii nei ia manawa, i ke kanaha o na hanauna alii mai a Opuukahonua mai a ia Kapawa. A ia Makuakaumana ma i aneane aku ai e kau i ke awa o Moaulanuiakea ia manawa i oli aku ai o Makuakaumana ia Lonokaeho ke kahuna:

E Lono, e Lono - e-! E Lonokaeho!
Lonokulani alii o Kauluonana.
Eia na waa kau mai,
E hoi e noho ia Hawaiikuauli,
He aina loaa i ka moana,
I hoea mai loko o ka ale;
I ka halehale poi pu a Kanaloa;
He koakea i halelo i ka wai,
I lou i ka makau a ka lawaia,
A ka lawaia nui o Kapaahu
A ka lawaia nui o Kapuheeuanui - la
A pae na waa, kau mai,
E holo ai i Hawaii, he moku;
He moku Hawaii,
He moku Hawaii na Lonokaeho e noho.

A pae na waa i uka, olelo aku o Paao ia Lonokaeho e hoi i alii no Hawaii. A lohe o Lonokaeho i keia olelo a Paao, alaila, olelo aku la o Lonokaeho ia Paao, "Aole wau e holo, aka, e hoouna aku wau ia Pili nana e ai o Hawaii, oia ke alii e holo pu me olua; a o oe no ke kahuna." A nolaila oia ka hiki o Pili ia Hawaii nei. (Pela i oleloia ma ka moolelo o Paao). Aka, e pono ke nana i ka hoonohonoho ana o ka mookuauhau alii mai a Opuukahonua mai a hiki ia Wakea, e like me ka hoonohonoho ana ma kela aoao Mokuna VI.

MOKUNA VI.

Ma ka hoonohonoho ana i ka mookuauhau mai a Opuukahonua mai, aole i ikeia ko Opuukahonua mau makua, aka, o ka mea i oleloia i loko o ka moolelo o Kualii, mai Tahiti mai o Opuukahonua o ka hele ana mai a noho i Hawaii nei, i ka manawa, aole he kanaka ma keia mau aina. Holo mai o Opuukahonua me kona mau kaikaina elua, o Lolomu a me Mihi, hookahi wahine o Lana, a o lakou na kupuna mua o Hawaii nei. A penei ka laha ana:

THE GENEALOGY OF OPUUKAHONUA.

HUSBAND. KANE.	WIFE. WAHINE.	CHILD. KEIKI.
Opuukahonua. Lolomu. Mihi.	Lana.	Kanananuikumamao (k). Ohikimakaloa (w). Hekilikaaka (k).
Hekilikaaka.	Ohikimakaloa.	Nakolowailani (k). Ahulukaaala (w).
Mihi.	Ahulukaaala.	Kapuaululana.
Kapuaululana.	Holani.	Kekamaluahaku.
Kekamaluahaku.	Laamea.	Lanipipili.
Lanipipili.	Laakeakapu. Hinaimanau.	Lanioaka. Laakealaakona.
Laakealaakona.	Kamaleilani.	Haulanuiakea.
Haulanuiakea.	Manau.	Kahaloalena.
Kahaloalena.	Laumaewa.	Kahaloalenaula.
Laakealaakona.	Laumaewa.	Kamaiolena.
Kahalolenaula.	Kanehoalani. Hinakului. Kaihikapualamea.	Kaiwilaniolua. Kapumaweolani. Kukonalaa.
Kaiwilaniolua.	Kanehoalani.	Kalaniwahine.
Kapumaweolani.	Haweaoku.	Manuiakane.
Kukonalaa.	Kaenakulani.	Kalanipaumako.
Pili. Kalaniwahine.	Malela.	Kamakahiwa. Makakaile. Makakailenuiaola.
Kamakahiwa.	Loe.	Kikenuiaewa.
Makakaile.	Paweo.	Kalanimanuia.
Makakailenuiaola. Kikenuiaewa. Kalanimanuia.	Ewa.	Kahiko. Kupulanakehau (w). Kukalaniehu. Kahakauakoko.
Kahiko.	Kapulanakehau.	Wakea.
Kukalaniehu.	Kahakauakoko.	Papa (w).
Wakea.	Papa. Hoohokukalani.	Hoohokukalani. Haloa.
Haloa.	Hinamanouluae.	Waia.
Waia.	Huhune.	Hinanalo.
Hinanalo.	Haumu.	Nanakehili.
Nanakehili.	Haulani.	Wailoa.
Wailoa.	Hikawaopuaianea.	Kio.
Kio.	Kamole.	Ole.
Ole.	Hai.	Pupue.
Pupue.	Kamahele.	Manaku.
Manaku.	Hikohaale.	Kahiko.
Kahiko.	Kaae.	Luanui.
Luanui.	Kawaamaukele.	Kii.
Kii.	Hinakoula.	Ulu. Nanaulu.
Nanaulu.	Ulukou.	Nanamea.
Ulu.	Kapunui.	Nana. Kapulani. Nanaiea.
Nanaiea.	Kahaumokuleia.	Nanailani.
Nanailani.	Hinakinau.	Waikulani.
Waikulani.	Kekauilani.	Kuheleimoana.
Kuheleimoana.	Mapunaiaala.	Konohiki.
Konohiki.	Hikaululena.	Wawena.
Wawena.	Hinamahuia.	Akalana.
Akalana.	Hinakawea.	Mauimua. Mauihope. Mauikiikii. Mauiakalana.
Mauiakalana.	Hinakealohaila.	Nanamaoa.
Nanamaoa.	Hinaikapaekua.	Nanakulei.
Nanakulei.	Kahaukuhonua.	Nanakaoko.
Nanakaoko.	Kohikohiokalani.	Heleipawa.

THE GENEALOGY OF OPUUKAHONUA.—*Continued.*

HUSBAND. KANE.	WIFE. WAHINE.	CHILD. KEIKI.
Heleipawa.	Kookookumaikalani.	Hulumalailani.
Hulumalailani.	Hinamaikalani.	Aikane.
Aikane.	Hinahanaiakamalama.	Puna. Hema.
Puna.	Hainalau.	Ua.
Hema.	Ulamahahoa.	Kahai.
Kahai.	Hinauluohia.	Wahieloa.
Wahieloa.	Koolaukahili.	Laka.
Laka.	Hikawaolena.	Luanuu.
Luanuu.	Kapokulaiula.	Kamea.
Kamea.	Popomaili.	Pohukaina.
Pohukaina.	Huahuakapalei.	Hua.
Hua.	Hikimolulolea.	Pau.
Pau.	Kapohaakia.	Huanuiikalalailai.
Huanuiikalalailai.	Kapoea. Molehai.	Paumakua. Kuhelani.
Paumakua.	Manookalililani.	Haho.
Haho.	Kauilaianapa.	Palena.
Palena.	Hikawainui.	Hanalaanui. Hanalaaiki.
Hanalaanui.	Mahuia.	Lanaakawai.
Lanaakawai.	Kalohialiiokawai.	Laau.
Laau.	Kukamolimolialoha.	Pili.
Pili.	Hinaaunaku.	Koa.
Koa.	Hinaaumai.	Ole.
Ole.	Hinamailelii.	Kukohu.
Kukohu.	Hinakeuki.	Kaniuhi.
Kaniuhi.	Hiliamakani.	Kanipahu.
Kanipahu.	Hualani. Alaikaaukoko.	Kalahumoku. Kalapana.
Kalapana.	Makeamalamaihanae.	Kahiamoeleaikaaikupou.
Kahiamoeleaikaaikupou.	Kapohakauluhailaa.	Kalaunuiohua.
Kalaunuiohua.	Kaheka.	Kuaiwa.
Kuaiwa.	Kumuleilani.	Kahoukapu. Hukulani. Manauea.
Kahoukapu.	Laakapu.	Kauholanuimahu.
Kauholanuimahu.	Neula.	Kiha.
Kiha.	Waoilea.	Liloa.
Liloa.	Pinea. Akahiakuleana.	Hakau. Umi.
Umi.	Kulamea.	Kapunanahuanuiaumi.
	Makaalua.	Nohowaaumi.
	Kapukini.	Kealiiokalaloa. Kapulani. Keawenuiaumi.
	Piikea.	Aihakoko. Kumalae.
Kealiiokalaloa.	Makuahineopalaka.	Kukailani.
Kukailani.	Kaohukiokalani.	Kaikilani. Makakaualii.
Makakaualii.	Kapukamola.	Iwikauikaua.
Keawenuiaumi.	Koihalawai.	Kanaloakuaana.
Kanaloakuaana.	Kaikilani.	Kealiiokalani. Keakealanikane. Kalanioumi.
Keakealanikane.	Keliiokalani.	Keakamahana.
Iwikauikaua.	Keakamahana.	Keakealani.
Kanaloakapulehu.	Keakealani.	Keawe.
Kaneikauaiwilani.	Keakealani.	Kalanikauleleiaiwi.
Keawe.	Kalanikauleleiaiwi.	Keeumoku. Kekela.
Keeumoku.	Kamakaimoku.	Kalanikupuapaikalaninui.
Kekela.	Haae.	Kekuapoiwa.
Kalanikupuapaikalaninui.	Kekuapoiwa.	Kamehameha.

According to the genealogical table or tree from the time of Opuukahonua to Kamehameha there are ninety-nine generations, and that is the royal line of this race. But there were many chiefly branches from this royal line and many descendants, but no attention can now be paid to them in a genealogical order.

ACCORDING TO TIME OR EPOCHS.

It is well to divide those times into periods from the time of Opuukahonua until the reign of Kamehameha, and to credit each reign with the works or happenings during its time as the story associates each king or chief with them.

The Earliest Times. From Opuukahonua to Kukonalaa, elder brother of Kapawa, was sixteen generations. That was when Pili arrived from Tahiti and Kapawa was the reigning sovereign, and there were several battles as a consequence.

Second Epoch. From Pili's time to Kahiko there were eight generations, and there were several great undertakings during that period, and Pili's was a time of peace and prosperity, for he was wise.

Third Epoch. From Wakea to Waia there were four generations. There were also several important works during that time.

Fourth Epoch. From Waia to Liloa were fifty-seven generations. There were several happenings during this interval and many wars.

Fifth Epoch. From Liloa to Kamehameha were fourteen generations. These divisions of time are not supposed to be strictly correct as there had been no one to definitely define the limits of each epoch. But it is settled on in this manner. These several divisions of time were known to later generations by the legends and tales referring to them, and made plainer by the prayer of Kukailani, a great priest who lived and was of the seventy-ninth generation from the time of Opuukahonua.

On the day when Iwikauikaua was taken by Kanaloapulehu to be sacrificed on the altar of the temple, because Iwikauikaua had done wrong in promoting rebellion amongst the subordinate chiefs under him to rebel against Kanaloakuaana, a king of Maui, then when Iwikauikaua stood on the steps of the altar he looked to the priest, Kukailani and appealed to him: "O prayer of the priest, stand thou before the deity that he may look towards me, if thou art indeed my priest." When Kukailani heard this call he answered: "Yes, I will stand and pray, but if my prayer is not propitious you will die; but if my prayer is uninterrupted to the Amen you will not die today."

1 O thou Ku, and Uli, and Kama, it is flown.
Kalani the languishing chief of Kaiwa.
Iwikauikaua in straight line from the depths;
From the Tahitian stem of the earth's foundation,
Whose royal lineage is so old and well established
From the sacred ancestry of Kukonalaa.
The kapu was put on Makalii.
This is the first prayer; it is flown.

2 The kapu of the island has flown.
The kapus of the islands are in a row;
The kapus of the islands are enjoined,
The kapu of the island has come forth,
It has rested on the sacredness of the island.
Pili was the one that enjoyed that sanctity;
The island of Hawaii-of-the-green-back.
This is the second prayer. It has flown;
The kapu has flown backwards to Wakea.

Ma ka papa kuauhau i hoonohonohoia mai a Opuukahonua mai a hiki ia Kamehameha, he kanaiwakumamaiwa hanauna ka nui, o lakou ka hanauna alii o keia lahui. Aka, ua puka mai he mau lala ohana alii ma keia mookuauhau, a ua ulu a lehulehu lakou, aka, aole e hiki ke hoomaopopo i ka hoonohonoho ana o na lala ohana alii e ae, ma na lalani like e like me ka hoonohonoho ana i hoikeia ma ka papa kuauhau mai a Opuukahonua mai.

NO NA WA.

He mea pono ke maheleia i mau wa mai a Opuukahonua a hiki ia Kamehameha e like me ka noho aupuni ana, a e hoakaka pololei ia ka hana i loko o na wa a me na hana ano nui a kela alii keia alii i loko o ko lakou kaao ana.

Wa Mua. Mai a Opuukahonua a hiki ia Kukonalaa ko Kapawa kaikuaana, he umikumamaono ia hanauna, ia manawa hiki mai o Pili mai Tahiti mai, oia ke alii o Hawaii nei ia manawa, aka, he mau hoouka kaua ma ia manawa.

Wa Elua. Mai ia Pili a hiki ia Kahiko, ewalu ia hanauna, he wa maikai ia, a he mau hana naauao no ka Pili ia manawa.

Wa Ekolu. Mai ia Wakea a hiki ia Waia, eha ia hanauna, he mau hana nui i loko oia manawa.

Wa Eha. Mai a Waia a hiki ia Liloa he kanalimakumamahiku hanauna, he nui na ano oia wa, a me na hoouka kaua ia wa.

Wa Elima. Mai ia Liloa a hiki ia Kamehameha, he umikumamaha hanauna. Ma keia mahele ana i na wa, aole ma ka pololei maoli, aole no he mea nana i hoomaopopo mai ka mahele ana i na wa. Aka, penei nae: Aia iloko o keia mau wa i maheleia, ua akaka ma ko lakou kaao ana, a ua akaka ma ka pule ana a kekahi kahuna, o Kukailani kona inoa, oia paha ke kanahikukumamaiwa o ka hanauna mai a Opuukahonua mai.

No ka mea, i ka wa i kiiia mai ai o Iwikauikaua e Kanaloapulehu e kau i ka lele, no ka hewa ana o Iwikauikaua no ke kipi ana i na 'lii malalo ona, a kipi aku ia Kanaloakuaana kekahi alii o Maui, a nolaila, ia Iwikauikaua i ku ai iluna o ka anuu, nana ae la o Iwikauikaua i ke kahuna ia Kukailani, a kahea aku la: "E, ka pule a ke kahuna, kulia i mua o ke akua, na na mai ia'u ina he kahuna oe na'u." A lohe o Kukailani i keia mea: "Ae, e ku wau i kuu pule a i ino kuu pule make oe, aka i hololea kuu pule a hiki i ka amama ana; aole oe e kau i ka lele i keia la." A penei ka pule ana:

1 E Ku, e Uli, e Kama, lele wale.
O Kalani ke 'lii kaahea o Kaiwa.
Iwikauikaua haulili mai lalo;
Mai kumu kahiki ka honua ua kele,
Ua nao ua pela i ke kapu alii
I ka pela alii kapu o Kukonalaa.
Ua kau ke kapu i Makalii.
Akahi - a - aha; lele wale.

2 Lele mai ke kapu o ka moku.
Lalani ke kapu o ka moku;
Kui mai ke kapu o ka moku,
Pii mai ke kapu o ka moku,
Ili aku, kau aku ke kapu o ka moku,
Na Pili e noho ia kapu,
Ka moku i Hawaiikuauli.
Alua-a aha, lele wale;
Lele aku ke kapu ia Wakea.

3 Wakea was the priest, the chief
Who was born loaded and covered deep with kapu;
It was Wakea who broke the kapu of the island.
The kapu was divided to surround the islands,
The kapu flew backwards to Waia[1] the king.
This is the fourth, the fourth resting of the kapu;[2]
It was Liloa who enjoyed that kapu.

4 The island is kapued for Liloa,
The kapu had grown and flourished in Tahiti,
By Liloa of Umi was the kapu broken,
The powers of the kapu were divided;
It is Iwianlana Iwikauikaua.
A kamahele branch that is inclining downwards,[3]
That is weighed down by the kapus of Iwikauikaua.
Let the bones pay[4] for the kapus of the island;
Iwikauikaua was the wrong one;
The one who sulked in the waters of Haunaka.

This is the prayer that is referred to in the genealogy of Kamalalawalu. And it is shown by the construction of this poetical prayer that time should be divided into epochs. Because it is only on the reigning kings that the kapu of the islands are conferred, and it would seem time and epochs were divided as shown by the division of the chant referred to above.

CHAPTER VII.

AN ACCOUNT OF THE FIRST SIGHT OF FOREIGNERS.

It is told in the history of Hawaii that was printed at Lahainaluna, and also in the history revised by Pogue of Lahainaluna, that a vessel of some kind had arrived at Hawaii long ago, and that was the first knowledge the people of this race had of foreigners; but in the history of Kualii, one of the former kings of Hawaii nei and a famous one for his strength and valor in battle, it is said that he was the first one to visit Tahiti, and that he was the one that first knew or met foreigners in the olden times. This is how that is recognized by his prayer in the middle of his history as recited below:

O Hawaii of the lofty mountains;
Pointed to heaven is Kauwiki;
Below is the cluster of islands floating on the sea;
Clasping Kauwiki the trembling mountain;
Hewing Kauwiki till it fell.
And now Kauai, Kauai great and peaceful,
That is under the lee of Waianae.
Kaena is a cape, Kahuku is a pandanus.
Kaala is a mountain ridge covered with dew,
And Waialua is situated below, O Waialua.
Mokuleia is the calabash, the helo,
The eight-finned shark;[5]
The tail of the white shark is Kaena,
The shark stretching away toward Kauai.
Below is Kauai, my land,
O great Kauai, island (filled) with lehua,[6]
Island stretching out towards Tahiti.
Away down is Tahiti.
Wakea controlled the sun creeping along;
Arising from beneath Kumuhonua;
Shaking is the foundations of broad Hawaii,
Pointing to the rising rays of the sun.
Kona stands forth to sight;
The sun stands over Kona, Kohala is in darkness.

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[1] Waia was husband of Papa after her return from Tahiti.

[2] Meaning the fourth instalment of royal kapu belonging to Iwikauikaua.

[3] Referring to a branch shooting out horizontally from a tree, denoting great misfortune.

[4] This looks like passing judgment that the culprit must suffer for his deed.

[5] The eight-finned shark, like the eight-eyed and eight-forehead celebrities were famed for their magic powers.

[6] This island of *lehua* groves may also refer to its many fighting men.

3 O Wakea ke kahuna, ke alii,
Ke alii i kumu, i nua, i makolu i ke kapu;
Ia Wakea naha ke kapu o ka moku,
Mahae ke kapu i kiope na moku,
Lele aku ke kapu o Waia ke alii.
Aha -aha- ka ilina o ke kapu,
Na Liloa e noho ia kapu.
4 Ua kapu ka moku ia Liloa,
Ua kapu kawao i Tahiti,
Liloa o Umi ke kapu i nahae,
Nahae na mana o ke kapu,
O Iwiaulana Iwikauikaua.
Lola kamahele i kikiwi,
I pipio i ke kapu o Iwikauikaua.
Na ka *iwi* e pani ke kapu o ka moku;
Iwikauikaua ke kalohe;
Ka hoololohe wai i Haunaka.

O keia ka pule i oleloia i loko o ka molelo o Kamalalawalu. A ma keia mele pule i maopopo ai he pono ke mahele i mau wa. No ka mea, aia wale no ma na 'lii aimoku e ili ai ke kapu moku. A mehe mea la, ua hoomaopopoia na wa ma ia mau ano e like me na pauku mele pule maluna ae.

MOKUNA VII.

No ka Ike Mua ana i na Haole.

Ua oleloia ma ka moolelo o Hawaii nei, i paiia ma Lahainaluna, a me ka moolelo i hooponopono hou ia e Mr. Pokuea o Lahainaluna, ua ku mua mai kekahi moku ma Hawaii nei i ka wa kahiko, a oia ka hoomaka mua ana o keia lahui e ike i na haole. Aka hoi, ma ka moolelo o Kualii kekahi alii kahiko o Hawaii nei, ke alii kaulana no ka ikaika i ke kaua; ua oleloia, nana i ike mua o Tahiti, a oia ka mea i ike mua i na haole i ka wa kahiko, a penei ka hoomaopopo ana ma kona pule, ma ka hapa waena o kona moolelo e like me malalo iho:

O Hawaii mauna kiekie;
Hoho i ka lani Kauwiki;
I lalo ka hono o na moku, i ke kai e hopu ana;
Kauwiki i ka mauna i ke opaipai;
E kalai a hina Kauwiki-e.
O Kauai, O Kauai nui kuapapa,
Noho i ka lulu o Waianae.
He lae Kaena, he hala Kahuku.
He kuamauna hono i ke hau Kaala,
Noho mai ana Waialua i lalo e, O Waialua.
O Mokuleia ka ipu, ka helo
Ka ia mano lala walu,
Hiu lala kea o Kaena,
Mano hele lalo o Kauai.
O lalo o Kauai, kuu aina,
O Kauai nui mokulehua,
Moku panee lua ana Tahiti.
I lalo Tahiti.
Ia Wakea ka la kolohia;
Hooulu i lalo o Kumuhonua;
Nakeke ka papa i Hawaiiakea,
O Kuhia i ka muo o ka la.
Kau mai ana Kona i ka maka;
Ke kau la Kona, ke moe la Kohala.

O Tahiti, land of the far-reaching ocean,
Land where Olopana dwelt.
Within is the land, outside is the sun;
Indistinct is the land when approaching.
Perhaps you have seen it?
I have surely seen Tahiti,
A land with a strange language is Tahiti.
The people of this place ascended up
To the very backbone of heaven;
They trampled and looked down below.
Kanakas (men of our race) are not in Tahiti.
One kind of men is in Tahiti—the haole;[1]
He is like a god,
I am like a man,
Ku is a god.

It is made plain by the song or mele that Kualii had met the foreigners at that time, because his knowledge of them is proved nowadays and foreigners are living here in these days. And here is the stanza of the song on that subject:

"I have surely seen Tahiti,
A land with a strange language is Tahiti."

It is true the languages and voices of the foreigners are strange and are not like ours, and on this account it seems plain that Kualii had met and had knowledge of the foreigners at that time.

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[1] The *haole*, or foreigner, is generally understood to refer to a white person unless it is qualified.

O Tahiti, moku kai a loa.
Aina a Olopana i noho ai.
I loko ka moku, I waho ka la;
Ke aloalo o ka la ke hiki mai.
Ane ua ike oe?
Ua ike hoi wau ia Tahiti,
He aina leo pahaohao wale Tahiti.
Noonei kanaka i pii a luna.
A kuamoo o ka lani;
Keehi iho, nana iho ia lalo.
Aole o Tahiti kanaka.
Hookahi o Tahiti kanaka, he haole;
Me a'u la he akua,
Me ia la he kanaka,
He akua o Ku-e.

Ma keia mele, ua maopopo ko Kualii ike ana i ka haole i kela manawa, no ka mea, ua hooko ia kana ike ana i na haole i keia manawa, a ke noho nei na haole i keia manawa. A penei kekahi lalani mele:

> Ua ike hoi au ia Tahiti.
> He aina leo pahaohao wale Tahiti.

He oiaio ua pahaohao ka olelo a me ka leo, ua like ole na olelo, ma ia mau kumu ka hoomaopopo ana ua ike muaia na haole e Kualii i kela manawa.

The Legend of Aukelenuiaiku.

CHAPTER I.

Aukele and His Unkind Brethren.

THIS legend of Aukelenuiaiku[1] is one of the most noted of all the legends of Hawaii nei, having its origin in the land of Kuaihelani.[2] Iku was the father, a great chief, and Kapapaiakea was the mother, from whom twelve children were born. Kuaihelani was the country in which they lived. The names of the children[3] were: Kekamakahinuiaiku, Kuaiku, Nohoaiku, Heleaiku, Kapukapuaiku, Heaaiku, Lonoheaiku, Naaiku, Noiaiku, Ikumailani and Aukelenuiaiku, all males; and Kaomeaaiku, a female. This legend deals with Aukelenuiaiku.

From the first-born child to the one just ahead of Aukelenuiaiku, Iku never took them up in his arms, never spoke of leaving the kingdom to any of them, nor did he make much of any of them. But at the birth of Aukelenuiaiku, Iku took the greatest interest in him, took care of him, took him up in his arms, and to him he willed all his honor and glory and the kingdom. Because of this show of favoritism on their father's part toward Aukelenuiaiku, his brothers and sister hated him and they tried to devise some way of getting rid of him. Said the oldest of the children, Kamakahinuiaiku:[4] "Yes, our father is indeed strange; although I am the first-born, still our father did not promise to leave me his honor and glory, and not even the kingdom, but here with the last son he has promised to leave these things to him."

The main pastime indulged in by the brothers of Aukelenuiaiku was wrestling, boxing and other manly games that were known at that time. In these games they became famous in all the land of Kuaihelani as being the strongest, and furthermore, these boys went around the whole country without being beaten. On one of the trips around Kuaihelani the fame and the strength of Kealohikikaupea, a strong man of Kauai, reached these boys. The main deed of strength participated in by this man which made him famous was the great ease he had in breaking a man in two.[5] When the boys from Kuaihelani arrived in Kauai, one of them met this strong man and with one blow laid him low. They then made a complete circuit of Kauai without meeting

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[1] This famous legend of Aukele-nui-a-iku, says Fornander, has the earmarks of great antiquity and is known in some form or other on several of the Polynesian groups, *Aukele*, the hero, being the youngest son of *Iku*, or *Aiku* in other lands. The story has marked resemblance in several features to the Hebrew account of Joseph and his brethren, and is traced back to Cushite origin through wanderings and migrations rather than being an evidence of Spanish influence during their contact with this group of islands in the sixteenth and seventeenth centuries. See Pol. Race, Vol. I, p. 40.

[2] This point of origin is a popular mythical land whose name, likely, was intended to perpetuate its favored location, "shouldering or supporting heaven." It is freely used, and at times becomes *Kuihelani*.

[3] The family connection *-a-* to *Iku* is maintained throughout, Iku as the source, being the ending of each name but one, the tenth, in which case it is changed to Iku from heaven.

[4] The name of the first-born differs here, shortened by omission of the prefix *Ke*, the.

[5] This has reference to the alleged ability of expert wrestlers to break the bones of an opponent while holding him in mid air. *Lua*, the art of breaking the bones of a person was much practiced in ancient times.

He Moolelo no Aukelenuiaiku.

MOKUNA I

Aukele me Kona mau Kaikuaana Loko Ino.

O KEIA moolelo o Aukelenuiaiku, oia kekahi o na moolelo kaulanaloa ma Hawaii nei, o Kuaihelani ka aina, o Iku ke kane, he 'lii. O Kapapaiakea ka wahine, na laua na keiki he umikumamalua. E hoomaka ana ka olelo ma Kuaihelani. Eia na inoa o na keiki: Kekamakahinuiaiku, Kuaiku, Nohoaiku, Heleaiku, Kapukapuaiku, Heaaiku, Lonoheaiku, Naaiku, Noiaiku, Ikumailani me Aukelenuiaiku, he mau kane, ame Kaomeaaiku, he wahine. O Aukelenuiaiku ka mea nona keia moolelo.

Mai ka hiapo a ka mua ponoi o Aukelenuiaiku, aole o Iku i hii, aole i lawelawe, aole hoi i hooili i ka aina no kekahi o lakou, aole no hoi i hoopunahele. A ia Aukelenuiaiku, malama o Iku, lawelawe a hii, a hooili i kona kapu a me ka aina nona. A no keia punahele o Aukelenuiaiku i ko lakou makuakane, ua huhu kona mau hoahanau ia ia, a ua imi lakou i mea nona e make ai. Wahi a ko lakou kaikuaana loa, a Kamakahinuiaiku: "Kupanaha ko kakou makuakane, ia'u hoi i ke keiki mua, aole i hooili mai i kona kapu a me ka aina, a i ke keiki hope loa, ia ia ka e hooili ai."

O ka hana nui a na kaikuaana o Aukelenuiaiku, o ka mokomoko, o ka hakoko, ke kuikui, a me na mea ikaika e ae, a ma keia mea, ua lilo lakou he poe kaulana no Kuaihelani ma keia hana, a o lakou ka oi o ka ikaika ma ia hana. A ua hele lakou e kaapuni ma ka aina a puni, aole mea aa mai ia lakou. Ia lakou e kaapuni ana i ka aina o Kuaihelani, kaulana aku la ka ikaika o Kealohikikaupea, no Kauai ia kanaka. O kona ikaika, he uhaki wale no i ke kanaka a hiki lakou nei i laila, hookahi no puupuu waiho ana i lalo. Kaapuni lakou a puni o Kauai, aohe mea aa mai ia lakou.

any challenger. While they were in Kauai word came to them of three strong men on Oahu. Their names were, Kaikipaananea, Kupukupukekaikalani and Kupukupukehaiiaku. There were none stronger than these three men. Upon the arrival of the champions of Kuaihelani on Oahu they met in contest, and with one blow the said men of Oahu were defeated, after which the Kuaihelani champions left Oahu and went to Maui. Kakaalaneo was the king of Maui at this time, and in a contest he was vanquished by them.

While the Kuaihelani champions were making a circuit of Maui the fame of Kepakailiula for his great strength and daring came to them. It was said that he could break [in pieces] any man who opposed him, and he was the greatest warrior of the whole island of Hawaii. When the Kuaihelani champions heard of the feats of strength performed by Kepakailiula, they became afraid and returned to Kuaihelani. Upon their arrival at their home in Kuaihelani they gave exhibitions of all the sporting games known to them, such as wrestling, boxing, to wrestle on all fours, to hide a pebble under piles of kapas, to dance, to roll the stone disk, to jump from high cliffs into the water, to make the spear glide, and various other games. In getting up these games they were instigated by the desire of drawing their youngest brother to them, when they would kill him, for Aukelenuiaiku was kept under Iku's fostering care all the time, and was accorded all the honors due to a king, and was jealously guarded.

While Aukelenuiaiku was thus guarded, he one day heard the yells and shouts of the people who were gathered at the games being held by his brothers, so Aukelenuiaiku asked of Iku his father: "What is the cause of the shouting down below?" The father replied: "They are holding some wrestling matches." "How is that game played?" "It is played by two persons. They stand up facing each other and each one tries to throw the other one down to the ground. When one is thrown the people would shout, expressing their joy. That is the cause of the shouting that you hear." Aukelenuiaiku then said: "How I wish to see it!" He therefore questioned his father relating to the various games. After hearing how they were played, he asked that he be allowed to go down and look on, but his father refused, saying: "You cannot go down." Aukelenuiaiku then asked him: "Why not?" The father replied: "You will be killed by your brothers, for they hate you." Aukelenuiaiku then further asked his father: "What is the cause of the hatred?" The father replied: "There is a reason. It is because I have given you all the honors and the kingdom. Therefore you must not go down, for if you do you will be killed by your brothers."

After ten days had gone by the shouting and yelling at the games were again heard, but Aukelenuiaiku did not let his father know of the renewal of the games. He then got up and secretly went down to look at the games, without the knowledge of his father. In going Aukelenuiaiku took an arrow with him. When Aukelenuiaiku arrived near the house where his brothers were holding the games, he shot the arrow into the building. On the arrow entering the building, the brothers took it up and said:

Ia lakou nei ma Kauai, kui aku la ka lohe, ekolu o Oahu kanaka ikaika loa. O ko lakou mau inoa, o Kaikipaananea, o Kupukupukehaikalani, o Kupukupukehaiiaku. Aohe puko momona o Oahu nei ia lakou. A hiki lakou i Oahu nei, hakoko iho la lakou, hookahi no puupuu, waiho ana ua mau kanaka ala o Oahu nei i lalo, a haalele iho la lakou. Hele lakou a Maui, e noho ana o Kakaalaneo ke 'lii o Maui, hakoko no make no ia lakou nei.

Ia lakou ma Maui e kaapuni ana, kaulana mai la o Kepakailiula i ka ikaika a me ke koa, e hiki ia ia e haihai i ke kanaka, a oia ka oi o Hawaii a puni. A lohe lakou i kona kaulana i ka ikaika, makau iho la lakou a hoi mai la i Kuaihelani. A hiki lakou i Kuaihelani, kukulu iho la lakou i na hana lealea a pau loa, ka hakoko, ka mokomoko, ke kuikui, ka honuhonu, ka puhenehene, ka hula, ka olohu, ka lele kawa, ka pahee, a me na hana e ae. Ma keia mau hana lealea a lakou a pau loa, ua hooulu lakou i mea e hele mai ai ko lakou kaikaina o Aukelenuiaiku, alaila, pepehi lakou ia ia a make. No ka mea, o Aukelenuiaiku, ua paa loa ia i ka palama ia i ko lakou makuakane e Iku, ma ke ano kapu alii, a me ka punahele loa.

Ma keia noho kapu ana o Aukelenuiaiku, ua lohe ia aku la ka pihe uwa a na kaikuaana ona, e lealea ana, alaila, ninau aku la o Aukelenuiaiku ia Iku, ko lakou makuakane: "He pihe aha keia o kai e uwa nei?" Hai aku ka makuakane: "He hakoko." "Pehea ia mea?" "Elua kanaka, ku i luna, kulai kekahi i kekahi, a hina kekahi, alaila, uwa ka aha. Oia kela pihe au e lohe la i ka uwauwa mai." Alaila, i aku o Aukelenuiaiku: "Makemake wale." Pela no o Aukelenuiaiku i ninaninau mau ai i ko lakou makuakane. Alaila nonoi aku la ia e iho e nana. Hoole mai ko lakou makuakane: "Aole oe e iho." I aku o Aukeienuiaiku: "No ke aha hoi?" I mai ka makuakane: "Mamuli oe make i ou mau kaikuaana, no ka mea, ua hoomauhala ou kaikuaana ia oe e noho nei." Ninau aku la o Aukelauuiaiku: "Heaha ka hala i hoomau ai?" I aku ka makuakane: "He hala, oia kuu hooili ana i ke kapu nou a me ke aupuni; nolaila mai iho oe, o make auanei i ou mau kaikuaana."

A hala he anahulu, alaila, lohe hou ia mai la ka pihe uwa hou, aole o Aukelenuiaiku i hai aku i ko lakou makuakane, no keia leo uwa hou. Ku ae la ia a iho malu i kai e nana ai, me ka ike ole o ko lakou makuakane. Aia ma ka lima o Aukelenuiaiku, he pua e paa ana. A hiki o Aukelenuiaiku i ka hale o na kaikuaana, kaka iho la oia i ka pua, lele aku la ka pua a komo i ka hale o kona poe kaikuaana. A komo ka pua a Aukelenuiaiku i loko o ka hale, lalau iho la na kaikuaana a olelo

"How strange! our arrows are in joints, but this one is twisted!" While they were discussing the matter one of them took it and after looking it over said: "This is not a stranger's arrow; this is the arrow belonging to our brother Aukelenuiaiku." While this brother was saying this, Kekamakahinuiaiku, he of the bad temper, took it and broke it into pieces. Shortly after this Aukelenuiaiku approached the building and stood on the outside of the wall which surrounded the building. While Aukelenuiaiku was standing there, all the brothers looked at him. They marveled at his handsome appearance: his skin was like the ripe banana and his eyeballs were like the bud of a banana at its first appearance; his body was straight and faultless, and he was without equal.

When the people who were gathered there saw Aukelenuiaiku, they expressed words of praise at his great comeliness. While the people were praising Aukelenuiaiku, the oldest brother became very angry and his face changed. He then sent out one of his younger brothers to go and ask Aukelenuiaiku the reason of his coming. The name of the brother that was sent was Kuaiku. When he had come into the presence of Aukelenuiaiku, he asked him: "What has brought you here?" Aukelenuiaiku answered: "To enjoy the games." Kuaiku returned to their angry brother and told him. When he heard this, he again sent Kuaiku, saying: "Go and strike him once." When Kuaiku came up to Aukelenuiaiku, he struck at him, but he did not knock him down nor did he hurt him. On the first blow he broke his own right arm, then he tried his left and that too was broken. When Kuaiku saw that his two arms were broken he turned to proceed back to the house. At this Aukelenuiaiku reached out and took hold of his brother by the arms, bundled him up, and threw him to the edge[1] of the sea. When the people saw the great strength of Aukelenuiaiku, they gave a mighty shout, and said: "That is the only man that has been able to throw and break the arms of Kuaiku." After this another of the brothers came out with the intention of killing Aukelenuiaiku. This brother was the greatest wrestler and could break a man in arms; but when he met Aukelenuiaiku, he was unable to throw him down or hurt him. When he found that he was unable to throw Aukelenuiaiku, he turned with the intention of going back to the house, but Aukelenuiaiku reached out, held him up and threw him into the sea. This made the people shout again.

Aukelenuiaiku thus met each brother, beating them all until there remained but the oldest brother, the one with the bad temper. When this brother saw that all his younger brothers had been defeated by Aukelenuiaiku he went up full of anger, bent on throwing Aukelenuiaiku into the sea, but in this he proved a failure, for his youngest brother overmatched him. While they were fighting and pushing each other, Aukelenuiaiku held his ground so well that the oldest brother became exhausted, and in time gave up all idea of fighting, and he left Aukelenuiaiku and turned with the intention of going back to the house. At this Aukelenuiaiku reached out, took hold of him, and threw him bodily into the sea. When he dropped

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[1] The expression of the original, *ae kai*, is literally sea beach.

iho la: "Kupanaha! o ka kakou pua he pauku, o keia pua hoi he owili." Ia lakou e olelo ana, lalau mai la kekahi kaikuaana o Aukelenuiaiku i ka pua, a olelo mai la: "Aole keia he pua e; o ka pua no keia a ko kakou kaikaina a Aukelenuiaiku." Ia ia e olelo ana, lalau mai la o Kekamakahinuiaiku, ke kaikuaana huhu o lakou, a haihai iho la i ka pua a hakihaki loa. Mahope o ko lakou ike ana i ka pua, hiki mai la o Aukelenuiaiku i mua o lakou, a ku iho la ma waho o ka pa o ka hale. Ia Aukelenuiaiku e ku ana malaila, nana aku la kona mau kaikuaana a pau ia ia, he mea e ke kanaka maikai. Ua like kona ili me ka maia pala memele, a o kona mau onohi maka me he opuu maia la o ka hua ana o ka wa hou, a he pololei hoi kona kino, aohe puu, aohe kee, aohe ona mea e like ai.

O ka lehulehu e piha ana, mahalo aku la lakou i ke kino o Aukelenuiaiku i ka maikai launa ole. Ia lakou e mahalo ana, ua hoopiha loa ia ko lakou kaikuaana mua loa i ka huhu no Aukelenuiaiku, a ano e ae la kona mau helehelena. Alaila, kena aku la ia i kekahi o kona mau muli iho, e hele aku e ninau ia Aukelenuiaiku i ke kumu o kona iho ana mai. O ka inoa o ia mea o Kuaiku. A hiki ia i mua o Aukelenuiaiku, ninau aku la: "Heaha kau huakai o ka iho ana mai?" I aku o Aukelenuiaiku: "I ka lealea." Hoi aku la o Kuaiku, a i ke kaikuaana huhu o lakou hai aku la. A lohe ia, hoouna aku la ia Kuaiku, e hele a e kui aku i hookahi puupuu ia Aukelenuiaiku. Ia ia i hele ai a kui ia Aukelenuiaiku, aole i hina, aole hoi i eha o Aukelenuiaiku, aka, o kona lima ka i haki, kui hou kekahi lima, haki hou no, pau loa na lima elua. A pau ke kui ana ia Aukelenuiaiku, kaha aku la hoi: ia wa o Aukelenuiaiku i hopu aku ai a paa i na lima, popo ae la ia a kiola aku la i ka ae kai. A ike na mea a pau loa i ka ikaika o Aukelenuiaiku, uwa ae lakou a haalele, a olelo iho la: "Akahi wale no mea i hina ai, a i hai ai na lima o Kuaiku." A mahope o keia, puka hou mai kekahi kaikuaana ona me ka manao e pepehi ia Aukelenuiaiku. He oi ia ma ka hakoko ana, i luna no hai ke kanaka; a ia Aukelenuiaiku, aohe hina, aohe eha. A ike iho la ia aohe hina o Aukelenuiaiku, hoi aku la, ia wa o Aukelenuiaiku i lalau ai a kiola i loko o ke kai. Uwa ae la na kanaka.

Pela no o Aukelenuiaiku i hakaka ai me kona poe kaikuaana a pau loa. Nana wale no ka eha, a koe ke kaikuaana huhu ona. A ike ua kaikuaana huhu la o Aukelenuiaiku, ua pau loa na kaikaina i ka eha, hele mai la ia me kona huhu loa ia Aukelenuiaiku, me kona manao e lalau a kiola i loko o ke kai, aka, i kona hana ana pela i kona pokii aole i ko. Ia laua i hakaka ai me Aukelenuiaiku, me ka ikaika loa, aohe hina o Aukelenuiaiku. Ma keia hakaka ana o laua, ua paupauaho loa kona kaikuaana. Nolaila haalele iho la kona kaikuaana i ka manao hakaka, a hoi aku la. Ia ia e hoi ana, lalau aku la o Aukelenuiaiku ia ia, hopu aku la a kiola i loko o ke kai.

into the sea his desire of killing Aukelenuiaiku vanished and he began to show signs of regret and pretended to be friendly. When he came up to Aukelenuiaiku he said: "Let us cease the conflict and all hatred and let us be friends, since this is only a fight between brothers." He then invited Aukelenuiaiku to go to the house, which invitation was accepted by Aukelenuiaiku, believing it to be sincere. When they entered the house the oldest brother uncovered the deep pit of Kamooinanea, and took hold of Aukelenuiaiku and threw him down into it, where the brothers thought Aukelenuiaiku would die.

CHAPTER II.

How Aukelenuiaiku Fell into the Pit of Kamooinanea, and how He Profited by It.

We will here see how Aukelenuiaiku got into trouble and how he escaped the terrible death intended for him by his cruel and merciless brothers. As Aukelenuiaiku was falling down the pit, the angry brother called out: "Say, Kamooinanea, here is your food; eat him up." While he was calling, one of his younger brothers, a kind one, came up running and called down the pit, saying: "Say, Kamooinanea, don't eat him up, for he is your own grandson, Aukelenuiaiku, that is being thrown down." After Aukelenuiaiku had fallen into the pit his older brothers were much pleased, believing that they had now gotten rid of him; that he was really dead; and their father's promise on him would be unfulfilled, and become utterly void.

When Aukelenuiaiku reached the bottom of the pit, he found two men already there, having been thrown into the pit but a short time before this, by the cruel brothers of Aukelenuiaiku. When the two men saw Aukelenuiaiku, they took pity on him because he was so handsome and pleasant to look upon, having a perfect physique, and being without blemish. While the two were talking together, Aukelenuiaiku heard them and so he asked them: "What are you two talking about?" They answered: "We are expressing our regrets because we pity you." When Aukelenuiaiku heard this he asked them: "And why?" The men replied: "Because of the death by the great lizard, Kamooinanea." Aukelenuiaiku again asked: "When will the lizard come forth?" The men replied: "When the tide rises and falls, then rises and falls again, and when it comes up the third time, then the lizard comes up with it; then we will all be killed."

Some time after this conversation, the lizard, Kamooinanea, made its appearence, and called out: "Say, Aukelenuiaiku, let me have one of the men for food." Aukelenuiaiku said: "If I were to give you one of these men, who will attend to my wants in this lonely place?" The lizard then disappeared from their sight. When they saw the lizard and how terrible it looked they were sore afraid, and the two men began to show signs of uneasiness. After the lizard had disappeared from their sight, the men said to Aukelenuiaiku: "How wonderful! here this lizard is acquainted

Ma keia haule ana i loko o ke kai, pau ae la kona manao hana ino ia Aukelenuiaiku, hoi mai la na kaikuaana huhu la, a hoomalimali ia Aukelenuiaiku. I aku la ia ia Aukelenuiaiku: "Pau ka hakaka, ka huhu, e noho aloha, he hakaka a hoahanau, he kaikuaana, he kaikaina." Kono mai la na kaikuaana la ia Aukelenuiaiku, e hoi i ka hale; ae aku la ia, e manao ana he oiaio. A komo laua i loko o ka hale, ia wa, i wehe ai na kaikuaana ala i ke pani o ka waha o ka lua o Kamooinanea. Lalau mai la na kaikuaana la ia Aukelenuiaiku, a kiola aku la i lalo o ka lua, malaila lakou i manao ai e make o Aukelenuiaiku.

MOKUNA II.

KA HAULE ANA O AUKELENUIAIKU I LOKO O KA LUA O KAMOOINANEA, A ME KA LOAA ANA O KA PONO IA IA MALAILA.

MAANEI e ike ai kakou i ka poino o Aukelenuiaiku, a me kona pakele ana i ka make a kona kaikuaana kuhu, aloha ole. A haule o Aukelenuiaiku i loko o ka lua, kahea iho na kaikuaana huhu la, penei: "E, Kamooinanea e, eia mai ko ai la, ai ia mai." Ia ia e kahea ana, holo mai la kekahi kaikuaana o Aukelenuiaiku (he kaikuaana aloha ia ia), kahea iho la ma ka waha o ka lua: "E, Kamooinanea e! mai ai mai oe, o ko moopuna mai na o Aukelenuiaiku e lele aku la." Ma keia haule ana o Aukelenuiaiku, ua olioli loa kona poe kaikuaana huhu ia ia, no kona make ana, e manao ana lako ua make io no o Aukelenuiaiku. Ma keia haule ana o Aukelenuiaiku, manao lakou, ua lilo kona kapu i mea ole, a ua nele ka olelo hooilina a ko lakou makuakane maluna ona, a ua lilo i mea ole loa.

A haule o Aukelenuiaiku i lalo o ka lua, aia hoi, elua kanaka e noho ana. Mamua o ko Aukelenuiaiku haule ana, ko laua haule ana i lalo o ka lua. Na na poe kaikuaana la no o Aukelenuiaiku i kiola. Ike mai la na mau kanaka ala ia Aukelenuiaiku, minamina iho la laua, no ka maikai o na helehelena o Aukelenuiaiku, ke nana aku, no ka maikai a me ke kina ole o kona ano i mua o laua. Ia laua e kamailio ana, lohe aku la o Aukelenuiaiku, ninau aku la ia: "Heaha ka olua e kamailio nei?" I mai laua: "E minamina ana maua ia oe." A lohe o Aukelenuiaiku, ninau aku la ia: "I ke aha hoi?" Wahi a na mau kanaka nei: "I ka make i ka moo, ia Kamooinanea." I aku o Aukelenuiaiku: "Ahea puka mai ka moo?" I mai na mau kanaka nei: "Aia a pii mai ke kai, a emi aku, pii hou mai a emi aku, alaila, hoea hou mai ke kai, alaila, pii pu mai me ka moo, o ka make ka hoi ia o kakou."

A pau ka olelo ana a laua ia Aukelenuiaiku, mahope o laila, pii mai la na moo nei o Kamooinanea, a kahea mai la: "E, Aukelenuiaiku e! homai oe i kekahi

with your name. This is the first time that the lizard has not come and devoured its prey outright. We were told that immediately the lizard made its appearence, it would come and devour its victims; but here we see that we are safe for a time. Should it disappear altogether, we will escape death."

While the men were still conversing the lizard again made its appearance and called out: "Say, Aukelenuiaiku, let me have one of the men." Aukelenuiaiku again refused, saying: "No, you cannot have one of them." When the lizard heard this it said: "You must give me one of the men. What are you going to pay me for coming here? Because you have been given to me to be killed and that I should devour you, but since I have found out that you are one of those that have gone out of my own body, I cannot eat you up." When the lizard concluded, Aukelenuiaiku gave his consent, for he thought within himself that the request of his lizard grandmother, Kamooinanea, should be granted. He then gave one of the men to the lizard. As soon as the man was offered, he was swallowed whole. After this first man was consumed the lizard again asked that the second man be given her. Aukelenuiaiku again gave the second man, and he too was swallowed whole. After the second man was consumed there was left only Aukelenuiaiku. The lizard then came out of the sea and laid on the dry sand.

The lizard then said to Aukelenuiaiku: "Go and bring me two ape[1] leaves." When Aukelenuiaiku returned with the ape leaves he placed them in front of the lizard. The lizard then vomited onto the two leaves until they were covered over, and then it said to Aukelenuiaiku: "My grandson, look on these two leaves." Aukelenuiaiku obeyed and looked on. The lizard then continued: "Here are two lands on these two ape leaves, a large land and a small land; a warm and hot land, and a cold land. These two lands,[2] however, Holaniku and Holanimoe, are very beautiful lands and they possess everything necessary for the comfort of mankind; they possess food, fish, sugar-cane, potatoes, bananas, awa, breadfruit and all other things good to eat. Where I direct you there you must go."

At the close of the remarks the lizard said to Aukelenuiaiku: "Now lie down." Aukelenuiaiku obeyed and laid down. The lizard then held her grandson by the waist and said: "My grandson, you will yet be the cause of the death of your older brothers, and shall be king over them all; because they have ill-treated you." The lizard then continued, saying: "This land, however," pointing to one, "during six months is lighted and during six months it is in darkness; don't go there, for you will be killed: because, before you come to this land you will have to cross a green sea; after that is passed, you will come to a red sea; don't go there, for you will get killed; because in the days before I was married I traveled over this land, and now I am old, yet I have not completed its entire circuit. The name of this land is Kalakeenuiakane (Asia,[3] according to the foreigners). The mountains are so high that the stars

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[1] *Ape*, *Alocasia macrorrhiza*.

[2] *Holani-ku* and *Holani-moe*, evidently refers to a land of origin, as East and West Holani. Other references of like nature are taken to refer to the rising (*ku*) and setting (*moe*) sun, thereby indicating east and west.

[3] This apparent Kamakau assertion lacks confirmation. Nowhere else do we find this land of Kane so located.

kanaka i mea ai na'u." I aku o Aukelenuiaiku: "Haawi aku auanei au ia oe, i aha hoi ko'u hoanoho o keia wahi mehameha?" Alaila, nalowale aku la ua moo nei mai ko lakou mau maka aku. Ma ko lakou ike ana aku i ka helehelena o ka moo, he mea e ka weliweli a me ka makau launa ole, a he mea kaumaha loa ia i ka manao o ua mau kanaka nei. A nalo ka moo mai ko lakou maka aku, i mai la ua mau kanaka nei ia Aukelenuiaiku: "Kupanaha! eia ka ua loaa kou inoa i ka moo; akahi wale no hana ana i pakele ai; ina e hoea mai ua moo nei, o ka manawa ia e pau ai i ka ai ia, aka, ano ke ike nei mana, ua pakele i keia wa, a ina e nalowale loa, pakele mana i ka make."

Ia lakou e kamailio ana, hoea hou mai la ua moo nei, a kahea mai la: "E, Aukelenuiaiku e, e haawi mai oe i kekahi kanaka na'u." Hoole aku o Aukelenuiaiku: "Aole e loaa aku ia oe ke kanaka." A lohe ua moo nei i keia olelo a Aukelenuiaiku, i mai la ia: "E haawi mai oe ia'u i hookahi kanaka, i aha kau uku o ka hiki ana mai i anei? no ka mea, ua haawi ia mai oe he kanaka make, e ai aku wau ia oe, aka, nana ae nei au ia oe, a o ka mea i puka pono aku mai loko o'u, nolaila, aole au e ai aku ia oe." Ma keia olelo a ua moo la, ua ae aku o Aukelenuiaiku, a ua manao iho la ia e hooko i ka olelo a kona kupunawahine moo, a Kamooinanea. Ia wa, haawi aku o Aukelenuiaiku i hookahi kanaka i ua moo nei, i ka manawa i loaa ai ia ia, oia kona manawa i ike ia ai, ua nalo koke i loko o ka opu. A pau ia kanaka, nonoi hou mai la ua moo nei ia Aukelenuiaiku i ka lua o ke kanaka. Haawi aku la no o Aukelenuiaiku ia kanaka, a pau no ia ia i ka ai ia. A pau na kanaka elua, koe iho la o Aukelenuiaiku, ia wa, hoi mai la ua moo nei a noho i luna.

Olelo mai la ua moo nei ia Aukelenuiaiku: "E kii oe i elua lau ape." A loaa na lau ape ia Aukelenuiaiku, lawe aku la ia i mua o ua moo nei, a luai iho la ua moo nei i luna o na lau ape elua, a piha ae la. I aku la ia ia Aukelenuiaiku: "E ka moopuna, e nana oe." Nana iho la o Aukelenuiaiku. Alaila, i mai la ua moo nei: "He mau aina keia e ku nei i loko o ka lau ape, he aina nui, he aina nuku, he aina mahana, he aina wela, he aina anu. O keia mau aina nae elua, o Holaniku, o Holanimoe, he mau aina maikai loa keia, he nui na pono o ke kanaka e noho ai, he ai, he ia, he ko, he uala, he maia, he awa, he ulu, a me na mea ai kupono a pau loa. Mai keia wahi a'u e olelo nei ia oe, malaila oe e hele ai."

A pau nei mau olelo a ua moo la ia Aukelenuiaiku, i aku la ia: "E moe i lalo." Moe iho la o Aukelenuiaiku i lalo, paa aku la ua moo nei ma ka puhaka o ka moopuna: "E kuu moopuna, ou kaikuaana, e pau ana lakou i ka make ia oe, a e lilo ana oe i alii maluna o lakou, no ka mea, ua hana ino lakou ia oe." Hai hou aku la no ua moo nei, i kana moopuna ia Aukelenuiaiku: "O keia aina nae, eono malama e malamalama ai, a eono malama e pouli ai; mai hele oe malaila o make oe, no ka mea, mamua aku o keia wahi, he kai omaomao, a hala ia, he kai ulaula aku, mai hele oe malaila o make oe. No ka mea, mai ko'u wa kane ole ko'u hele ana ma keia aina, a hiki i ko'u wa luahine, aole i puni ia'u. O ka inoa o ua aina la o Kalakeenuiakane, o Asia ma ka olelo haole. A o ke kuahiwi, ua kau na hoku i luna, a o na kanaka he nuku loa.

appear on them, and there are very few people living on it. The owner of the land is Namakaokahai, a chiefess, and she has four brothers: Kanemoe, Kaneikaapua, Leapua and Kahaumana. She has two servants, Upoho and Haapuainanea. Those who guard and watch over the land are Moela, a dog, and three birds, Mannea, Kiwaha and Halulu. These are all the people who live on the land; there are not many, because the people are devoured by the ghosts."

At the end of the remarks of the lizard to Aukelenuiaiku, she made a box to hold the god of Aukelenuiaiku. After the box was built she put the god into it, who was Lonoikoualii,[1] and said to Aukelenuiaiku: "With this god you will conquer and become possessed of the land that I have just described. Here is your food and meat; it is a laukahi. This leaf is wholesome; as soon as you touch it to your lips your hunger is satisfied; and when satisfied you can go without eating for a period of four months." The grandmother then took up an axe and a knife and put them into the box. The lizard next cut off its tail and gave it to the grandson, saying: "This is my real body, which you must take with you. Here are also my pau of feathers and my feather kahili which shall act as your preserver when you meet your cousin. With these things in your possession—that is, by wearing the pau and holding this kahili you will cause your enemies to fall and turn into ashes." The lizard then explained the uses of all the different things to her grandson, and she also taught him how to preserve these things of magic; but she did not tell him the name of the cousin. She was Namakaokahai.

When Aukelenuiaiku disappeared their father showed great grief for him and he mourned for his son for many days. Because of his great grief he refused to take food. After suffering for days he expressed a wish to die. But the mother of Aukelenuiaiku did not think that her son was dead, and she refused to listen to her husband, to fast and to mourn for their son. She was certain that Aukelenuiaiku was not dead, and that her lizard mother, Kamooinanea, had not devoured him. In discussing with her husband as to the prospects of their son being eaten up by the lizard she said: "If she has eaten him, who is my own issue, then she should have eaten me up first, and after that, my son. I tell you now that Aukelenuiaiku is there down below being educated by his grandmother in all things, and he is not dead. He will yet return to us here above." These words of the wife all came true.

CHAPTER III.

THE RETURN OF AUKELENUIAIKU AND THE BENEFITS RECEIVED BY HIM IN FACING DEATH.

AFTER all the various things had been mastered by Aukelenuiaiku he then climbed onto the back of the lizard and was lifted up out of the pit; and the lizard again disappeared down the pit. Aukelenuiaiku then took up the box that contained his god together with his club and carried them as he returned to the house. When Aukelenuiaiku reached the house his father and all the chiefs wept for joy.

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[1] This closely resembles the name of the god brought from Raiatea by Laa-mai-kahiki and deposited in the heiau of Moikeha at Wailua, Kauai.

A o ka mea nona ua aina la, o Namakaokahai, he 'lii wahine, a he mau kaikunane kona eha, o Kanemoe, o Kaneikaapua, o Leapua, a me Kahaumana. Elua kauwa, o Upoho, a me Haapuainanea. O ke kiai o ka aina, o Moela, he ilio. Ekolu manu, o Mauuea, o Kiwaha, a me Halulu. Oia na kanaka o ia aina, aohe nui, no ka mea, he pau i ka ai ia e ke 'kua."

A pau ka olelo ana a ka moo ia Aukelenuiaiku, alaila, kapili iho la ia i pahu no ke 'kua o Aukelenuiaiku, a paa ka pahu, hoo iho la ia i ke 'kua i loko, oia o Lonoikoualii. A olelo mai la ia Aukelenuiaiku: "O ko akua no nei puni ko aina ia oe; eia ko ai a me ko ia, o Laukahi. He lau maona, pa no i ka lehelehe maona; o ka manawa e maona ai, eha malama e noho ai, alaila, ai hou." Lalau iho la ua kupunawahine nei i ke koi, a me ka pahi, a hahao iho la i loko o ka pahu, a ooki iho la i kona huelo, a haawi aku la i ka moopuna, i aku la: "O kuu kino maoli keia, oia ka ia oe, a o kuu pau ai kaua, a me kuu kahili ai kaua no ko kaikuahine ia. O ke ano o keia, ina e pau i kuu pau, a kahili i kuu kahili ai kaua, haule i lalo, lilo na kanaka i lehu." Ma keia mau mea a pau loa, ua hai aku ua moo nei ia Aukelenuiaiku, a ua ao aku i na mea mana a pau loa, a koe nae ka inoa o ke kaikuahine o Aukelenuiaiku, aole i hai aku ua moo la. Eia ka auanei o Namakaokahai no.

Ma keia nalowale ana o Aukelenuiaiku, ua nui ke aloha o ko lakou makuakane nona, a ua kanikau ia me ke aloha i na la a pau loa, a ua hookeai a ua hoohiki iho oia aole e ai i ka ai a make ia, no ka minamina ia Aukelenuiaiku. Aka, o ka makuahine o Aukelenuiaiku, aole ona manao ua make, aole ona ae i ka olelo a kana kane, e hookeai, a e kanikau, no ka mea, ua ike no ia, aole i make, aole no hoi i ai kona makuahine moo, oia o Kamooinanea. Ma kana olelo i mua o kana kane: "Ina hoi ha ia e ai i ka'u ponoi, alaila, mamua ia e ai mai ai ia'u, a mahope i ka'u ponoi. Ke olelo aku nei au ia oe, aia no o Aukelenuiaiku i lalo kahi i ao ai me ke kupunawahine i na mea a pau loa, aole i make, he hoi mai koe i luna nei." Ma keia mau olelo a ka wahine, ua ko no.

MOKUNA III.

No ka Hoi ana o Aukelenuiaiku, a me ka Pomaikai i Loaa ia ia ma keia hele ana i loko o ka Make.

A pau na mea a pau loa i ka loaa ia Aukelenuiaiku, ia wa, kau ae la o Aukelenuiaiku i luna o ka moo, hapai ae la ia ia Aukelenuiaiku a kau i luna o ka lua, a hoi aku la ka moo i lalo o ka lua. A hoi aku la o Aukelenuiaiku, lalau iho la ia i ka pahu o ke 'kua ona, a me ka laau, a hii ae la, a hoi aku la i ka hale. Ia Aukelenuiaiku i hiki ai i ka hale, uwe mai la kona makuakane a me na 'lii a pau loa.

We will here see how correct were the predictions of Kapapaiakea to her husband Iku, relating to Aukelenuiaiku's preservation by the lizard. While Aukelenuiaiku was weeping with his parents, his brothers, who were out surf riding, heard the wailing and so asked: "For whom is this wailing going on?" "It is Aukelenuiaiku." When the brothers heard that the wailing was because of the return of Aukelenuiaiku they were so ashamed that they concluded they would build them a ship and go to some foreign land. They then rode in on the surf and proceeded direct to the forest. After they had been in the forest for over two months, Aukelenuiaiku one day went up into the forest to catch him some birds. After he had caught and cleaned several birds he started a fire and then put them on the coals to roast. After the birds were cooked he sat down to his meal, and, while he was eating, his brothers came upon him and took away all the birds, leaving him nothing. After this the oldest brother, he with the violent temper, ordered Aukelenuiaiku to go and bring them some water. While Aukelenuiaiku was on his way for water he got up and followed him. While Aukelenuiaiku was busy filling the calabash with water the angry brother arrived and replaced the rock on the mouth of the water hole, shutting in Aukelenuiaiku and left him there to die.

After Aukelenuiaiku's disappearance the brother returned to where the others were. When the brother who entertained some love for Aukelenuiaiku saw their oldest brother coming back, he asked: "Where is our brother?" The oldest brother replied: "I have not seen him, and he was not at the place where I went to." After this the brother who wished to save Aukelenuiaiku got up and went out in search of him. In this search he went to their home, where he learned that Aukelenuiaiku had not returned. He then took up the loin cloth of his brother, and wore it round his neck[1] and wept. While he was weeping their father Iku heard it, and so he inquired: "Who is this weeping?" "I, Ikumailani." "What are you weeping for?" "I am weeping for Aukelenuiaiku; he is dead." When their father heard this he also wept.

After this weeping Ikumailani again proceeded up the forest in search of his brother. Before starting upon his mission their father said to him: "In case you should find your brother, bring him home here." Before Ikumailani set out he said to their father: "I am going up; if you look and see a fire, remember I have found your son; but in case you don't see a fire, then I have not found him." After saying this, Ikumailani started out on his search. When he came up to the water hole he looked and saw that the mouth had been covered with a large rock. He then rolled away the rock and looked down into the hole, and saw Aukelenuiaiku standing there, thin and weak, having only enough strength left to be able to stand. Ikumailani then reached down for his brother and lifted him up; they then kissed each other and wept. After their weeping, Ikumailani started a fire, which was seen by their father, and he knew that Aukelenuiaiku had been found and that he was not dead.

After Aukelenuiaiku was found he was brought home to their father who fell on his son and wept for joy, as did all the others, for he had been lost for about eight

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[1] This may be understood as indicative of great grief.

Maanei e ike ai kakou ua pololei na olelo a Kapapaiakea i kana kane ia Iku, no ka make ole o Aukelenuiaiku i ka moo. Ia Aukelenuiaiku e uwe ana me na makua, lohe aku la na kaikuaana o Aukelenuiaiku e heenalu ana, i keia pihe e uwe ana, ninau ae la: "Nowai la keia pihe e uwe nei?" "No Aukelenuiaiku." A lohe na kaikuaana no Aukelenuiaiku keia pihe e uwe nei, hilahila loa lakou, i ke ola hou ana o ko lakou pokii, o Aukelenuiaiku. A no ko lakou hilahila, manao iho la lakou e hana i moku a holo i ka aina e. Pae aku la lakou mai ka heenalu aku a uka, pii aku la i ke kuahiwi. Ma keia noho ana a lakou i ke kuahiwi, elua mahina i hala. Mahope o laila, pii aku la o Aukelenuiaiku. O ke kumu o Aukelenuiaiku o ka pii ana, o ke kapili manu. A loaa ka manu ia ia, pulehu iho la ia a moa; a ia ia e ai ana, hiki mai la kona mau kaikuaana, hao ae la i ka manu, a pau ia lakou, nele iho la o Aukelenuiaiku. Iloko o ia wa, kena aku la ke kaikuaana huhu ia Aukelenuiaiku, e hele i wai. Ia Aukelenuiaiku i hele ai, ku ae la ua kaikuaana huhu nei a hahai mahope o Aukelenuiaiku. Ia Aukelenuiaiku e ukuhi ana i ka wai, hiki aku la ua kaikuaana huhu la, a papani iho la i ka waha o ka punawai, a paa iho la o Aukelenuiaiku i lalo o ka lua wai, a make iho la.

A make o Aukelenuiaiku, hoi aku la ua kaikuaana la, a hiki i kahi a na kaikaina e noho ana. Ninau mai la ke kaikuaana aloha ia ia: "Auhea ko kakou pokii?" I aku la ia: "Aole au i ike ia ia, aole i launa, aole no hoi ma ka'u wahi i hele aku nei." Mahope o ia olelo ana, ku ae la ke kaikuaana aloha o Aukelenuiaiku, a huli aku la. Ma keia huli ana, hiki aku la ia i ka hale, aole i hoi o Aukelenuiaiku. Lalau aku la ia i ka malo a lei ae la i kona ai, a uwe iho la. Ia ia e uwe ana, lohe aku la ko lakou makuakane o Iku, ninau ae la: "Owai keia e uwe nei?" "Owau no, o Ikumailani." "E uwe ana oe i ke aha?" "E uwe ana au ia Aukelenuiaiku, ua make." A lohe ka makuakane, uwe iho la ia.

A mahope o keia uwe ana, pii aku la o Ikumailani e huli. Mamua ae o kona pii ana, olelo aku ko lakou makuakane ia ia: "I pii oe a loaa ko kaikaina, e hoihoi mai oe a hiki i ka hale nei." Mamua ae o ka pii ana o Ikumailani, olelo aku ia i ko lakou makuakane: "E! ke pii nei au, i nana ae oe a i a ke ahi, ua loaa ko keiki, a i a ole mai, aole i loaa ia'u." A pau kana kamailio ana, pii aku la o Ikumailani e huli. A hiki ia i ka punawai, nana iho la ia, ua paa o luna i ke pani ia i ka pohaku. Wehe ae la ia i ka pohaku, a nana iho la i lalo o ka punawai, e ku ana o Aukelenuiaiku, ua hele a wiwi, a ua koe iki kahi hanu. Lalau iho la o Ikumailani, a huki ae la i luna, honi iho la laua, a uwe iho la. A pau ko laua uwe ana, ho-a ae la o Ikumailani i ke ahi, a ike mai la ko lakou makuakane, manao iho la ia, ua loaa o Aukelenuiaiku, aole i make.

A loaa o Aukelenuiaiku, hoi mai la laua a hiki i ka hale kahi o ko laua makuakane e noho ana, lele mai la ko laua makuakane uwe, a me na mea a pau loa. O ka

days. Before Aukelenuiaiku was found, the ship of the brothers was completed and preparations were made for departure, as it had been launched. When the oldest brother saw that Aukelenuiaiku was again back safe and well, and that the wailing that he had heard was because of the return of Aukelenuiaiku, he immediately gave orders that the final preparations be completed; that the food be cooked, and after that everybody was to go aboard.

CHAPTER IV.

How Aukelenuiaiku Sailed with His Brothers in Search of Land for Them to Conquer.

After all the preparations for the sailing had been completed, Aukelenuiaiku asked of Ikumailani, the brother who had shown him some love: "Where is your ship sailing for?" "In search of land." Aukelenuiaiku again asked: "And what is the matter with this land?" Ikumailani replied: "Our oldest brother is ashamed, because of your return. That is the reason why the ship is about to sail off in search of some land. After a [new] land is conquered through our strength, that will be our place to dwell."

When Aukelenuiaiku heard the object of the sailing of the ship, he begged that he too be allowed to sail with them. His brother Ikumailani then said to him: "You cannot go with us, because we have no other reason of going away except on your own account. If you had died we would not be leaving Kuaihelani." By this refusal on the part of his brother, Aukelenuiaiku said in kindly reply: "Say, don't you know that it is a sad thing to go off to some strange land and die there. Your bones will be put away by a stranger, perhaps even by a friend, but not by a younger brother, one who has been born with you and who was from the same womb. I therefore beg of you that I too be allowed to sail with you, so that in case you my older brothers should die, then I will die with you. Then our names will come back in fame in the saying, 'So-and-so have died with their younger brother.' Then your names will not be spoken in disrespect."

By these remarks we see how determined Aukelenuiaiku was in trying to follow his brothers, when he knew that all his troubles had come from these same men. With all this he still wished and insisted on going with them. If this is so, then we cannot blame the older brothers if they should kill him. In this request, that he be allowed to accompany them, however, we will see how he for a time managed to save his brothers from death, and how he came to have all the benefits foretold him by his lizard grandmother; and how all the advice she gave Aukelenuiaiku was faithfully kept to his salvation.

After Aukelenuiaiku had spoken to his kind brother, Ikumailani, this brother said to him: "You cannot gain your point from me. You must go to our nephew and tell him of your wish. If he gives his consent, then you will be able to go." Aukele-

nui o na la o keia kaawale ana ewalu la. Mamua ae o ka loaa ana o Aukelenuiaiku, ua paa ka moku o na kaikuaana i ke kapili, a ua makaukau e holo, ua lana i loko o ke kai. Ma keia ola hou ana o Aukelenuiaiku, ua lohe na kaikuaana huhu lokoino nei, ua hoi mai o Aukelenuiaiku, a nona keia makena e uwe ia mai nei. Nolaila, kena ae la ia e hoomakaukau ka holo, e kahu ke o, a e ee i luna o ka moku.

MOKUNA IV.

Ka Holo ana o Aukelenuiaiku me Kona poe Kaikuaana maluna o ka Moku e Imi i Aina ma ko Lakou Ikaika.

A makaukau ka holo o ka moku, ninau aku la o Aukelenuiaiku i kona kaikuaana oluolu ia Ikumailani: "E holo ana ko oukou moku i hea?" "I ka imi aina." Wahi a Aukeleuuiaiku: "A i aha ia no ka hoi keia aina?" I mai o Ikumailani: "Ua hilahila ke kaikuaana o kakou i ko ola hou ana mai nei, nolaila keia holo o ka moku e imi aina. A loaa ka aina ia makou, maloko o ka ikaika, alaila, o ko makou aina ia e noho ai."

A lohe o Aukelenuiaiku i ko lakou holo, nonoi aku la ia; "Owau kekahi e holo me oukou." Olelo mai kona kaikuaana o Ikumailani: "Aole oe e holo me makou, no ka mea, aohe o makou kumu e ae o ka holo, o oe wale no. Ina oe e make aku nei, aole makou e haalele ia Kuaihelani nei." Ma keia olelo hoole a kona kaikuaana, hoopuka aku o Aukelenuiaiku i kana mau olelo aloha: "E, powa wale ka hele aku a ko hai aina make. Moe ia ka iwi aoao e ke kanaka e, e ke aikane, aole hoi o ka pokii, o ka hoa i hanau pu ia mai ai, mai loko mai o ka aa hookahi. Nolaila, ke nonoi aku nei au, owau kekahi e holo me oukou, i make oukou ko'u poe kaikuaana, alaila, make pu aku wau. Alaila, kaulana ka inoa i hope nei, 'O mea ma, make pu no me ko lakou pokii.' Nolaila, aole e waia ka inoa mahope nei."

Ma keia mau olelo a kakou e lohe nei, he mea e ko Aukelenuiaiku imi hala, a, hilahila ole no hoi, me kona ike pono iho no, na kona mau kaikuaana kona pilikia. O ka mea aiwa loa aku ka ia i ka hahai e hoomano ai. Nolaila, ina he oiaio na ko Aukelenuiaiku waha ponoi keia, ua ae ia kona mau poino, a ua pono no ia ke make. Aka, ma keia koi ana a Aukelenuiaiku, ua loaa i kona poe kaikuaana ka pono a me ke ola, a ua loaa hoi ka pomaikai i olelo ia e ke kupunawahine moo ia Aukelenuiaiku. A ua hooko ia hoi kana mau olelo wanana no Aukelenuiaiku, ma keia holo ana o ka moku.

A pau ka Aukelenuiaiku olelo ana, i mai kona kaikuaana oluolu, o Ikumailani: "Aole oe e holo ia'u, aka, e hele oe a ke keiki a kakou olelo aku, a i ae mai, alaila oe holo." I aku o Aukelenuiaiku: "Pehea auanei au e olelo aku ai e hoolohe mai ai kela

nuiaiku then asked him: "How am I to get him to listen to me?" "You go and call him by his name in this way: 'Say, Kaumailunaoholaniku, ask me to come up on the ship with you so that we may play together. You cannot enjoy yourself with those old men. I am the proper companion that will be suited to you, because you are young and so am I.'" After these instructions had been imparted by his older brother, their father who was listening said: "My boy, don't go with them, for you will be killed. When you are not safe living with me, what chance will you have when you accompany them? If you insist on going you will surely get killed, and your mother and I will not see you again." Aukelenuiaiku answered: "I will not remain with you two. I am going sightseeing and to visit other lands in the sea; therefore I am going."

After the above conversation, Aukelenuiaiku proceeded to the ship with Ikumailani his brother. When they arrived at the ship, his brother went aboard, leaving Aukelenuiaiku below on the landing. Aukelenuiaiku then called out to his nephew, and after telling him what he wanted, he was invited by the nephew to come aboard in the following words: "My uncle, come aboard of the vessel." Upon receiving this invitation, Aukelenuiaiku climbed aboard, while his older brothers looked on, for they dared not deny their nephew his wish. The boy was their great favorite; whatever he said was law with them, and all the uncles obeyed his every word. This boy was raised under a very strict kapu; and if he ordered that a person be killed, that person is killed; if he ordered that a person be allowed to go free, that person goes off free. Therefore this boy's person was sacred, and whatever he said was law; nothing was denied him, and no one dared say nay to him. They all obeyed him.

After Aukelenuiaiku had climbed aboard, he asked the boy to send someone for his club and box. When the boy heard this, he sent a couple of men after these things. After the men had returned with these things, the ship started off on its voyage from Kuaihelani. In the first four months of the voyage their food, meat and water, were exhausted and the men began to die of hunger and thirst, and the brothers were in great distress. When the brothers found that all their food was exhausted, they went down into the body of the ship and staid there, while Aukelenuiaiku and the boy staid above. After several days had gone by, the boy began to wonder at the disappearance of his father and uncles, so he went down into the ship to look for them. When he got to the bottom of the vessel he found his father and uncles lying weak from hunger. The boy then climbed onto the breast of his father, Kekamakahinuiaiku, the one with the violent temper, and who hated Aukelenuiaiku most of all. As the boy sat on his father's chest, the father looked up and when he saw his son he said: "Yes, how pitiful! I have no regrets as far as we are concerned, for we have spent many days in this world; but it is you that I pity, for all the food, the meat and water are gone, and all that is left is two joints of sugar-cane." The boy replied: "I am not distressed, for I am not in need of food, for my uncle has a certain leaf which we touch to our lips and our hunger is satisfied, and we stay without wanting any food for four months." After talking with his father for a while, he returned to his uncle, Aukele-

ia'u?" "E hele oe a kahea aku ma kona inoa ponoi, penei: 'E Kaumailunaoholaniku e! e kahea mai oe ia'u e pii aku kaua i luna o ka moku, e lealea ai kaua, e paani ai, aole oe e kohu me keia poe elemakule, owau kou hoa e kohu ai, he kamalii, he kamalii.'" A pau ke aoao ana a kona kaikuaana ia ia, olelo mai ko lakou makuakane ia ia: "E kuu keiki, mai hele oe, o make hou oe. No ka mea, aole oe i pakele i ko kakou wa e noho pu nei? Aiwa loa aku oe a hele, o kou make ana no ia aole maua e ike ia oe." I aku o Aukelenuiaiku: "Aole au e noho me olua, e hele ana au e makaikai, a e nana i na aina o loko o ke kai; nolaila, e hele ana au."

Mahope o keia olelo ana, iho aku la o Aukelenuiaiku, me kona kaikuaana me Ikumailani, a hiki i ka moku, pii aku la kona kaikuaana i luna o ka moku, noho iho la o Aukelenuiaiku i lalo, maluna o ka uwapo. Alaila, kahea aku la o Aukelenuiaiku i ke keiki. A pau ke kahea ana a Aukelenuiaiku, kahea mai la ke keiki: "Pii mai e kuu makuakane i luna nei o ka moku." Ma keia kahea ana o ke keiki, pii aku la o Aukelenuiaiku i luna o ka moku, a o na kaikuaana ona, aohe a lakou olelo no Aukelenuiaiku, no ka mea, o ke keiki, oia ka lakou mea nui, ma kana mea e olelo ai, malaila na makua ona a pau loa. No ke keiki, he kapu ikaika loa kona, ina e olelo e make, make no, ina olelo e moe, moe no, ina olelo e hele, hele no. Nolaila, he kapu kona kino a me kana olelo, aole e hoole, aole hoi he leo hiki mamua ona. Oia wale no ka leo oi.

Ia Aukelenuiaiku i luna o ka moku, olelo aku la ia i ke keiki, e kii i ka laau a laua. A lohe ke keiki, kena ae la ia i na kanaka, e kii i ka laau a laua. A hiki mai la ka laau a laua i luna o ka moku, ia manawa, holo ka moku mai ka aina aku o Kuaihelani. Ma keia holo ana, eha o lakou malama i ka moana, pau ka ai, ka ia, ka wai, pau na kanaka i ka make i ka pololi, a pilikia loa iho la na makuakane i ka pololi. A loaa na makuakane i ka pololi, noho iho la lakou i lalo o ka moku. O Aukelenuiaiku a me ke keiki i luna, a loihi na la i hala, haohao iho la ke keiki, iho aku la ia i lalo e nana ai. Aia hoi, e waiho ana kona mau makua i ka pololi a me ka nawaliwali, no ka ai ole. Pii ae la ua keiki la a luna o ka umauma o Kekamakahinuiaiku, kona makuakane ponoi, ke kaikuaana inoino huhu o Aukelenuiaiku. Nana ae la kona mau maka i ke keiki, a olelo ae la: "U, aloha! Aole o makou, ua nui na la i hala o ka noho ana i ke ao, o oe ka hoi; ua pau ka ai a me ka ia, ka wai, a koe elua puna ko wale no." I aku ke keiki: "Aohe o'u pilikia i ka ai, no ka mea, he ai no ka kuu makuakane, he lau, hoopa wale mai no i ka lehelehe, o ka maona no ia, eha malama e noho ai me ka maona." A pau ka laua olelo ana, hoi aku la ia me na waimaka e helelei ana a hiki i mua o Aukelenuiaiku. Ninau mai la kona makuakane:

nuiaiku, with tears in his eyes. When the uncle saw that the boy was crying, he asked him: "What are you weeping for? Why these tears that you are shedding?" The boy replied: "I am weeping for my father, Kekamakahinuiaiku, who is almost dead of hunger. When I reached him he was gasping for breath."

Aukelenuiaiku then said to the boy: "My boy, you too would have died with your father and uncles in this ocean if I had not come along with you. I am hated by your father as his most bitter enemy, but according to our birth by our parents, I will not act as they have toward me. Therefore, my boy, here is the food, the meat, and the water in this club of ours (the name of this club was Kaiwakaapu); take it and open one end of the club, and the food, the meat, the kapa and everything else will come out of their own accord." The boy then followed the direction of his uncle, Aukelenuiaiku, and all the things necessary for their comfort were furnished them. The father and uncles and those of the ship ate and were saved. Their faintness from hunger disappeared as well as their weakness.

After they were saved from death, the ship sailed on for another four months; but the food and water were so plentiful that they wasted a lot. But other things were also furnished them by the club of Aukelenuiaiku. At the end of the second four months and they had entered into the first day of the fifth month, Aukelenuiaiku told his older brothers as well as to the other men on board the ship, saying: "Tomorrow we will see land and shall go ashore the same day. The name of the land is Holaniku. The land contains many things that are good to eat: food, awa, sugar cane, bananas, coconuts and various other things."

At the end of the first day and on the approach of the second, the day on which he had said they were going to arrive at Holaniku, very early that morning they first saw the peaks of the mountains, and by noon of that same day they reached the land. As soon as the ship touched land the men went ashore where they found food, water, meat, awa and various other things. They staid on the land for four days and four nights, when they again boarded their ship and set sail. After sailing for four months, Aukelenuiaiku said to his brothers: "Tomorrow we will reach land." When his brothers heard this, they said: "You are deceiving us." But there was none of them who could deny the fact, for Aukelenuiaiku showed that he knew what he was talking about; so the sailing masters all admitted that Aukelenuiaiku was correct. But the brothers being bitter against Aukelenuiaiku, refused to believe him.

On the approach of the next day, the day Aukelenuiaiku had predicted they would see land, the voyagers saw land, the land of Kalakeenuiakane; and it took all that day and night until the morning of the next day before they reached shore. The land was ruled by a queen, called Namakaokahai.

When they touched land Aukelenuiaiku said to his brothers: "Let me have charge of the ship?" The brothers said: "Why don't you build yourself a ship, then you can have all the say." Aukelenuiaiku replied: "If I have charge of the ship we will all be saved, but if you insist on taking charge of it yourself we will all be killed,

"E uwe ana oe i ke aha, a he waimaka aha nei e helelei mai nei?" I aku ke keiki: "E uwe ana au no Kekamakahinuiaiku, ua kokoke e make i ka pololi, hele aku nei au e mauliawa ana." Olelo aku o Aukelenuiaiku: "E kuu keiki, a, mai make oe a me ou makuakane i ka moana nei, ina aole au e holo pu mai me oukou, no ka mea, he enemi au no ko makuakane, aka, ma ka hanau ana mai a na makua, aole au e hana e like me ko lakou manao ino ia'u. Nolaila, e kuu keiki, eia ka ai a me ka ia, i loko o ka laau a kaua." O ka inoa o ua laau nei, o Kaiwakaapu. "E kii oe a hemo, na ka ai, na ka ia, na ke kapa, a me na mea a pau loa, e hele mai i waho nei." A hana aku la ua keiki la e like me na olelo a Aukelenuiaiku, loaa iho la na mea a pau loa. Ai iho la na makuakane a pau, na ohua ee moku a me ka poe lawelawe, a ola ae la, pau aku la ka poniuniu pololi, a me ka nawaliwali ana. A ola lakou i keia make ana i ka pololi, holo hou lakou eha malama hou i ka moana, uhauha lakou i ka ai a me ka ia, ka wai, a me na pono a pau loa, i loaa ia lakou mai loko mai o ka laau mana a Aukelenuiaiku.

A pau na malama eha ma keia holo ana i ka moana, hoomaka ka la mua o ka lima o ka malama. Ia wa, hai aku o Aukelenuiaiku i kona ike i na kaikuaana, a me na kanaka a pau o luna o ka moku: "Apopo ike kakou i ka aina, a ku no ia la, o ka inoa o ua aina ala o Holaniku. He nui na me ai o ia aina, ka ai, ka awa, ke ko, ka maia, ka niu, a me na mea a pau loa."

A hala ka la ana i hoakaka ai, hiki mai ka lua o ka la, o ia kana la i olelo ai e ku i ka aina o Holaniku. I ke kakahiaka nui, ike mua ia mai la ke kuahiwi o ka aina, a awakea, ku lakou i ka aina. Ma keia ku ana, lele aku la na kanaka i uka, loaa ka ai, ka wai, ka ia, ka awa a me na mea e ae, o ka nui o ko lakou manawa i laila, eha po, eha ao. Kau lakou i ka moku a holo aku la.

Ma keia holo ana, eha o lakou malama i ka moana, a pau ia mau malama eha, hai aku o Aukelenuiaiku ia lakou: "Apopo kakou ku i ka aina." A lohe na kaikuaana, olelo mai lakou, "wahahee oe;" aka, aohe mea nana e hoole mai o Aukelenuiaiku ma kona mau ano ike a me ke akamai, ua ae no ka poe holo moku a pau loa, a o na kaikuaana wale no ka poe hoole, no ko lakou opu inoino ia Aukelenuiaiku.

A kokoke mai la ka la a Aukelenuiaiku i olelo ai, ike aku la lakou i ka aina o Kalakeenuiakane. Ma ia la a po, a ao, a kakahiaka ku lakou i ka aina. O ke 'lii o ua aina ala he wahine, o Namakaokahai ka inoa.

I aku o Aukelenuiaiku i na kaikuaana: "Ia'u ka olelo o ka moku o kakou." I mai na kaikuaana: "Aole no hoi e kapili i moku nou, alaila no hoi olelo." I aku o Aukelenuiaiku: "Ina ia'u ka olelo o ka moku, ola kakou, ina ia oukou, make kakou,

none will be saved." The brothers replied to Aukelenuiaiku, saying: "Where did you learn to be strong and brave, so that you could have the right to tell us to hold our peace while you take charge of everything." Aukelenuiaiku replied: "It would be quite right if it were to be a hand to hand fight, where you could meet your enemy face to face. There would be no doubt then, for you would surely win, but if the fight is to be otherwise, you will not win. This is the reason why I said that we will all be killed." The brothers said: "You have nothing to say in the matter, anyhow. It is going to be as we wish it, and you must keep quiet." When the brothers said this, Aukelenuiaiku did not make any reply.

As they were nearing the land, the queen, Namakaokahai, looked and saw a ship approaching the harbor. She then sent her brothers, the four birds, to fly to the ship and inquire the object of its coming. The names of these brothers of Namakaokahai, were, Kanemoe, Kaneapua, Leapua and Kahaumana. The brothers then flew in their bird form and lit on the yards and asked: "What is the object of this ship coming here?" The brothers answered: "It is a ship to make war." When the birds heard this they returned to Namakaokahai. When they arrived they were asked: "What is that ship here for?" "It is a ship to make war." When Namakaokahai heard this, she came and stood on the outside of the house, and girded on her war pau while she held her war kahili in her hand.

Before Namakaokahai received her brothers' report, Aukelenuiaiku said to them: "Say, where are you all? The birds are coming back and will again inquire of the object of our coming. When they arrive, you tell them that the ship is only on a voyage of sightseeing, and not a ship to make war." While Aukelenuiaiku was still talking the birds arrived on the ship and again asked: "What is the object of the coming of this ship?" The brothers of Aukelenuiaiku replied: "It is a ship to make war."

CHAPTER V.

THE BATTLE FOUGHT BY THE BROTHERS OF AUKELENUIAIKU AND THEIR DEATH.

As soon as the brothers of Namakaokahai left the ship, Aukelenuiaiku took up his wooden box and threw it into the sea, for he knew that his brothers and the ship would be destroyed by Namakaokahai. As the box struck the water, Aukelenuiaiku jumped in after it and taking hold of it he swam away from the ship. While Aukelenuiaiku was swimming the nephew called out after him, but Aukelenuiaiku replied: "You cannot follow me, you had better remain where you are." While he was speaking to his nephew, Namakaokahai arrived at the seashore, took hold of her war[1] pau and turned it to her rear, then she next took up her kahili and shook it in the air.

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[1] *Pa-u ai kaua*, lit. war-eating skirt; a battle robe or garment.

aole e ola." Olelo mai na kaikuaana ia Aukelenuiaiku: "Ihea la kau ao ana i neia mea he ikaika a me ke koa, i olelo ai oe maluna o makou e noho malie, a o oe ka waha olelo." "He oiaio ia, ina he kaua ma ka lima, a ma ke alo, alaila, na oukou ka eha a me ka make; aka, ina he kaua poipu, aole e loaa ia oukou, nolaila au i olelo ai, e make ana kakou." I mai na kaikuaana: "Aole no au olelo no keia mau mea a pau loa, aia no i ko makou manao, e noho malie no oe." Ma kea mau olelo a kona mau kaikuaana, noho malie iho la o Aukelenuiaiku, aohe olelo aku.

A kokoke lakou i ka aina, nana mai la ke 'lii wahine, o Namakaokahai, a ike i ka moku e ku ana i ke awa, kena ae la ia i kona mau kaikunane manu eha, e lele e ninau i ka moku i ka hana i holo mai ai. O ka inoa o na kaikunane o Namakaokahai, o Kanemoe, Kaneapua, Leapua, Kahaumana.

Lele aku la lakou ma na kino manu, a kau i luna o na ia o ka moku, ninau iho la lakou: "Heaha ka hana a ka moku o ka holo ana mai ianei?" I aku na kaikuaana, "He moku kaua." A lohe ua mau manu la, hoi aku la lakou a hiki i o Namakaokahai, ninau mai la: "He moku aha kela moku?" "He moku kaua." A lohe o Namakaokahai, puka mai la a ku i waho, me ka pau ai kaua, a me ke kahili kaua ona.

Aka, mamua ae o ka lohe ana o Namakaokahai i na kaikunane manu ona, olelo aku o Aukelenuiaiku i na kaikuaana ona: "E! auhea oukou, i hele hou mai na manu e ninau i ka moku nei, e hai aku oukou, he moku makaikai keia, aohe moku kaua." Ia Aukelenuiaiku e olelo ana, hiki mai la na manu i ka moku, a ninau hou mai la: "Heaha ka hana a keia moku o ka holo ana mai i anei?" I aku na kaikuaana o Aukelenuiaiku: "He moku kaua."

MOKUNA V.

KE KAUA ANA O NA KAIKUAANA O AUKELENUIAIKU ME NAMAKAOKAHAI: KO LAKOU MAKE ANA.

A HOI na kaikunane manu o Namakaokahai mai ka moku aku, alaila, lalau iho la o Aukelenuiaiku i ka pahu laau ana, a kiola i loko o ke kai, no ka mea, ua maopopo ia ia, e make ana na kaikuaana a me ka moku ia Namakaokahai. A haule ka laau i loko o ke kai, lele aku la o Aukelenuiaiku mahope, a au aku la i loko o ke kai. Ia Aukelenuiaiku e au ana, kahea aku ke keiki, mahope; olelo aku o Aukelenuiaiku: "Aole oe e pono ke au mai, noho no peia."

Ia ia e olelo ana i ke keiki, ku mai la o Namakaokahai i ke kahakai, lalau iho la i kona pau ai kaua, a pau ae la mahope, lalau iho la i ke kahili a kuehu ae la i ka

No sooner than this was done, the ship together with the brothers of Aukelenuiaiku were turned into ashes. When Aukelenuiaiku looked behind him after swimming for some distance, he saw that the ship had disappeared, so he turned and swam with his box toward land.

In the above events we have seen how the words spoken by the lizard, in the bottom of the pit have come true. And in the coming conflict we will see how Aukelenuiaiku and his god fought their battle, and how Namakaokahai became the wife of Aukelenuiaiku.

When Aukelenuiaiku reached the shore, he dragged his box up and left it on the sand. He then crawled under an ekoko[1] tree and slept, for he was completely used up by his efforts to reach the shore. While Aukelenuiaiku was sleeping, Moela arrived, the dog who had the watching of all the land, and when he smelled the blood of the stranger he began to bark. While the dog was barking, Namakaokahai came out of the house and called out to her four bird brothers. When they came before her, she said: "You must go in search of this thing that the dog is barking at; it is possible that one of the men from the ship has come ashore. I cannot make out what the dog is barking at." The brothers replied: "Send your two maid servants." At this the queen was satisfied; so she called for her two maid servants, Upoho and Haapuainanea. When they came in the presence of the queen, she said to them: "I want you to go in search of the thing the dog is barking at. If you two should find it, kill it."

When they left to make their search, Lonoikoualii, the god of Aukelenuiaiku, said to him: "Here comes our death, they are coming in search of you, therefore you must get up." Aukelenuiaiku then woke up and put on his war dress of ashes. As soon as this was done, Lonoikoualii began to direct him what to do in the following words: "When the two women arrive, who are very comely, although they will be in the form of a lizard and a rat, Upoho being the rat and Haapuainanea the lizard, you must greet them in the following manner: 'My greetings to you, Upoho; and my greetings to you, Haapuainanea.' That will shame them, because you have been able to discover their names; then you will be saved."

At the close of these instructions from the god Lonoikoualii, Upoho and Haapuainanea arrived. While they were approaching the place, Aukelenuiaiku greeted them, saying: "My greetings to you, Upoho; and my greetings to you, Haapuainanea."[2] When the two women heard the greeting from Aukelenuiaiku, they were ashamed, because their names were known to this stranger. Upoho then asked of Haapuainanea: "What must we give in payment to this person who has called us by our right names?" The other replied: "Let us be friends." Upoho assented to this, and they came and sat on either side of Aukelenuiaiku.

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[1] *Ekoko* mentioned here is probably the same as *akoko* (*Euphorbia lorifolia*), a small tree, the milksap of which gives its native name *koko*, blood.

[2] *Walină*, the ancient term of greeting, is given by Andrews as a reply expression or return, but it is shown throughout this story to be of equal use to greet, and reply, as is the more modern term of salutation, *aloha*.

lewa. Ia wa, lilo ae la ka moku a me na kaikuaana o Aukelenuiaiku i lehu, nana aku la o Aukelenuiaiku, aohe ku mai o ka moku, huli aku la no ia au me kana laau o Kaiwakaapu.

Ma keia mau pauku i kakau ia, ua hooko ia na olelo a ka moo ia Aukelenuiaiku, ia ia e noho ana i lalo o ka lua. A ma keia kakau hou ana, e ike kakou i ko Aukelenuiaiku hana ana me kona akua, a me ka lilo ana o Namakaokahai i wahine nana.

A pae aku la o Aukelenuiaiku i uka, kano aku la ia i ka pauku laau, a waiho i ka ae one, hele aku la ia a malalo o ka ekoko, moe iho la no ka luhi i ke kai. Ia Aukelenuiaiku e moe ana, hiki mai la o Moela, he ilio kiai ia no ka aina, honi aku la ia i ka hauhauna kanaka, a hae aku la, ia ia e hae ana, oili ae la o Namakaokahai i waho, a kahea aku la i na kaikunane manu ona eha, a hiki mai la lakou. I aku la o Namakaokahai: "E imi ae oukou i keia mea a ka ilio e hae nei, he kanaka paha no luna o ka moku, ua pae ae nei paha i uka, akahi ka hae o ka ilio." I aku na kaikunane: "Hoouna ia aku au kauwa wahine elua." Ua maikai ia olelo i ka manao o ke 'lii wahine, a kahea aku la o Namakaokahai i na kauwa wahine elua, ia Upoho a me Haapuainanea. A hiki mai la laua i mua o ke 'lii wahine, olelo aku la ke 'lii ia laua: "E imi olua i ka mea a ka ilio e hae nei, ina i loaa ia olua, e pepehi olua a make."

Ia laua e hele ana e imi, olelo iho la o Lonoikoualii, ke 'kua o Aukelenuiaiku: "E! eia ka make o kaua, ke hele mai nei e imi ia oe, e ala oe." Ala ae la o Aukelenuiaiku, a aahu iho la i ke kapa lehu ona. Mahope o keia ala ana o Aukelenuiaiku, aoao aku o Lonoikoualii ia ia, penei: "Ina i hiki mai na wahine elua, he mau wahine maikai, o ko laua mau ano nae, he moo, he iole, o Upoho ka iole, o Haapuainanea ka moo. A hiki mai laua, e waiho aku oe i mua o laua i ke aloha o keia aina, penei: 'E walina hoi ia oe e Upoho, e walina hoi ia oe e Haapuainanea,' na laua ia e hilahila ia oe, i ka loaa mua o ko laua inoa, alaila, ola oe."

A pau ka olelo ana a Lonoikoualii ia Aukelenuiaiku, hiki mai la o Upoho, a me Haapuainanea. Ia laua e hele mai ana, waiho mua aku o Aukelenuiaiku i ke aloha ia laua: "E walina ia oe e Upoho, e walina ia oe e Haapuainanea." A lohe laua i ka leo aloha o Aukelenuiaiku, hilahila iho la laua, no ka loaa o ko laua inoa ia ia. I aku o Upoho ia Haapuainanea: "I aha la auanei ka kaua uku i ka mea nana i kahea mai i ko kaua mau inoa." I aku kekahi: "E hookane kaua." "Ae," aku la kekahi, "ae;" hele aku la laua a noho ma a kaoao o Aukelenuiaiku.

CHAPTER VI.

HOW AUKELENUIAIKU GOT OUT OF TROUBLE AND HOW HE WAS REWARDED.

AFTER the three had become friends, the two women and Aukelenuiaiku, they began to converse of various matters and after a while a game of konane was proposed and played. Aukelenuiaiku then said to the women:[1]

"This my turn; now it is your turn.
Now we pause, the blacks cannot move,
And the whites have won.
The small canoes are as but dust,
To the boy from Kuaihelani."

After playing for a while, the women said to Aukelenuiaiku: "We have been sent to kill you, for you were discovered by the dog of our queen, Moela; but we are going back and report that we have failed to find the person the dog was barking at, and it will be for her to send some other officers."

When they arrived in the presence of the queen, Namakaokahai, she asked them: "Where is the person for whom you were sent out to search?" The women replied: "We did not find him. We went to the top of the cliff, and on the top of the trees, and we were unable to discover anybody. We went to the uplands and shorewards, but again we failed to find anyone." The women then continued: "Perhaps the dog was mistaken and had smelled the blood of those that were slain; and because of that he barked." While the two were making their report the queen again released her dog, Moela. As soon as this was done the dog began to bark again and he continued to do this for some time. When the queen saw this she sent for her four bird brothers, Kanemoe, Kaneapua, Leapua and Kahaumana to come to her. When they came in the presence of the queen, she said to them: "I want you to go in search for the person that Moela is barking at. It may be a man, may be not; what is it?" As soon as she had issued her orders, the four birds flew away. When the birds were getting ready to make their flight, Lonoikoualii said to Aukelenuiaiku: "Say, Aukelenuiaiku, here comes our death. There are four birds coming to meet us. You must greet them in the same way that you greeted the two women."

When the birds arrived in the presence of Aukelenuiaiku, he greeted them one by one saying: "My greetings to you, Kanemoe. My greetings to you, Kaneapua. My greetings to you, Leapua. My greetings to you, Kahaumana." At this they all returned the greeting, saying: "Our greetings to you." After greeting Aukelenuiaiku, they fell to conversing in low tones between themselves, wondering how it was possible that their names were known. After a while Kanemoe said: "How wonderful! How did he come to know our names? And what are we going to give him for this?" One of the others replied: "We have but one thing worthy of giving him, let our sister be given to him for a wife, and he will then be our brother-in-law." The others

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[1] This chant or ditty of the *konane* game is met with again in the story of Lono and Kaikilani, and is in use among Hawaiian players of the game to this day.

MOKUNA VI.

KO AUKELENUIAIKU NOHO ANA I LOKO O KA POPILIKIA A ME KA POMAIKAI ANA.

A LAUNA ae la lakou nei ekolu, elua wahine, hookahi kane, o Aukelenuiaiku, a pau ka lakou mau olelo hoinainau, haule iho la lakou konane. Olelo aku o Aukelenuiaiku i na wahine:

"O ke kui keia, o ka holo kela,
Moe kawa, hapala ka ele,
Na ke kea ka ai,
Ku ka ehu o na waa liilii,
I ke keiki o Kuaihelani."

A pau ka nanea ana, olelo aku na wahine ia Aukelenuiaiku: "I hoouna ia mai nei maua e make oe, no ka mea, ua ike ia oe e ka ilio a ke 'lii wahine o makou, e Moela; aka, e hoi ana maua a hoole aku, aole i loaa ia maua, a nana ia e hoouna mai i luna hou."

A hiki laua i mua o ke 'lii wahine, o Namakaokahai, ninau mai la ia: "Auhea ka olua mea i huli aku nei?" I aku na wahine: "Aole i loaa ia maua, a luna maua o ka pali a me ka laau, aohe loaa iki, a uka maua, a kai maua, aohe loaa iki." Wahi a laua ia Namakaokahai: "Ua kuhihewa paha ka ilio, i ka hohono o ke koko i luna o ka mea ae kai, he kanaka, nolaila, hae."

Ia laua e olelo ana, kuu hou ae la ke 'lii wahine i ka ilio ana, ia Moela. Aohe hae a koe aku, hamama ka waha, kaawale o luna me lalo. Ia Moela e hana ana, kahea aku la o Namakaokahai i na kaikunane manu ona eha e hele mai, oia o, Kanemoe, Kaneapua, Leapua, Kahaumana. A hiki lakou i mua o ke 'lii wahine, olelo aku la ia: "E imi oukou i keia mea a Moela e hae nei, he kanaka paha, aole paha, heaha la?"

A pau ka olelo ana, ia wa, lele lakou. Ia lakou e makaukau ana e lele, olelo aku o Lonoikoualii ia Aukelenuiaiku: "E Aukelenuiaiku! eia keia make o kaua, ke lele mai nei; a hiki mai lakou eha, e aloha aku oe ia lakou, e like me ko aloha i na wahine."

A hiki lakou i mua o Aukelenuiaiku, kahea mai la o Aukelenuiaiku me ka leo aloha, penei: "E walina ia oe e Kanemoe; e walina ia oe e Kaneapua; E walina ia oe e Leapua; e walina ia oe e Kahaumana." Aloha mai la no hoi lakou ia Aukelenuiaiku: "E walina hoi oe." Mahope o ke aloha ana mai a Aukelenuiaiku ia lakou, kamailio malu iho la lakou no ka loaa o ko lakou inoa, olelo ae la o Kanemoe: "Kupanaha! i hea la kahi i loaa ai o ko kakou inoa ia ia, a i aha la auanei ka kakou uku ia ia." I mai la kekahi: "Hookahi no a kakou uku ia ia, o ke kaikuahine o kakou, i wahine nana, alaila, o ko kakou kaikoeke keia." Ae mai la ko lakou nui,

all agreed to this, so the proposition was referred to Aukelenuiaiku who was of course much pleased with the idea.

After the thing was settled the four birds started ahead for the house, while Aukelenuiaiku followed on behind. When the birds arrived, Namakaokahai asked: "Where is the person that you went in search of?" The brothers replied: "He is coming later. We have offered you to him as his wife so that we will have him for a brother-in-law; for he is a handsome looking man, and is perfect from top to bottom; and he is just like you. We therefore made up our mind that it would be proper that you take him as your husband." When the sister heard this she was perfectly satisfied, and she expressed her pleasure in accepting the man.

We will now go back to Aukelenuiaiku and his god Lonoikoualii. When the four brothers of Namakaokahai returned to their sister, after their offer was accepted by Aukelenuiaiku, his god Lonoikoualii said to him: "These evils and death we have so far been able to overcome; the evils and death that are yet to come which are worse than these are the ones we must be careful about. When we get to the queen, your intended wife's home, don't enter the house at once, for it will mean your death; but you must stand outside by the door and you will see for yourself what they intend to do to you. The first person whom you will encounter will be the two women who met us first. If they take compassion on you, then you will be safe. After that the dog will be released, and if you will overcome him, the brothers will be sent out. After these things, they will try to get rid of you by poisoning the food. So you must remember. If they offer you food in the calabash, don't eat of it, for therein is your death. What you can eat are the melons that are still on the vines, and you must expect this to be your food, meat and water." The god of Aukelenuiaiku, Lonoikoualii, explained all these things to him in detail and warned him.

After imparting these instructions, Lonoikoualii allowed Aukelenuiaiku to go on his way to the home of Namakaokahai. When Aukelenuiaiku arrived at the house, he remained standing by the doorway, where he was greeted by those within. After the greeting they invited Aukelenuiaiku to come inside; but he did not enter; he remained there. By these different things we will see how Aukelenuiaiku's god was all-powerful, and we will also see how Aukelenuiaiku obeyed all the instructions that were given him.

While Aukelenuiaiku was standing by the doorway of Namakaokahai's house, the two women, Upoho and Haapuainanea, were sent for to come to their queen, and when they arrived, Namakaokahai ordered them saying; "Use your power and slay him." At this command, the two women turned and looked at Aukelenuiaiku. When they saw that it was the young man they had befriended when they were sent out to look for the person the dog was barking at, they were so ashamed that they ran off. Upoho, the one with the form of a rat ran into a hole; Haapuainanea, the lizard woman ran up a tree, and Aukelenuiaiku was saved. After these two, Moela, the watch-dog of the land was sent for, but when it came near to Aukelenuiaiku, he opened his mouth wide showing his teeth and then jumped at Aukelenuiaiku with the

alaila, olelo aku la lakou i keia mau olelo ia Aukelenuiaiku, a he mea oluolu loa ia i ko Aukelenuiaiku manao.

A pau ke kamailio ana me Aukelenuiaiku, hoi aku la lakou i ka hale, a hiki lakou, ninau mai la o Namakaokahai: "Auhea ka oukou mea i huli aku nei?" I aku na kaikunane: "Eia'e mahope, ua hookane aku nei makou nau, i loaa ona kaikoeke no makou, no ka mea, he kanaka maikai, aole kina mai luna a lalo, ua like no me oe, nolaila, ua pono no oe ke lawe o kau kane ia." Ma keia mau olelo a kona mau kaikunane, he mea oluolu loa ia i ka manao o ke 'lii wahine, o Namakaokahai.

Maanei e olelo iki kakou no ka olelo a ke 'kua o Aukelenuiaiku ia ia, a Lonoikoualii. I aku o Lonoikoualii ia Aukelenuiaiku: "Ua hala keia mau make o kaua mahope, o ka make koe mamua o kaua, o ka make ia mainoino kaua. I hele kaua a hiki i ka hale o ke 'lii wahine, mai komo oe i loko o make oe, ku no oe ma waho o ka puka, no ka mea, e hoike mai ana na mea make i mua ou. O na mea mua e kuu ia mai i mua ou, na wahine i hele mua ae ai, a i aloha mai laua ia oe, pakele oe (oia keia aloha walina); a hala ia make ou, alaila, kuu ia mai ka ilio; a hala ia make, o na kaikunane mai. A hala ia mau make ia oe, alaila, o na mea ai no kekahi mea e make ai oe. Nolaila, e hoolohe mai oe, ina i hanai ia mai oe i ka ai i loko o ka umeke, mai ai oe, aia i loko o laila ko make. Eia kau ai e ai ai oe, o ka ipu e ulu ana me ke ka a me ka lau, aia i laila ka ai, ka ia, ka wai." O keia mau mea a pau loa ka ke akua o Aukelenuiaiku i olelo mai ai ia ia, a Lonoikoualii.

A pau ka laua olelo ana, alaila, hele aku la o Aukelenuiaiku i kahi o Namakaokahai, a hiki o Aukelenuiaiku i kahi o Namakaokahai, ku iho la ia ma ka puka o ka hale, aloha mai la na mea a pau ia ia. Mahope o ke aloha ana, kahea mai la lakou ia Aukelenuiaiku, e komo maloko o ka hale, aole keia i komo i loko, ku iho la no o Aukelenuiaiku ma laila. Maanei e ike ai kakou i ke ko ana o na olelo a ke 'kua o Aukelenuiaiku, a i ka mana no hoi o Aukelenuiaiku.

Ia Aukelenuiaiku e ku ana ma ka puka o ka hale o Namakaokahai, kuu ia mai la na wahine elua, oia o Upoho, Haapuainanea. Kena aku la o Namakaokahai: "E Upoho a me Haapuainanea, ka olua make hoi." Ia wa, huli na mau wahine nei nana ia Aukelenuiaiku, a ike, o ke keiki i loaa mua ai ia laua, hilahila iho la laua, a holo aku la. Holo o Upoho he wahine iole, a noho i ka poopoo, holo o Haapuainanea, he wahine moo, a pili i ka laau, hala keia make o Aukelenuiaiku.

Mahope o laua, kuu ia mai o Moela, he ilio kiai no ka aina. I ke kokoke ana ia Aukelenuiaiku, hamama ka waha, keke na niho, wehe ke a luna a me ke a lalo, lele mai nanahu ia Aukelenuiaiku. Aole i moku o Aukelenuiaiku, pili e ka ilio i ke kapa

intention of tearing him to pieces, but when he touched Aukelenuiaiku he was killed, reduced to ashes. When the queen saw that her favorite dog was killed, she regretted his death so much that she bowed her head in grief and wept. After the death of her dog, she ordered her four brothers, Kanemoe, Kaneapua, Leapua and Kahaumana, and commanded them: "Use your power and kill this fellow. Take him and eat him up." When Aukelenuiaiku heard this he entered the house. Upon seeing Aukelenuiaiku, the four brothers of Namakaokahai changed their forms; Kanemoe changed into a rock and he laid at the doorway: Kaneapua changed into a log of wood and laid there: Leapua changed into a coral rock: Kahaumana changed into a hard blue rock. These four brothers did this because they were ashamed of Aukelenuiaiku and they wished to hide themselves. After this Aukelenuiaiku came to where the calabash vine was growing with several green calabashes on the vine; he then took one up and opened it and sat down to have his meal, finding food, meat and water in the green calabash. While Aukelenuiaiku was eating, the brothers of Namakaokahai said to themselves: "How wonderfully all-seeing is that man. He is eating our food. Who has told him where to find it? Food has been placed before him but he would not touch it." After Aukelenuiaiku had satisfied his hunger and had seen all the things placed before him, the brothers of Namakaokahai stood up in their human forms.

After Aukelenuiaiku had successfully passed through all these trials, he made up his mind to act cunningly. The first thing he did was to make believe that Namakaokahai and her brothers were his gods and therefore prayed to them in a loud voice as follows:

"Ye gods of the night, ye gods of the day;
Namakaokahai, Kanemoe,
Kaneapua, Leapua,
Kahaumana, Upoho,
Haapuainanea, Moela,
Give me life, ye trampers of the mountain,
Ye climbers of the mountain;
Give life to your offspring,
Preserve me a man from the lowlands.
Here is the food,
It is ended;[1] it is released."

When Aukelenuiaiku was offering prayers to the several gods, calling them by their respective names in a loud voice, they all laughed and were surprised at hearing all this; they said to themselves: "He knows all our names, and it does seem that we are his gods." Being much surprised at the action of Aukelenuiaiku, they asked

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[1] *Amama; ua noa*, the usual ending of prayers is equivalent to our Amen, though scholars differ in its literal translation. A treatise by Fornander on the phrase has the following: "The prayers of the Hawaiian priests, offered in the temples, as well as those offered at private sacred places, or in family worship, invariably closed with the ejaculation Amama, equivalent to Amen. Amama, as a verb, means 'to offer in sacrifice.' It does not occur in any other Polynesian dialect that I am acquainted with......I therefore consider it to be a foreign word imported into the language in far remote times......It was a formula employed on occasions of worship in imitation of his teachers, but without any inherent sense derived from his own language, as multitudes of Christians today use the word Amen without knowing its origin or sense. That the Hawaiians employed *Amama* as a verb, 'to offer in sacrifice' I look upon as a later adaptation when the primary sense of the word, if ever known, had been forgotten." His note on the phrase *Amama, ua noa*, in Pol. Race, Vol. II, p. 178, says: "Literally it means 'it is offered, the tabu is taken off, or the ceremony is ended.'"

lehu o Aukelenuiaiku, a make iho la, lilo iho la ka ilio i lehu. A ike ke 'lii wahine ua make kana ilio, minamina iho la ia me ke aloha, a kulou iho la i lalo e uwe ana i ke aloha.

A make kana ilio, kena ae la ia i kona mau kaikunane eha, ia Kanemoe, Kaneapua, Leapua, Kahaumana, i aku o Namakaokahai: "Ka oukou make hoi paha, e lalau iho oukou ia ia nei a lawe aku i mua e ai ai." A lohe o Aukelenuiaiku i keia olelo, komo aku la ia i loko o ka hale. A ike mai la na kaikunane eha o Namakaokahai, moe a leho iho la lakou. O Kanemoe, kuapohaku ae la ia, a moe iho la ma ka puka o ka hale; o Kaneapua, lilo ae la ia i pauku laau, a waiho iho la; o Leapua, lilo ae la ia i puna; Kahaumana, lilo ae la i ala. O keia mau mea a pau loa, ua hilahila ia Aukelenuiaiku, nolaila, ua pee lakou a pau.

A hala keia mau mea mahope ia Aukelenuiaiku, hiki aku la ia i kahi e ulu ana o ka ipu me ke kulana, a me ka lau, lalau aku la ia i ka umeke a wehe ae la, noho iho la ai, pela ka ia, ka wai. Ia Aukelenuiaiku e ai ana, olelo iho la na kaikunane o Namakaokahai: "Kupanaha keia kanaka o ka mana! ke ai mai nei i ka kakou ai, owai la kona mea i ike ai? No ka mea, ua waiho ia aku nei na mea ai, imua ona, aohe ona ai."

A pau keia mau mea i ka ike ia e Aukelenuiaiku, alaila, ku mai la na kaikunane o Namakaokahai i luna, me ko lakou mau kino kanaka. Mahope o ko lakou hoao ana ia Aukelenuiaiku, noonoo iho la o Aukelenuiaiku me ka maalea. Kaumaha aku la ia ma ke ano o ke akua, e hoolilo ana ia Namakaokahai a me na kaikunane i akua nona, penei: Kahea ae la o Aukelenuiaiku me ka leo nui:

"E na aumakua o ka po, na aumakua o ke ao;
Namakaokahai, Kanemoe,
Kaneapua, Leapua,
Kahaumana, Upoho,
Haapuainanea, Moela,
E ola ia'u e ka pii kuahiwi,
E ka ae kuahiwi,
E ola i ka oukou pulapula,
E ola ia'u i kanaka o kai,
Eia mai ka ai la,
Amama, ua noa."

Ia Aukelenuiaiku e kaumaha ana i ko lakou mau inoa, he mea akaaka loa ia na lakou, a he mea haohao no hoi i ko lakou lohe ana. Wahi a lakou: "Ua pau loa ko kakou mau inoa i ka loaa ia ia, o kakou iho la no ka paha kona mau akua." No

him: "Are the gods that you have just mentioned your gods?" "Yes, they are my gods handed down from my ancestors to my parents, and from them to me." When they heard these words, they asked him that he offer them the same prayers again. Aukelenuiaiku then replied: "If it was a story it would be all right to repeat it, but being a prayer to the gods it would not do to repeat it, because, so far it is only from my side that offerings have been made:

"Men have been killed and placed on the altar.
Pigs have been killed and placed on the altar.
Dogs and chickens have been killed and placed on the altar.
Bananas and awa have been placed on the altar,
Coconuts and red fish have been placed on the altar.

"All these things have I placed on the altar as offerings to my gods, whose names I have just enumerated, but so far I have not received anything in return from them. If these things had been given to some human being, my bones[2] would have been cared for."

By these cunning words Aukelenuiaiku received certain benefits, and in time was saved from certain death prepared by Namakaokahai. When the brothers of Namakaokahai heard these words spoken by Aukelenuiaiku, they replied: "Today you will receive your proper dues from the gods in payment for all the good you have faithfully done them, and you shall be paid in full."

CHAPTER VII.

HOW AUKELENUIAIKU BECAME THE HUSBAND OF NAMAKAOKAHAI.

THE brothers of Namakaokahai then said to Aukelenuiaiku: "Where are you? Listen to these instructions. In case your wife should call you to come to her, don't do it, for it will mean your death. If she should ask that you come to the door, don't go, for that too will mean death to you. If she should ask you to come onto the lounge made of mats, don't go up, for that too means your death. You must, therefore, go and sit by the doorway, and when she finds that you will not respond to her call, she will come to you at the door. If she should ask you to sleep with her, don't give your consent, for you will get killed; but you sit on her breast and give a sigh, and when she asks of you why you sighed, tell her that you are hungry for something to eat; and if she should order you to come and get something to eat, obey her, for your wife is a goddess and not a human being." These admonitions were satisfactory to Aukelenuiaiku. In all these things we know that Aukelenuiaiku after all received some good in return for the offerings he pretended to have made to the gods, for in the end he won Namakaokahai and she became his wife.

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[2] *Ola na iwi*, lit. bones live, is understood not only to be revived by relief of present distress, but to perpetuate one's existence through his progeny.

keia haohao o lakou i keia mau hana maalea a Aukelenuiaiku, ninau aku la lakou: "O kou mau akua iho la no ia?" "Ae, o ko'u mau akua no ia mai ko'u mau kupuna mai, a ko'u mau makua, a loaa mai au." A lohe lakou i keia mau olelo a Aukelenuiaiku, kena mai la: "E hana hou mai ana oe?" I aku o Aukelenuiaiku: "He kaao auanei o hoi hou aku, hookahi no kaumaha ana o ke 'kua o ka pono, no ka mea, o ka'u wale no ia e pau nei i ke 'kua:

"Make ke kanaka, kau i luna o ka lele,
Make ka puaa, kau i luna o ka lele,
Make ka ilio, ka moa, kau i luna o ka lele,
Ka maia, ka awa, kau i luna o ka lele,
Ka niu, ka ia ula, kau i luna o ka lele.

O keia mau mea a pau loa, he kau wale no i luna o ka lele na ke 'kua, aole au i ike i ka pomaikai a ke 'kua ia'u, ina paha he hanai i kekahi kanaka, ina ua ola na iwi."

Ma keia mau olelo maalea a Aukelenuiaiku, ua loaa mai ia ia ka pomaikai a me ka pono, a ua pakele oia i ka make a Namakaokahai.

I ka lohe ana o ua poe kaikunane neï o Namakaokahai i keia mau olelo maalea a Aukelenuiaiku, olelo mai la lakou: "I keia la e ike ai oe i ka pono a ke 'kua, a e uku ia ai kau malama ana, a e hoi ai kou mau lilo a pau loa."

MOKUNA VII.

KA LILO ANA O AUKELENUIAIKU I KANE NA NAMAKAOKAHAI.

ALAILA, olelo mai la na kaikunane o Namakaokahai ia Aukelenuiaiku: "E! auhea oe, e hoolohe mai oe i keia mau olelo. I kahea mai ko wahine ia oe e hele aku oe ma laila, mai hele oe, o make oe; i kahea mai e hele aku oe a ma ka puka, mai hele no oe, o make oe; i kahea mai e pii aku oe i luna o ka huamoena, mai pii oe, o make no oe. Nolaila, e hele no oe a ma ka puka noho, nana auanei ia e kahea mai ia oe, a o ko hiki ole aku, alaila, hele mai a loaa oe ma ka puka. Ina i olelo mai ko wahine ia oe, e moe olua, mai ae aku oe, o make oe, aka, e pii ae nae oe a luna o ka umauma, noho iho oe, alaila, kani iho ko uhu, a i ninau kela ia oe no keia kani uhu au, hai aku oe, he ono i ka ai. A ina kela i olelo mai ia oe, e hoi mai ianei e ai ai, alaila, pono, no ka mea, o ko wahine he 'kua, aohe kanaka." Ma keia mau olelo a na kaikunane o Namakaokahai, he mea oluolu loa ia ia Aukelenuiaiku. Ma keia mau mea a pau, ua hooko ia ka olelo a Aukelenuiaiku i kaumaha ai i ua akua a ua kokua ia mai oia. Noho iho la Aukelenuiaiku me Namakaokahai, he kane a he wahine.

In course of time it was known to them that Namakaokahai was to become a mother. While she was with child, one day Aukelenuiaiku and his wife went in bathing, and while they were bathing Aukelenuiaiku went over to where his box was left, as was his custom, to see his god. As he was approaching the place he heard his god Lonoikoualii calling to him: "Say, Aukelenuiaiku, we are going to be killed. Here comes Halulu, the man-eating bird from heaven." When Aukelenuiaiku heard the call he turned and looked up to heaven.

CHAPTER VIII.

How Aukelenuiaiku was Carried off to the Cliff by Halulu.

Aukelenuiaiku saw that the light of the sun was hidden by the wings of the bird Halulu. After looking at the bird for some time he reached down and picked up his box which contained his god Lonoikoualii. While in the act of picking up the box, and his hands had just come in contact with it, his head was caught in the mouth of the bird Halulu and he was carried up to the cliff. In the side of this cliff was a cave which was the home of the bird. Aukelenuiaiku was carried up and left there. In the cave at this time were four men who had been carried there by the bird to serve as food. When Aukelenuiaiku was left at the cave they greeted him and took pity on him, for they knew that he would be killed by the bird Halulu. While the men were talking by themselves, Aukelenuiaiku asked them: "What are you talking about?" "We are expressing our regrets—for you are such a handsome fellow—for you will be killed and eaten up by the bird." Aukelenuiaiku then asked the men: "How does the bird come to get its victims?" "The right wing comes in first and reaches out for two men, and after they are devoured the left wing will come in and take up two more men, then the beak will come down and devour them." "Which two men will the bird come for first?" Two of the men replied: "We will be the first." "Is the cave very deep?" "Yes, it is quite deep." Aukelenuiaiku then instructed the men, saying: "You two go in as far as you can and remain there, so that when the wing reaches in for you two, I will cut it off here at the mouth of the cave, while these two will start the fire."

While they were talking about killing the bird, in came the right wing of the bird and it began stretching further and further into the cave until it reached the two men, then it grabbed them. When the wing was about to be drawn to the body with the two men, they called out to Aukelenuiaiku: "Here we are on the wing of the bird." When Aukelenuiaiku heard this he opened his box, took out the axe and began cutting the wing of the bird until it was severed. As soon as the right wing was cut the left wing reached into the cave, when Aukelenuiaiku cut that wing off also, and the men took it up and threw it into the fire. After the two wings had been cut off, the beak reached into the cave and that too was cut off, clean from the body.

A ma keia noho ana o laua, ua loaa ka laua keiki, aole nae i hanau, e hapai ana no, alaila, hele aku la o Aukelenuiaiku i ka auau me kana wahine. Ia laua e auau ana, he mea mau ia Aukelenuiaiku, ka hele e nana i ka pahu o ke 'kua ona, o Lonoikoualii, e waiho ana ma ka ae one. A kokoke o Aukelenuiaiku i kahi o ka pahu e waiho ana, lohe aku la ia i ka leo o kona akua, o Lonoikoualii e kahea mai ana: "E, Aukelenuiaiku e! make kaua, eia o Halulu ka manu ai kanaka mai ka lani mai." A lohe o Aukelenuiaiku, huli ae la ia a nana i ka lani.

MOKUNA VIII.

Ka Lilo ana o Aukelenuiaiku ia Halulu i ka Pali.

Ua paapu ka malamalama o ka la i na eheu o Halulu. A pau ka Aukelenuiaiku nana ana i luna, lalau aku la ia i ka pahu o kona akua, o Lonoikoualii. Ia ia e lalau ana a paa aku ka lima i ka pahu, ia wa loaa ke poo o Aukelenuiaiku ia Halulu, a komo i kona waha, a lawe ia aku la i luna o ka pali. Aia hoi ma ka pali he ana, kahi o ua manu nei o Halulu e noho ai, lawe ia aku la o Aukelenuiaiku, alaila hoonoho. Aia maloko o ke ana eha kanaka e noho ana, he mea ai no na ua manu la. Ia Aukelenuiaiku i hiki ai i laila, aloha mai la lakou, a minamina loa mai la ia Aukelenuiaiku, no ka make i ka manu ia Halulu.

Ia lakou e kamailio ana, ninau aku o Aukelenuiaiku: "Heaha ka oukou e kamailio nei?" "E minamina ana makou ia oe, i ko kanaka maikai, i ka pau i ka ai ia e ka manu." Ninau aku o Aukelenuiaiku i ua poe kanaka ala: "Pehea e kii mai ai ua manu la?" "O ka eheu akau mua e kii mai ai, pau elua kanaka i ka ai ia, a hala ia, iho mai ka eheu hema, a loaa elua kanaka, iho mai ka nuku mahope."

Ninau hou aku o Aukelenuiaiku: "Owai na kanaka o oukou e kii e ia mai ana?" "O maua," pela ka olelo a ia mau kanaka. "He hohonu no anei ke ana i loko lilo?" "Ae, he hohonu no." I aku o Aukelenuiaiku: "E nee loa olua a loko lilo noho mai, na ka eheu ia e kikoo aku, alaila ooki au ma ka puka nei, o ka laua nei o ka hoa i ke ahi."

Ia lakou e kamailio ana no na mea e pili ana i ka make o ua manu nei, komo ana ka eheu akau o ua manu nei, kokolo aku la a loaa ua mau kanaka nei i loko lilo o ke ana, umii mai la ka eheu a paa ua mau kanaka nei. A makaukau ka eheu e lawe mai ia laua, kahea mai laua ia Aukelenuiaiku: "Eia maua i luna o ka eheu kahi i kau ai." A lohe o Aukelenuiaiku, wehe ae la ia i ka pahu, lalau iho la i ke koi, a ooki iho la i ka eheu o ua manu nei, a moku iho la. A moku ka eheu akau, iho mai la ka eheu hema, ooki iho la no o Aukelenuiaiku, moku, kiola no keia mau kanaka i loko o ke ahi; mahope o ka moku ana o na eheu, iho mai la ka nuku, ooki aku ana o Aukelenuiaiku, kaawale ke poo me ke kino.

After the bird Halulu was killed, he pulled a few feathers out of the bird's head and threw them to the ground away from the cliff. These feathers that were pulled by Aukelenuiaiku flew until they fell in the very presence of Namakaokahai, where they were seen by her and recognized as the head feathers of the bird Halulu.

We will now take up the relationship between the bird and Namakaokahai, for they were connected. The bird Halulu was a cousin to Namakaokahai, the queen of the land of Kalakeenuiakane. When Namakaokahai saw that her cousin Halulu was dead she called for her brothers, Kanemoe, Leapua, Kahaumana and Kaneapua. When they came to her she said to them: "Here are Hinawaikoli, the feathers from the forehead of Halulu, who is dead. He has been killed." When the brothers heard this, they said to Namakaokahai: "It is quite right that the bird should be killed, because he is an evil thing, he eats men."

After the bird was killed, Aukelenuiaiku and the men cut it up and roasted some of the meat on the coals, and after the meat was cooked they sat down and had their meal. After their meal was finished, they began to study how to get down from the cliff. At this time there was another bird in the cave, the mate of Halulu, by the name of Kiwaha. This bird gave Aukelenuiaiku the means of getting down the cliff, by giving him a short-ended rainbow,[1] one with only three colors, yellow, red and green. By means of this rainbow they reached the bottom of the cliff. In thus getting away successfully, the four men were thankful to Aukelenuiaiku, for they knew that they were rescued from a terrible death, and so they were very grateful for the kindness shown them.

THE RETURN OF AUKELENUIAIKU TO THE BOTTOM WITH THE MEN.

When Aukelenuiaiku and the men reached the bottom [of the cliff], Kiwaha again took up the rainbow and placed it on the cliff. After this Aukelenuiaiku asked the men: "What do you want?" They each answered: "I want a piece of sugar-cane." "I want a potato." "I want a banana." "I want a taro." Aukelenuiaiku then said to them: "The sugar-cane is kapued for my son. If any one eats it he will die. So are the potatoes, the bananas and the taro. So I will advise each of you not to touch these things as we go on our way, else you will all die." After giving them this advice they all started out. On the way, however, the men did not adhere to the advice given them by Aukelenuiaiku, for he who wanted the sugar-cane took a piece and ate it, so he died; the other three men also took up the things they craved for and they also died. Thus did the four men die, for not keeping the advice given them by Aukelenuiaiku.

After the death of the four men, Aukelenuiaiku continued on by himself until he reached the house. When the wife and the brothers-in-law saw Aukelenuiaiku, they all wept for joy and he was welcomed home. After this, Aukelenuiaiku and his wife lived on happily, each determined to love each other more and more. The wife

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[1] A *poomuku* rainbow, as its name indicates, is the stem only of the arch; *poo*, head, and *muku*, cut off; hence, a headless rainbow. Its three colors deal not with its blending shades.

A make ua manu nei o Halulu, huhuki ae la ia i na hulu ma ke poo o ua manu la, a kiola mai la i lalo. O keia hulu i huhuki ia ai e Aukelenuiaiku, lele mai la ia a ma ke alo o Namakaokahai, ike iho la ia, o na hulu i ke poo o ka manu, o Halulu.

Maanei, e kamailio uuku kakou no ka manu a me Namakaokahai, i ko laua pili ana ma ke kumu. He kaikunane o Halulu manu, no Namakaokahai, ke 'lii wahine o ka aina o Kalakeenuiakane. A ike o Namakaokahai ua make o Halulu, kona kaikunane, kahea aku la ia i kona mau kaikunane, ia Kanemoe, Leapua, Kahaumana, Kaneapua. I aku o Namakaokahai ia lakou: "Eia o Hinawaikolii, na hulu i ka lae o Halulu, ua make, ua pepehi ia." A lohe na kaikuuane, olelo aku la ia Namakaokahai: "Ua pono no ia ke make, no ka mea, he hana ino kana, he ai i ke kanaka."

Ma keia make ana o ua manu nei ia Aukelenuiaiku, okioki iho la lakou i ka io, a koala aku la i luna o ke ahi, a ai iho la lakou. Mahope o laila, imi iho la lakou i alanui e hoi ai i lalo nei, aka, e noho ana ia wa, ko Halulu lua, he manu no, o Kiwaha ka inoa. Haawi mai la ia ia Aukelenuiaiku i alanui. Oia ke anuenue poomuku, ekolu ano, he lenalena, he ula, he omaomao. A malaila lakou i hoi ai a hiki i lalo.

Ma keia mau hana o pau a Aukelenuiaiku, ua mahalo na kanaka eha ia ia, no kona malama ana ia lakou i loko o ka make, a me ke alanui kahi o lakou i hoi ai i lalo, a ua aloha lakou ia ia.

KA HOI ANA O AUKELENUIAIKU I LALO, ME NA KANAKA.

A hiki o Aukelenuiaiku i lalo me na kanaka, lawe ae la o Kiwaha i ke alanui anuenue i ka pali, mahope o laila, ninau aku o Aukelenuiaiku i na kanaka: "Heaha ka oukou mau mea ono?" I mai lakou: "He ko ka'u, he uwala ka'u, he maia ka'u, he kalo ka'u." Olelo aku o Aukelenuiaiku ia lakou: "He kapu ke ko na kuu keiki, ina e ai, o kona manawa ia e make ai, pela ka uala, ka maia, ke kalo, nolaila, mai noho oukou a lalau i keia mau mea a pau loa ke hele kakou ma ke alanui, o make oukou." A pau ke ao ana o Aukelenuiaiku ia lakou, alaila, hele aku la lakou. Ma keia hele ana aole lakou i malama i na olelo a Aukelenuiaiku. O ke kanaka puni ko, lalau aku la ia i ka puua o ke ko, a make iho la ia; pela lakou a pau loa eha, ua make lakou, mamuli o ka lakou mau mea i ono ai, a papale i na olelo ao a Aukelenuiaiku.

A pau lakou i ka lilo i ka make, koe iho la o Aukelenuiaiku, hoi aku la ia a hiki i ka hale, ike mai la ka wahine me na kaikoeke, uwe mai la, a halawai ae la lakou me ka oluolu aloha. Mahope o keia halawai ana, noho pu iho la laua, he kane a he wahine, ma keia noho ana ua uhi ia ko laua mau manao i ke aloha a me ke manao, a hala ka wa loihi

had no other thoughts but of the comfort of her husband. They continued living this way for some time. Because of this great love for her husband, Namakaokahai gave over the kingdom to her husband, as well as everything else at her command; and she even gave him the command and the use of her supernatural bodies.

One day when Aukelenuiaiku entered the eating house, to have something to eat, while so doing, Namakaokahai secretly opened the box containing the god of Aukelenuiaiku. Looking in she saw the axe and the knife. She then took up the axe and ran her fingers over the edge, cutting her fingers so they bled. Namakaokahai then said: "How strange! here my husband has some very good things which he is hiding from me!" After looking over these things she closed the box and put it away. When Aukelenuiaiku finished his meal he returned and sat down. Namakaokahai then asked him, pretending not to have seen what was in the box, saying: "Say, what useful things did you bring with you when you came?" Aukelenuiaiku then picked up the box and opening it, he took out the axe and knife and gave them over to his wife, saying: "These two things which I have brought with me from the land of Kuaihelani are very good and useful. These two things together with my god are the three things of the greatest value." The wife then asked him: "What are these things good for?" "The axe will cut a log of wood in two. The knife is also useful, for it can cut any tough thing you have." When Namakaokahai heard this she said to her husband: "Say, your valuable things together with mine we will leave with our child."

Further on in our story we will see the supernatural powers of Namakaokahai, and how it was impossible to kill her, although she was cut up with the axe; by which acts we will know that she was not human. After talking about the axe and knife, Namakaokahai said to her husband: "You proceed and cut me into pieces with the axe." Aukelenuiaiku said: "How strange of you to ask me to do such a thing as to cut you up, my own wife! How can I do such a thing, for it will mean your death? Rather let me cut up some other person with this axe, or my opponent in some fight, not you, my own flesh." The wife replied: "You might give this axe to someone else and thus deprive our child of such a useful thing. Therefore I want you to try it on me." And because Namakaokahai insisted on it, the husband finally gave in, whereat she was much pleased. When this consent was given Namakaokahai stretched out her legs and Aukelenuiaiku severed them with the axe.

CHAPTER IX.

How Aukelenuiaiku and Namakaokahai Showed Their Useful Things.

In the preceding chapter of this story we were told of the axe and the knife, the two useful things belonging to Aukelenuiaiku. In this chapter we will speak of the cutting up of Namakaokahai by Aukelenuiaiku by the use of the axe. When Aukelenuiaiku began to cut up Namakaokahai with the axe, the feet were the first

o keia noho ana. Ua uhi ia ka manao o ke 'lii wahine no kana kane, a ua pau kona manao maluna o Aukelenuiaiku. Nolaila, haawi mai la o Namakaokahai, kana wahine i ka ea o ka aina, a me na mea a pau loa i loko o ko Aukelenuiaiku lima, a me kona mau kino ano akua kekahi.

I kekahi la, komo aku la o Aukelenuiaiku i loko o ka hale e ai ai, ia ia e ai ana› wehe malu ae la o Namakaokahai i ka pahu o ke 'kua o Aukelenuiaiku, a nana iho la i loko, e waiho ana ke koi a me ka pahi i loko, lalau iho la ia ma ka oi o ke koi a hamo iho la, moku ae la ka lima, a kahe ke koko, nolaila, pane iho la o Namakaokahai: "Kupanaha! he mea maikai no ka hoi ka kuu kane e huna nei;" a pau kona nana ana, huna iho la ia. A pau ka ai ana o Aukelenuiaiku, hoi mai la ia a noho. Hoomaoe aku la o Namakaokahai iaia: "Ea! heaha kau mau mea maikai o ka hele ana mai?" Lalau iho la o Aukelenuiaiku i ka pahu a wehe ae la, lalau iho la i ke koi a me ka pahi, a haawi aku la ia Namakaokahai, me ka olelo aku: "O keia mau mea elua, na mea maikai a'u i lawe mai ai mai ka aina o Kuaihelani mai, a oia mau mea elua a me kuu akua, akolu mea maikai loa." Ninau mai kana wahine: "Heaha ka waiwai a me ka hana a keia mau mea?" "He oki i ka laau a moku, a pela ka pahi, he mea okioki no na mea uaua a pau loa." A lohe o Namakaokahai i keia mau olelo a Aukelenuiaiku, olelo aku la ia i kana kane: "E! o kau mea maikai, o ka'u mea maikai, hooili na ka kaua keiki."

Ma keia wahi aku, e ike kakou i ka mana o Namakaokahai, a me kona make ole i nei mea oi o ke koi, a e maopopo no auanei ia kakou he ano aku no kona. A pau ko laua kamailio ana no ke koi a me ka pahi, olelo aku o Namakaokahai i kana kane ia Aukelenuiaiku: "E oki mai oe ia'u i ke koi." I aku o Aukelenuiaiku: "Kupanaha oe! o oe no ka'u wahine ponoi, a pehea la wau e ooki aku ai ia oe, a make iho; e aho, i ke kanaka e au e ooki ai i ke koi a moku, a i ole ia he hoa hakaka, aole o oe o ko'u io ponoi." I mai ka wahine: "Kahaha! e haawi hoi paha auanei oe i ke koi ia hai, lilo hoi ka mea maikai a ka kaua keiki, nolaila, e hoao mai no oe ia'u." A no ko Namakaokahai paakiki loa, ae aku kana kane; ma keia ae ana o kana kane, ua lilo ia i mea oluolu loa ia Namakaokahai. Mahope o keia ae ana o Aukelenuiaiku e ooki aku ia Namakaokahai i ke koi, hoolei loa aku la na wawae o Namakaokahai a pololei, ooki iho la o Aukelenuiaiku i ke koi.

MOKUNA IX.

KA HOIKE ANA O NA WAIWAI A AUKELENUIAIKU ME KA NAMAKAOKAHAI.

UA olelo ia ma ka mokuna mua iho o keia moolelo, o ke koi, a me ka pahi, ka Aukelenuiaiku mau waiwai, a ma keia kakau ana, e olelo ia ana ke oki ana o Aukelenuiaiku i kana wahine i ke koi. Ia Aukelenuiaiku i ooki ai ia Namakaokahai i ke

things that were cut off, and as this was done, Namakaokahai expressed great joy, for it was fun to her. Namakaokahai then said to Aukelenuiaiku: "Yes, you have a very useful thing indeed; cut off another portion." When Aukelenuiaiku heard this he proceeded and cut off the calves of the legs, and this cutting was kept on until the head was also cut off from the body. In this cutting, the several portions of the body of Namakaokahai were completely severed and separated from each other, but the mouth never ceased speaking.

After the body of Namakaokahai had been cut up into several pieces, the head asked of Aukelenuiaiku: "Are these all the useful things my husband brought with him?" "Yes, these are all; and I am surprised at you, for when a person is cut up in this manner, death is certain." Namakaokahai then replied: "If these are all the useful things you have, I will now show you what I have." Saying this, the pieces began to get together of their own accord, and in a short space of time the body was again complete and restored as before. She then called for her four brothers, Kaneapua, Kanemoe, Leapua and Kahaumana. Upon their arrival the sister asked them: "What shall I change myself into? Shall it be into a cliff?" Her brothers then answered: "Yes, change yourself into a cliff." At that very moment a great, high cliff stood before them, smooth and straight up and down, where the koae[1] was seen flying. Aukelenuiaiku looked at it and touched its smooth sides with his hands with fear and great excitement. He next saw Namakaokahai, his wife, standing on the very top of the cliff; then he saw her looking down at him, and she called: "What are you doing?" The husband replied: "I am admiring your supernatural powers. Your useful things together with mine will be a great inheritance for our child." In making this reply, Aukelenuiaiku made believe that he was not afraid; but in fact he was almost overcome with fear.

While Namakaokahai was standing there on the cliff, she called out to her four brothers and said: "What shall I change myself into now? Shall it be into an ocean?" The brothers replied: "Yes, change yourself into a vast ocean." At that very moment the whole cliff dissolved and turned into a great ocean, with its surface covered with mighty waves, so completely that nothing else could be seen. Aukelenuiaiku was at this time being engulfed by the water and he was sore afraid, but at the appearance of Namakaokahai and questioned by her, "What are you doing?" he replied: "I am admiring your great powers."

After the ocean, Namakaokahai changed herself into a terrible fire and the land was enveloped in flame, covering the whole surface as far as the eye could see. Aukelenuiaiku was entirely surrounded by the fire, in the midst of which he saw his wife and heard her asking him, saying: "What are you doing, Aukelenuiaiku?" He replied: "I am still admiring your great powers and the fire."

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[1] The reference to the *koae* is to indicate the height of the cliffs, for this bird never flies low.

koi, moku ae la kona mau wawae a kaawale loa, a ma keia moku ana o kona mau wawae, he mea lealea iho la ia i ko Namakaokahai manao. I aku o Namakaokahai ia Aukelenuiaiku: "U! akahi ka ka mea maikai nui wale au, e oki hou mai ana oe"; a lohe o Aukelenuiaiku, ooki aku la ia i ke koi, a moku na oloolo wawae, pela no ka Aukelenuiaiku ooki ana a hiki i ke poo. Mahope o keia okioki ana, ua kaawale loa kela wahi keia wahi o ke kino o Namakaokahai, aka, aole nae he pau o ka olelo ma kona waha.

A pau loa ke kino o Namakaokahai i ka moku i ke koi a Aukelenuiaiku, ninau ae la ke poo o Namakaokahai ia Aukelenuiaiku: "Ea! pau ae la kau mea maikai e ke kane?" "Ae, ua pau loa ae la, no ka mea, a moku keia mea he kanaka, he make kona hope." Mahope o keia olelo a Aukelenuiaiku, pane mai o Namakaokahai: "Ae, pau ae la kau mea maikai, o ka'u mea maikai koe." Ma keia olelo a Namakaokahai, hoi ae la kona kino a hui ma kahi mua, pela na wahi a pau loa i kaawale, a ola ae la ia e like me mamua.

Kahea aku la ia i kona mau kaikunane eha, oia o Kaneapua, Kanemoe, Leapua, Kahaumana. A hiki mai la na kaikunane i mua o ko lakou kaikuahine, o Namakaokahai, i aku la ia: "E aha la wau, e pali paha wau?" Ae aku la na kaikunane, "ae, e pali oe." Ia wa, ku ana ua pali, lele koae, laumania, nanao, nihinihi; hamo ae la o Aukelenuiaiku me ka makau a me ka hopohopo. Alaila, oili ae la o Namakaokahai a ku ana maluna o ka welau o ka pali, a nana iho i ke kane me ka ninau iho: "E aha ana oe?" I aku ke kane: "E mahalo iho ana au, o kau mea maikai, o ka'u mea maikai, na ka kaua keiki ia." Ma keia olelo a Aukelenuiaiku, he kanaaho wale ae no, he makau kona e noho ana.

Ia Namakaokahai e ku ana i luna o ka pali, kahea iho la i na kaikuuane ona eha: "E aha la wau, e kai paha?" Ae aku na kaikunane, "ae, e kai oe." Lilo ae la ka aina i kai, he nalu ma na wahi a pau loa, aohe wahi kaawale i koe, a o Aukelenuiaiku, i loko o ka manawa e poi nei ka nalu, oili ae la o Namakaokahai, a ninau mai la i ke kane: "E Aukelenuiaiku, e aha ana oe?" I aku ke kane: "E mahalo ae ana au i keia mea maikai au."

A mahope o ke kai, kuu iho la o Namakaokahai i ke kino ahi ona, pau ae la ka aina i ke ahi a puni, aohe wahi i koe. A o ke kane hoi o Aukelenuiaiku, aia i loko o ka lapalapa o ke ahi kahi i noho ai. Alaila, ninau iho ka wahine: "E aha ana oe e Aukelenuiaiku?" "E mahalo ae ana au i keia mea maikai au o ke ahi."

These three things, the cliff, the ocean and the fire were the three supernatural bodies of Namakaokahai, and she gave to her husband the power to change himself into these three different things. She, however, did not reveal her fourth form and power, the power to fly through space. The reason why she did not reveal this fourth power to her husband and did not wish him to possess it, was because she was afraid that he might take it into his mind to fly away and deprive her of him, so she thought she would keep this power to herself.[1] The brothers, however, did not approve of this, and decided to teach their brother-in-law secretly how to acquire this power.[2]

CHAPTER X.

How the Brothers-in-law of Aukelenuiaiku Secretly Taught Him to Fly.

We will here see how the four brothers-in-law of Aukelenuiaiku gave him the power to fly, in payment for the offerings made by him to the gods. Some time after this his brothers-in-law said to him: "Today you will realize the blessings of the deity." After a while he was asked: "Say, has your wife given you the power to change yourself into different forms?" Aukelenuiaiku replied: "Yes." "What different forms did she give you?" "The power to change into a cliff, into an ocean, and into fire." The brothers-in-law replied: "Then she has not given you all her powers. She has kept to herself the power to fly." "Yes, my wife has reserved that; she did not give it to me." The brothers-in-law continued, saying: "It is because your wife thought you might fly off and never come back again. That is the reason why she has kept this power from you." After this the brothers-in-law said to Aukelenuiaiku: "Let us teach you how to get this flying power of your wife, so that you may be able to possess it. But you must not tell your wife of this."

That night, after Namakaokahai had retired to their sleeping house, Aukelenuiaiku and his brothers-in-law went into another house and there he was given his lessons in the art of flying. They first taught him how to jump and how to fly to certain places; then they asked him to jump to the top of a shelf. After he was successful in this he was requested to jump to the top roof batten of the house. Aukelenuiaiku then jumped and held it for a while, then fell to the floor. In this falling, Namakaokahai heard it, and she got up and came to her brothers' house, and asked them: "What are you doing?" "We are learning how to box." "What is that?" "It is played this way. Kanemoe stands up like this on this side, and Kaneapua stands up on that side; then they strike at each other, and the one who gets hit real hard falls to the floor. That was the noise you heard." When Namakaokahai heard this she said: "I see that my husband has some good thing hidden that he has not shown me. How mysterious you are!" After this Namakaokahai returned to her own house. After she disappeared, Aukelenuiaiku again made another attempt to reach the top batten, but again he was unsuccessful and he fell to the floor.

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[1] Reservation of one power, or point of skill, on the basis of self protection, as here admitted, is a characteristic feature in many of the traditions.

[2] *Kino*, in the reference made here as one of the four bodies which Namakaokahai possessed, is better understood as her miraculous powers.

O keia mau mea ekolu, o ka pali, o ke kai, o ke ahi he mau kino lakou no Namakaokahai, ma kona ano akua, koe nae ke kino lele ona, ua haawi aku ia i kana kane. A o ke kino lele o Namakaokahai, ua aua ia i kana kane, aole i haawi aku, no kona manao, o lele auanei, nele ia i ke kane ole, nolaila, aua ia. Aka, o na kaikunane ona, ua manao lakou e hoike malu i ko lakou kaikoeke ia kino.

MOKUNA X.

NO KA HAAWI MALU ANA O NA KAIKOEKE O AUKELENUIAIKU, IAIA I KE KINO LELE.

MAANEI, e hoolohe kakou i na olelo ninau a na kaikoeke o Aukelenuiaiku eha, a e nana kakou i ko lakou aloha i ko lakou kaikoeke, a e hoomanao iho i na olelo mua i hala, penei: "I keia la e ike ai oe i ka pono o ke 'kua." Ninau mai la na kaikoeke o Aukelenuiaiku: "Ea! ua haawi mai anei ko wahine ia oe i na kino ona a pau loa?" "Ae," pela o Aukelenuiaiku. "Na kino hea ka mea a ko wahine i haawi mai ai ia oe?" "O ke kino pali, o ke kino kai, o ke kino ahi." I aku na kaikoeke: "Aole i pau loa mai la na kino o ko wahine, koe aku la ke kino lele ia oe." "Ae, ua aua kuu wahine ia mea, aole i haawi mai ia'u." I aku na kaikoeke: "No ka manao o ko wahine, o lele loa oe a nalowale, aole e hoi hou mai, nolaila, aua kela." Mahope o keia mau olelo i aku na kaikoeke: "E ao kakou ia oe, i ke kino lele o ko wahine, i ike oe, eia nae, mai olelo oe i ko wahine."

I ka po, moe iho la o Namakaokahai i ko laua wahi, o Aukelenuiaiku hoi a me na kaikoeke he hale e aku, a ma ia hale, ma laila lakou i ao ai ia Aukelenuiaiku i ka lele. I aku lakou ia Aukelenuiaiku: "E lele oe a luna o ka ipu kau;" lele ae la o Aukelenuiaiku a kau ana i luna o ka ipu. "E lele hou oe a kau i luna o ka lohelau o ka hale." Lele ae la no o Aukelenuiaiku a kau ana i luna o laila, a mai laila iho, haule hou ana i lalo.

Ma keia haule ana o Aukelenuiaiku, ua lohe o Namakaokahai, ala mai la a kahi a na kaikunane e ao ana ia Aukelenuiaiku, ninau mai la: "E aha ana oukou?" "E kui ana makou." "Pehea ia mea?" "Penei: O Kanemoe ma o mai e ku ai kui mai, a o Kaneapua maanei aku e kui ai, a hina iho nei o Kaneapua, oia ka halulu au i lohe aku la." A lohe o Namakaokahai, i mai la ia: "U! Eia no ka hoi he mea maikai aku no koe a kuu kane, o ka huna mai nei ka ia ia'u, aohe hai mai; hoehaa no hoi oe e ke kane la." Mahope o laila, hoi aku la o Namakaokahai i ko laua hale e moe ai. A hoi kela, lele hou ae la o Aukelenuiaiku i luna o ka lohelau aohe kau, haule iho la i lalo,

Namakaokahai again heard this and she came to her brothers' house and asked them: "I believe you are teaching my husband how to fly." "No, we are wrestling." "How is that done?" "One stands up on this side, and one on the other side; they then take ahold of one another and each tries to throw the other down. The one who is thrown down made the noise you heard." Because of this satisfactory reply Namakaokahai again retired to their house. After she was gone, Aukelenuiaiku again made another attempt and this time he was successful. He next came out and flew to the top of the house, and in this he was again successful. From the roof Aukelenuiaiku flew up into the sky, and he went so high that his brothers-in-law were unable to see him. After a while Aukelenuiaiku returned to the ground and his brothers-in-law said to him: "Yes, you know how to fly now."

When Aukelenuiaiku found that he was able to fly he was then in possession of all the powers held by his wife. After this the two lived on in peace and they never went out of sight of each other; they were indeed a loving couple. It also became apparent that Namakaokahai, his god-wife, was with child. Before its birth, however, Namakaokahai made known to her husband the name of the child: it was Kauwilanuimakehaikalani[1] (the lightning which we see in a rain-storm). Aukelenuiaiku, however, wished to have the child called after the name of his god Lonoikoualii.

Because Namakaokahai loved her husband so much, she would not allow him to go out of her sight. They were together constantly, at all seasons and times, in dry and wet weather, in times of famine and of plenty, in the daytime and at night,—in fact they were together all the time. Namakaokahai also gave all her possessions to Aukelenuiaiku; from the things that were above to the things below; from the things in the uplands to the things in the lowlands; great things and small things; the things that were within to the things that were without. All were given to her husband.

CHAPTER XI.

How Namakaokahai Gave Everything to Aukelenuiaiku, Her Husband, and the Battle that was Fought Between Kuwahailo and Aukelenuiaiku in the Heaven.

When Namakaokahai was ready to give everything she possessed to her husband, Aukelenuiaiku, she called her brothers, Kanemoe, Kaneapua, Leapua and Kahaumana. As they stood in her presence, she said to them: "You go up to my uncle and cousin, Kuwahailo and Makalii, and inform them that I have given unto my husband all my possessions. The things above, below, in the uplands, in the lowlands, the drift iron, the iron[2] that stands in the earth, the whale's tooth, the (ea) turtle shell, the things that grow in the land, and the cluster of stars. Also, tell my uncle and cousin

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[1] *Ka-uila-nui-ma-keha-i-ka-lani;* the great lightning that excels in the heavens.

[2] *Meki ku i ka honua; meki* being an ancient name for iron is here rendered as "iron that stands in the earth." As iron ore was unknown to Hawaiians the *meki* in this case more likely refers to their deep pit in the earth where dead bodies were interred with kapas and other valuables.

pahu ana, lohe hou o Namakaokahai i ka halulu, hele mai la ia a hiki, olelo mai la i na kaikunane: "E o'u poe kaikunane, e ao ana paha oukou i kuu kane i ka lele i luna?" "Aole, e hakoko ana makou." "Pehea ia mea?" "Penei: Ma o mai kekahi maanei aku kekahi apo na lima, alaila kulai, a o ka mea e hina ana, oia ka halulu au e lohe la."

Ma keia mau olelo hoi aku la no o Namakaokahai moe i ko laua hale. Lele hou ae la o Aukelenuiaiku, maloko ae o ka hale, a hoea maluna o kaupoku, a puka i waho o ka hale. Ma keia puka ana, lele no o Aukelenuiaiku a nalowale i ka lewa kiekie loa, aole hiki i na kaikoeke ke ike ae. Mahope o keia lele ana, hoi iho la o Aukelenuiaiku, a hiki i lalo, i aku na kaikoeke, "ua ike oe i ka lele." A loaa ke kino lele ia Aukelenuiaiku, aohe mea i koe me kana wahine me Namakaokahai, ua pau loa i ke kane.

Ia laua e noho pu ana, he kane a he wahine, ua aaki ke aloha me ka hoopaa i ko laua mau kino, a ua akaka loa ka hapai keiki o kana wahine akua, o Namakaokahai. Eia nae, aole i hanau, e hapai ana no i loko o ka opu, ua kapa o Namakaokahai i ka inoa ke hanau ae, o Kauilanuimakehaikalani, oia kela uwila a kakou e ike nei i loko o ka wa ua. A o ka Aukelenuiaiku inoa hoi i kapa iho ai no ua keiki nei, o ka inoa o ke 'kua ona, o Lonoikoualii.

A no ka nui loa o ko Namakaokahai aloha i ke kane, ia Aukelenuiaiku, nolaila, pili paa loa laua, i ke kau a me ka hooili, i ka la a me ka ua, i ka wa wi a me ka wa maona, i ka po a me ke ao, i na la a pau loa. Nolaila, ua hooili aku o Namakaokahai i kona waiwai a pau loa, mai luna a lalo, mai uka a kai, mai ka mea uuku a ka mea nui, mai loko a waho, maluna o kana kane.

MOKUNA XI.

Ka Hooili ana o Namakaokahai i na mea a pau Maluna o Aukelenuiaiku Kana Kane; ke Kaua ana o Kuwahailo me Aukelenuiaiku i ka Lani.

Ia Aukelenuiaiku e noho pu ana me kana wahine, me Namakaokahai, ua makaukau ko ka wahine manao e hooili i na mea a pau maluna o Aukelenuiaiku. Nolaila, kahea aku la o Namakaokahai i na kaikunane ona ia, Kanemoe, Kaneapua, Leapua, Kahaumana.

A hiki mai la lakou, olelo aku ko lakou kaikuahine, i aku la ia lakou: "E pii oukou i luna a olelo aku i kuu makuakane a me kuu kaikunane, o Kuwahailo, ka makuakane, o Makalii, ke kaikunane, e olelo aku oukou. Ua hooili au i na mea a pau no kuu kane. O luna, o lalo, o uka, o kai, o ka hao pae, o ke meki ku i ka honua, o ka palaoa, o ka ea makaulii, o ka maulele i ka aina, o ka huhui hoku. A e olelo aku no hoi oukou i kuu makuakane a me kuu kaikunane, ua pau loa keia mau mea a pau maluna o kuu

that all these things are now in my husband's possession; and I also want you to take my husband to them so that they may become acquainted with each other." All these words of Namakaokahai were pleasing to them.

We must bear in mind that this trip to be undertaken by the brothers of Namakaokahai and Aukelenuiaiku was to heaven.

After Namakaokahai had delivered her orders to her brothers, they began their flight, going as far as the top of the mountains where they rested. In this first flight Aukelenuiaiku went on to heaven, reaching his wife's place, a most sacred sphere, not accessible to anyone. Although they flew at the same time with Aukelenuiaiku, he got ahead of his brothers-in-law and arrived in heaven first. While Aukelenuiaiku was standing in the sacred place of Namakaokahai, he was seen by Kuwahailo, who said to himself: "Alas! I am afraid my neice is dead; that is why a wizard has arrived, for no one can get up here unless those below are dead."

In this flight to heaven, Aukelenuiaiku did not think that he was going to meet anyone who would oppose him, and consequently he went along unguarded; but through the powers of his god Lonoikoualii he was warned in time, for the god called out to him: "Say, Aukelenuiaiku, watch or else we will be killed, for I see that we are going to be attacked. Put on your garment of ashes and cover yourself from head to feet; don't be slow or we will be killed." By this warning Aukelenuiaiku knew that a conflict was about to begin, and he immediately put on his war pau. As soon as his god finished giving the warning a bolt of fire was sent out from the hand of Kuwahailo and the land began to be in flames. The name of this bolt of fire was Kukuena. After which a large black rock was sent out, called Ikuwa, the thunder. When these things came in contact with the robe of ashes of Aukelenuiaiku, they became as nothing, like chaff and were blown away by the wind.

In this story it was said that when the thunderbolt came in contact with the garment of Aukelenuiaiku it caused the roaring and rumbling of the thunder which is heard to this day. After the bolt of fire was extinguished and the rock became as nothing, Kuwahailo looked at Aukelenuiaiku and lo, he was still in the place where he saw him, still alive. This grieved Kuwahailo heavily: it bode dire trouble that his enemy, the defiant[1] of Kuaihelani, should stand alive before him. After a time he sent another bolt of fire, called Mahuia, and another rock, called Welehu, the second strongest bolt of thunder. The roar was deafening, the heaven rocked, the foundations of the earth were shaken, the waves of the ocean rose high as mountains, large rocks were loosened from the cliffs, the cliffs were opened up and the birds on the mountain heights were alarmed. When these came in contact with the robe of ashes of Aukelenuiaiku they became as nothing, like a gust of wind.

After these death aims of Kuwahailo he again looked and saw Aukelenuiaiku standing in the same place, and still alive. Kuwahailo then said to himself: "Here I have exhausted all my death-dealing weapons and still that man is not killed yet. This is the first man that has been able to withstand all this."

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[1] *Ahikanana*, champion or defiant.

kane, i ka hooili ia, a e lawe pu aku oukou i kuu kane i ike mai laua." Ma keia mau olelo a Namakaokahai, he mea oluolu loa ia ia lakou. Ma keia wahi a kakou e hoolohe nei, e noonoo iho kakou me ka manao oiaio, i luna o ka lani, keia lele ana o Aukelenuiaiku me na kaikoeke.

Mahope o ko Namakaokahai olelo ana mai ia lakou, lele aku la lakou a ke kuahiwi hoomaha, ma ia lele hookahi ana, ua hala aku o Aukelenuiaiku i ka lani. Ma keia lele ana o Aukelenuiaiku, hiki mua aku la ia i kahi o kana wahine, o Namakaokahai, he wahi kapu loa ia, aohe mea hele ma laila. Ia Aukelenuiaiku e ku ana ma kahi kapu o Namakaokahai, nana aku la o Kuwahailo, a olelo iho i loko ona: "Auwe! make kuu kaikamahine, ke hiki nei ke kupu i luna nei, no ka mea, aohe kanaka nana e pii mai o luna nei, hiki no ke kanaka, ua make o lalo."

Ma keia lele ana o Aukelenuiaiku i luna i ka lani, aole ona manao he kaua, a he hakaka, ua lele oia me ka nanea walewale. Aka, maloko o ka olelo a kona akua ia ia, a Lonoikoualii, he kaua, penei na olelo: "E Aukelenuiaiku e! make kaua, eia la he kaua ko luna nei. E aahu oe i ko kapa lehu mai ko poo a ko manea wawae, mai lohi oe o make auanei." Ma keia mau olelo a ke 'kua ia Aukelenuiaiku, ma laila i maopopo ai he kaua ko luna.

Mahope o ka olelo a ke 'kua ia Aukelenuiaiku, oili mai la ka momoku ahi mai loko mai o ka lima o Kuwahailo a a ana i ka honua. O ka inoa o ua momoku ahi la, o Kukuena, a mahope ona kuu ia mai la ka pohaku o Ikuwa, he pohaku koeleele, oia ka hekili. A pa keia mau mea i ke kapa lehu o Aukelenuiaiku, he mea ole laua, he opala, he mea uhauha na ka makani. Ma keia moolelo, ua olelo ia, i ka wa i pa ai ka hekili i ke kapa lehu o Aukelenuiaiku, nolaila mai ka nakeke o ka hekili a hiki i keia la.

A mao ae la ka momoku ahi a me ka pohaku, nana aku la o Kuwahailo ia Aukelenuiaiku, e ku mai ana no, aole i make. He mea kaumaha loa ia i ko Kuwahailo manao ana, a he mea inoino loa i kona ike ana aku e ola mai ana kona enemi, ke ahikanana o Kuaihelani. Ia wa, kuu hou o Kuwahailo i ka lua o ka momoku ahi, oia o Mahuia, a kuu hou i ka lua o ka pohaku, oia o Welehu, o ka lua ia o na hekili ikaika loa, nakeke, opaipai ka lani, naueue na kukulu o ka honua, haki kaikoo o ka moana, nakaka na pohaku, kahako ka pali, lele ke koae. I ka pa ana i ke kapa lehu o Aukelenuiaiku, ua lilo ia i mea ole, heaha la kona ano, he puahiohio paha.

A hala keia make a Kuwahailo, i nana aku ka hana i ka oioi o Kuaihelani, e ku mai ana no, aole i make, i iho o Kuwahailo: "Ka! akahi no ka make ole o nei kanaka, no ka mea, o ka pau no keia o na mea make, aohe make iho."

We will here leave Aukelenuiaiku and Kuwahailo for a time while we take up the brothers of Namakaokahai. In making their flight from the earth to heaven, they saw that Aukelenuiaiku was going much faster than they were. The length of time they took on this voyage was five days and five nights, while Aukelenuiaiku covered the distance in only one day and one night: hence, when Kuwahailo was pouring out his death-dealing bolts, the brothers were still on their way. When they were approaching heaven, and saw from a distance the fire-bolt called Kukuena, and the black rock Ikuwa being hurled at Aukelenuiaiku, they all cried out in alarm, for they thought their brother-in-law would be killed. They then flew to a rocky valley and there laid down; after the fire and the roar of the thunder had gone by they came out, and when they looked they saw Aukelenuiaiku still standing. They then called to him to come and hide himself between the rocks in the valley, for they knew that other death-dealing bolts were yet to come; but Aukelenuiaiku answered them: "You stay there where you are while I remain here until I shall kill Kuwahailo." As soon as the last death-bolt had passed by, the nephews of Kuwahailo came out and stood in the presence of their uncle. He then asked them: "How is your sister?" "She is at home." "And whence comes this wizard?" "That is your nephew, the husband of Namakaokahai." When Kuwahailo heard this from his nephews, he stood there in fear and trembling, and wondered what he was to do to his nephew Aukelenuiaiku, the hero[1] of Kuaihelani. After a pause of some time he said to Aukelenuiaiku: "My nephew, I have indeed sinned against you, for I have this day treated you unkindly. I will therefore make an offering before you of eight hundred men." When Kuwahailo returned with his eight hundred men, and they stood before Aukelenuiaiku, Aukelenuiaiku turned to Kuwahailo and asked him: "What are these men for?" His uncle replied: "They are my offerings to you." Aukelenuiaiku replied: "Leave the men for your grandnephew and as people for the land."

After this the brothers-in-law of Aukelenuiaiku delivered their message, saying: "We have been sent by your neice to bring you a message." Kuwahailo then asked: "What is the message?" "She told us to tell you, 'that the things above, below, in the uplands, in the lowlands, are your [new] relative's: you will live under him: everything has been given to this man,' her husband." This was agreeable to Kuwahailo. After this, they all sat down and held a council. In the council, Makalii came and met Aukelenuiaiku. In coming to meet Aukelenuiaiku, Makalii also brought his wife, Malanaikuaheahea.

We will here speak a few words about the wife of Makalii. This woman, Malanaikuaheahea, was a very beautiful woman. Her skin, to look upon her, was red as fire. On coming out of her house, her beauty overshadowed the rays of the sun, so that darkness covered the land, and the red rain would be seen approaching; the fog would also come, and after these things had been seen the fine rain would come, then the red waters would flow and the lightning would play in the heavens. After these things, then the form of Malanaikuaheahea would be seen coming along over the tips

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[1] The expression *ihu kaeaea* may be said to be a dramatic utterence applied to a warrior; a brave man, signifying one who carries his head high.

Maanei e hoomaha iki kakou i ka hoolohe ana no Kuwahailo, a me Aukelenuiaiku, a e kamailio kakou no na kaikunane o Namakaokahai, na kaikoeke o Aukeleniaiku. Ma keia lele ana o lakou mai ka honua ae a ka lani, ua pakeu aku ko Aukelenuiaiku lele i ko na kaikoeke. No ka mea, hookahi la, hookahi po o ka lele ana, o Aukelenuiaiku mai ka honua ae a ka lani; elima la, elima po o ka lele ana o na kaikoeke, hiki i ka lani. Maloko o ka manawa lele o na kaikoeke, ko Kuwahailo manawa i kaua ai me Aukelenuiaiku i ka lani. A hiki na kaikoeke i luna ma kahi kaawale i ko Kuwahailo wahi, ike mua ia mai la ka momoku ahi o Kukuena, a me ka pohaku koeleele o Ikuwa e lele mai ana i mua o lakou. Uwe iho la lakou i ko lakou kaikoeke i ka make, holo aku la lakou a moe leho i ke kahawai ala, a pau ka lele ana mai o ke ahi a me ka hekili, mao ae la, ike aku la lakou ia Aukelenuiaiku e ku mai ana. Ia lakou e nana ana ia Aukelenuiaiku, kahea aku la lakou e hele mai a moe a leho pu iho me lakou ma ke kowa o ka ala, no ka mea, hookahi make i koe, oia kela ahi hope a me ka hekili a Kuwahailo. I aku o Aukelenuiaiku ia lakou: "Moe ia no oukou ma laila, maanei no wau e ku ai, a pepehi aku ia Kuwahailo." A hala na make a Kuwahailo i hope, oili aku la na keiki a ku ana i mua o Kuwahailo. Ninau mai ko lakou makuakane: "Pehea ko oukou kaikuahine?" "Aia no ke noho la." "A nohea hoi nei kanaka kupua?" "O ko hunona ia, o ke kane ia a Namakaokahai." A lohe o Kuwahailo i keia olelo a na keiki, ku iho la ia me ka makau a me ka haalulu, a noonoo iho la ia i kana mea e hana aku ai ia Aukelenuiaiku, ka ihu kaeaea o Kuaihelani. I aku la ia i kana hunona: "E, i mua ou wau i hana aku ai i ka hewa, a me ka pono ole, a nolaila, ke waiho aku nei au i ka mohai i mua ou, elua lau kanaka (ewalu haneri ia)." A hiki o Kuwahailo me na lau kanaka elua i mua o Aukelenuiaiku, ninau mai o Aukelenuiaiku: "He kanaka aha keia?" Olelo mai kona makuahunowai: "He mohai ia oe." I aku o Aukelenuiaiku: "Ua oki ke kanaka no ka moopuna, a no ka aina no hoi."

Mahope o laila, hai aku la na keiki ia Kuwahailo: "He olelo ka makou i hoouna ia mai nei e ko kaikamahine e hai aku ia oe." Ninau aku o Kuwahailo: "Heaha kana olelo ia oukou?" Eia kana olelo ia makou: "O luna, o lalo, o uka, o kai, maluna ko hunona, malalo aku oe e noho ai, a me na mea a pau loa." Ma keia mau olelo a na keike he mea oluolu loa ia i ko Kuwahailo manao, ae mahope o keia olelo ana, ahaolelo iho la lakou. Ma keia ahaolelo ana, hele mai la o Makalii e halawai me Aukelenuiaiku. Ma keia hele ana mai o Makalii, hele pu mai la me kana wahine me Malanaikuaheahea.

Maanei e kamailio uuku no ka wahine a Makalii. O keia wahine o Malanaikuaheahea, he wahine maikai a me ka nani loa, o kona kino ke nana aku, ua like me ka ula o ke ahi ka ula. I kona ku ana a hele mai kona hale noho mai, ua paku ia ka malamalama o ka la, a pouli, nee mai la ka uakoko, uhi mai la ka ohu, kokolo mai la ka noe, halii mai la ke awa, kahe mai la ka wai ula, olapa ka uila. Mahope o keia mau mea, ike ia mai la ke kino o Malanaikuaheahea, e hele mai ana ma luna o ka welelau o ka

of the fingers of her servants, in all her beauty.[1] Makalii thought a good deal of his wife and he made much of her. The sun was eclipsed by her, and the rainbow was her footstool. When Aukelenuiaiku saw these different things and then the wife of Makalii, he grew faint and dizzy, and could hardly control himself, so he made up his mind to come back to earth.

CHAPTER XII.

RELATING TO KAUMAIILUNAOHOLANIKU.

WHEN Aukelenuiaiku arrived in the presence of his wife and their child, after an absence of several days, he remained with her for about two months. One day on taking a nap at noontime he fell into a deep sleep and he dreamed a dream in which he saw the spirit of his nephew, Kaumaiilunaoholaniku.[2] This boy was the son of his oldest brother, the boy who accompanied them on the voyage from Kuaihelani, the son of Kekamakahinuiaiku, the brother who had a violent temper. At sight of the spirit of his nephew, Aukelenuiaiku wept in his sleep, and when he awoke he was still crying. Upon waking from his sleep he could not get the effects off his mind and he remembered his nephew and brothers, so he wept aloud. While Aukelenuiaiku was weeping his wife asked him: "What are you crying about?" "I am crying for the love of my child." "Have you a child, then?" "Not mine, the son of my oldest brother. He died with my brothers on the day our ship arrived here. In my dream I saw his spirit coming up from the bottom of the sea, followed by the spirits of his father and uncles."

When his wife heard this, she said to her husband: "Your nephew can be saved." Aukelenuiaiku asked: "How can I bring him back to life?" The wife replied: "Only when you obey my instructions; then, and only then, will your nephew come back to life." "What is it you wish me to do?" "Take some food and meat with you out of doors and there have your meal. Perchance your nephew's spirit will see you eating and will come to you. If the spirit does come to you, don't attempt to catch it,[3] not even if it comes and stands at your back; but if it comes and sits on your lap, then catch it and your nephew and brothers will be restored to life again. Their spirits were on their way to the mountains to gather food."[4]

As soon as these instructions were given him Aukelenuiaiku did as he was told by his wife. While he was eating, the spirit of his nephew came to him. The wife then said to Aukelenuiaiku: "Be quick with your meal so that the spirit of your nephew will remain with you longer." While Aukelenuiaiku was eating very fast, the spirit kept on going around him at his back and in front of him. As the spirit came nearer and got quite close to Aukelenuiaiku, Aukelenuiaiku attempted to catch

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[1] Tributes of the elements to rare beauty and high birth is characteristically the Hawaiian ideal, not restricted to legendary lore. Heavy rains, or an electric storm on the death or funeral of one of high station, or the red rain -ua koko- or rainbow presence are acknowledged as signs of royal recognition.

[2] *Kau-mai-iluna-o-holani-ku;* lit. appearing over East Holani. See note 2, p. 40.

[3] *Poi uhane*, spirit-snatching was a deep-seated superstition that was fostered by a class of sorcerers professing ability to cause the spirits of the dead to reenter the body of a person and possess it, as may be desired, or, at will, to seize and crush a departing spirit to its everlasting death.

[4] *Ai pioia*, food of departed spirits, was supposed to be butterflies, moths, spiders and such ephemeral objects.

lima o na kanaka, ua nani loa me ka hiwahiwa ua wahine la ke nana aku, nokamea, ua hoohinuhinu loa o Makalii i kana wahine, a ua nani loa. O ka la, ua pau ia ma hope ona, o ke anuenue malalo o kona mau wawae. A ike o Aukelenuiaiku i keia mau mea a pau i mua ona, a me ka wahine a Makalii, ua maule kona manao, ua poniuniu kona lunaikehala, a ua maule kona noonoo kanaka, nolaila, olelo o Aukelenuiaiku, e hoi i lalo nei.

MOKUNA XII.

No Kaumaiilunaoholaniku.

A hiki o Aukelenuiaiku i mua o kana wahine a me ka laua keiki noho iho la laua he kane a he wahine, a hala elua malama. Ia wa, moe iho la o Aukelenuiaiku i ke awakea, a i loko o keia moe ana, ike aku la ia ma ka moe uhane i ka uhane o kana keiki, o Kaumaiilunaoholaniku. O keia keiki a Aukelenuiaiku, oia no kela keiki a lakou i holo pu mai ai mai Kuaihelani mai, a kela kaikuaana huhu o Aukelenuiaiku, a Kekamakahinuiaiku. A ike o Aukelenuiaiku i ka uhane o ua keiki la, uwe iho la ia i loko o kona wa hiamoe, a puoho ae la me ia uwe no.

Ma keia ala ana, kau mai la ka halialia ia Aukelenuiaiku, no ke keiki a me na kaikuaana, nolaila, uwe hamama ae la ia. Ia Aukelenuiaiku e uwe hamama ana, ninau aku la kana wahine o Namakaokahai: "Heaha hoi kau e uwe nei?" "E uwe ana au i ke aloha i kuu keiki." "Ua loaa keiki no ka oe?" "Aohe na'u, na ko'u kaikuaana, i ka la a makou i ku mai ai ianei ka make ana. A maloko o kuu moe uhane, ike aku nei au i kona uhane, e pii mai ana mai loko mai o ke kai, oia ka maka mua o na uhane a pau loa."

A lohe kana wahine i keia mau olelo a kana kane, i mai la ia: "Ua ola ko keiki." I aku o Aukelenuiaiku: "Pehea e ola ai?" I mai kana wahine: "Aia a hoolohe oe i ka'u olelo, alaila, ola ko keiki." "Pehea au e hoolohe ai?" "E lawe oe i ka ai a me ka ia a waho, i laila oe e ai ai, malama o ike mai ka uhane o ko keiki i ko ai aku, hele mai. A i hiki mai ka uhane o ko keiki i ko alo, mai hopu oe, a i hele a ku ma ko kua mai hopu no oe, aka, i hele mai a noho i luna o ko uha, alaila oe hopu ae, ola ko keiki a me ou kaikuaana, aole e make, no ka mea, e pii ana ka uhane i ke kuahiwi, i ka ai pioia."

Mahope o keia mau olelo, hana aku la o Aukelenuiaiku e like me na olelo a kana wahine, ia ia e ai ana launa mai la ka uhane o ke keiki. I aku ka wahine ia Aukelenuiaiku: "E wikiwiki kau ai ana i noho paa mai ka uhane o ko keiki." Ia Aukelenuiaiku e ai wikiwiki ana, poai mai la ka uhane o ke keiki ma kona mau aoao a pau loa, ma ke kua a ma ke alo. No keia kokoke loa o ka uhane o ua keiki la, hopu aku la o Aukelenuiaiku, ia wa, nalowale ka uhane o ke keiki. I aku ka wahine: "Aole e loaa

it; when he did this it disappeared. At this his wife said: "You will not be able to save your nephew now, because you acted too hastily. Had you obeyed my instructions, he would have been brought to life again. Now the spirit of your nephew is dead." When Aukelenuiaiku heard this from his wife, he became down-hearted and believed what his wife told him, that the spirit of his nephew was now beyond recovery. Aukelenuiaiku therefore refused to take food for five days and five nights; he would not touch either food or water, and he denied himself everything, for he was so sorry for his nephew. When Namakaokahai saw her husband refuse to take food she asked him: "Why have you refused to take food?" Her husband replied: "You know quite well why I have refused food, my wife; that is, the spirit of my nephew. I will not take food until my days of grief are over; then I will again take food."

Because of this reply made by her husband, sadness entered the heart of Namakaokahai for him; so she said to her husband: "If you have great strength and courage, then your nephew and brothers will have some chance of coming back to life again; but if your courage fails you, then they will never be restored to life again." Aukelenuiaiku then asked his wife: "What is it that I must do with my strength and courage?" "In trying to procure the water of everlasting life of Kane.[1] If you are able to procure this, then your nephew and brothers will live." When Aukelenuiaiku heard this from his wife he took food and meat; the reason of this was because he heard that it was possible to save his nephew and brothers. After he had taken food, Aukelenuiaiku said to his wife: "Where is the road that will lead me to the water of everlasting life of Kane?" His wife replied: "I will show you the way. From this place where we are standing you must go straight to the rising sun, where you will obtain the water of everlasting life of Kane."

CHAPTER XIII.

How Aukelenuiaiku Went in Search of the Water of Life of Kane.

We will here see the power and courage of Aukelenuiaiku on his mission in a strange land in search of the water of life of Kane. The wife then said to her husband: "On this direct line you must go without once departing from it. You must not go towards the right, for you will then be wandering in the sky and die. You must not go to the left of this line, for you will then fall into space and you will be lost. All these instructions you must keep in your mind." As soon as his wife concluded with her instructions, Aukelenuiaiku took up the box which contained his god Lonoikoualii, put it under his arm and then put on his robe of ashes. When Aukelenuiaiku was ready to proceed on his journey, he fell on his wife's neck and they kissed each other, and then made his flight toward the rising sun.

After Aukelenuiaiku had been gone about a month, Namakaokahai came out of her dwelling-house and looked about. At the end of another month she again went out

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[1] Hawaiian mythology abounds with reference to the sacred or holy waters of Kane under various names and attributes, of which "the water of everlasting life of Kane" was a familiar expression.

ko keiki, ua wikiwiki oe i ka hopu, ina oe i hoolohe i ka'u olelo, ina ua ola ko keiki. Ua make loa aku la ka uhane o ko keiki."

Ma keia olelo a kana wahine, he mea kaumaha loa ia i ko Aukelenuiaiku manao, a ua hoomaopopo loa iho la ia e like me na olelo a kana wahine, e make io ana no ka uhane o ke keiki. Nolaila, hooke ai iho la o Aukelenuiaiku, maloko o na la elima, a me na po elima, aohe ai i ka ai, aohe inu i ka wai, pela no a pau na mea e ae, no ka nui o ke aloha i ke keiki.

A ike o Namakaokahai i ko Aukelenuiaiku hooke ai, i aku ia i kana kane: "Heaha kou mea i haalele ai i ka ai?" I aku ke kane: "Ua ike no oe e ka wahine i ke kumu o ko'u hooke ai ana, oia no ka uhane o kuu keiki; nolaila, aia a pau ae kuu kaumaha, alaila, ai aku no wau i ka ai."

No keia mea, komo mai la ke aloha i loko o ka wahine no kana kane, nolaila, olelo aku la ia i ke kane: "Aia a nui ko ikaika, ola ko keiki, a me ou kaikuaana, aka, i emi ko ikaika, aole e ola ko keiki a me ou kaikuaana." I aku o Aukelenuiaiku i ka wahine: "Heaha ia mea a'u e hana aku ai me ka ikaika?" "O ka wai ola loa a Kane. Ina i loaa ia oe, ola ko keiki a me ou kaikuaana." Ma keia olelo a kana wahine, lalau iho la o Aukelenuiaiku i ka ai a me ka ia, a ai iho la, o ke kumu o ka ai ana, o ka lohe ana i ka mea e loaa ai o ka uhane o ke keiki, a me na kaikuaana ona. Mahope o ka ai ana, ninau aku o Aukelenuiaiku i ka wahine: "Mahea ko'u alanui e kii ai i ka wai ola loa a Kane?" I aku ka wahine: "Eia ko alanui e hele ai; mai ke alo o kaua a ka hikina a ka la malaila oe e hele ai, loaa ka wai ola a Kane."

MOKUNA XIII.

No ka Imi ana o Aukelenuiaiku i ka Wai Ola Loa a Kane.

Maanei e ike ai kakou i ko Aukelenuiaiku mana a me kona hele ana i ka aina malihini e huli i ka wai ola a Kane. Olelo aku ka wahine i kana kane: "Maluna o keia kaha pololei oe e hele ai, malaila oe e lele pololei ai, mai lele oe ma ka hema o ke kaha, o hala oe i ka lewa, make oe. A mai lele oe ma ka akau o ke kaha o haule oe i ka nenelu make oe, aole oe e ola. O keia mau olelo a pau loa, e hoopaa oe ma ko naau." A pau na olelo a ka wahine i kana kane, lalau aku la o Aukelenuiaiku i ka pahu o kona akua o Lonoikoualii, hookomo ae la maloko o kona poaeae, aahu iho la i ke kapa lehu mawaho ona. A makaukau ko Aukelenuiaiku hele, lele aku la ia a aloha i ka wahine, honi iho la laua, a pau ke aloha ana o Aukelenuiaiku me kana wahine o Namakaokahai, lele aku la ia ma ka hikina a ka la.

A hala ka mahina hookahi o ko Aukelenuiaiku lele ana, hemo ae la o Namakaokahai a waho o ka hale, nana ae la. Mahope o keia nana ana, noho iho la o Namaka-

and looked, and there she saw her husband still flying. She then remained for another month, at the end of which time she again looked for her husband, but after looking in all directions she was unable to see him. After looking for some time without seeing him, she began to have fears that he must be dead for having gone outside of the straight limits directed him, and therefore he must have fallen into space.[1] She began to weep and wail for her husband, for she loved him much. When her brothers heard the weeping they came to find out the cause. When they came in her presence, they asked her: "Why are you weeping?" "Your brother-in-law is dead."

We will here say a few words relating to the relatives of Namakaokahai and how they all mourned for Aukelenuiaiku.

After the brothers came to Namakaokahai, she sent them all to get all from above and bring those who were there to mourn for Aukelenuiaiku. These were, the night, the day, the sun, the stars, the thunder, the rainbow, the lightning, the waterspout, the fog, the fine rain, the moon, Kaukihikamalama,[2] the grandfather of Namakaokahai. "Bring them all down," she said. "If they refuse to come to weep for my husband, I will kill them all." After ordering her brothers to do this they proceeded on their way, and in course of a very short time everybody came, for they feared death by Namakaokahai.

After the arrival of all these people, Namakaokahai again sent out her brothers to go and bring those who were in heaven. They were, Kuwahailo, Makalii, Kamalanaikuaheahea, Kukuena, Mahuia, Ikuwa and Welehu. "Tell all these people to come down and weep for my husband. If they refuse to come in obedience to my commands, I will kill them all. I also want you to tell my cousin Makalii, that his wife must cease coming on the hands of the people;[3] if he disregards this, I will kill him this day."

In a very short time this message was delivered and the people all came together and joined in weeping for Aukelenuiaiku, the husband of their queen.

We will now take up again the flight of Aukelenuiaiku.

In this flight, Aukelenuiaiku did not fly within the straight limits given him, so he fell into space and he grew weaker and weaker until he was almost dead. In this long flight, the arm under which the box containing the god was held, became so tired that he changed the box under the other arm; in doing this the god Lonoikoualii saw for the first time that they had departed from the direct line shown them by Namakaokahai. Lonoikoualii then said to Aukelenuiaiku: "We are flying outside of the limits given us and not on the line. The fire is burning there on the earth and I see everybody has gone down below except one person." Aukelenuiaiku asked: "Who is it that is still up here?" Lonoikoualii, his god, replied: "That thing stationed up there; fly for it and hold it fast, and then we will be saved."

The object which the god Lonoikoualii referred to was the grandfather of Namakaokahai, Kaukihikamalama, the moon. The reason why he was later than the

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[1] *Nenelu*, a miry or soft place; *lewa nuu*, an indefinite place on earth, the opposite; generally connected with *lewa lani*, a place belonging to anything above or in the heavens; hence, fallen into space.

[2] *Kaukihikamalama*, the moon placed on edge.

[3] The custom, as evidence of high rank and rare beauty, was to be withdrawn.

okahai hookahi mahina hou, alua mahina, hemo ae la a waho nana, i nana ae ka hana, e lele ana no ke kane. Noho hou iho la ia kakali, hookahi mahina hou, a hala ia mahina, nana hou ae la ia, aohe ike ia o Aukelenuiaiku. Ma keia nalo ana o Aukelenuiaiku mai ko Namakaokahai maka aku, manao iho la ia ua make kana kane, no ka lele ana ma waho o ke kaha pololei. Ma kona noonoo, ua haule o Aukelenuiaiku i ka nenelu o ka lewa nuu a me ka lewa lani. Mahope o keia, uwe hamama ae la o Namakaokahai i ke aloha i ke kane. Ma keia uwe ana, lohe aku la na kaikunane i keia leo uwe, hele mai la lakou e ike, ninau mai la: "Heaha kau e uwe nei?" "O ke kaikoeke o oukou ua make." Ma keia wahi, e kamailio iki kakou no na mea a pau loa, i ko lakou uwe ana a me ke kanikau ana no Aukelenuiaiku.

A hiki na kaikunane i mua o Namakaokahai, kena aku la ia: "E kii i na mea a pau o luna, e iho mai e kanikau no Aukelenuiaiku, oia ka po, ke ao, ka la, ka hoku, ka hekili, ke anuenue, ka uwila, ka waipuilani, ka ohu, ka ua noe, ka mahina oia o Kaukihikamalama, he kupunakane no Namakaokahai. O lakou a pau loa, ina aole lakou e hiki mai e uwe i kuu kane, pau loa lakou i ka make ia'u." Mahope o keia olelo ana, ua kiina na mea a pau loa, a ua akoakoa mai lakou i loko o ka wa pokole loa, no ka makau o make ia Namakaokahai.

A hiki mai keia poe, kena hou aku la o Namakaokahai: "E kii i ko ka lani poe, oia keia, Kuwahailo, Makalii, Kamalanaikuaheahea, Kukuena, Mahuia, Ikuwa, Welehu. O keia poe a pau loa, e iho mai lakou i lalo nei e uwe kanikau ai kuu kane, ina aole lakou e hiki mai i ka'u kauoha pau lakou i ka make ia'u. A e olelo aku oukou i kuu kaikunane ia Makalii, pau ka hele ana mai o ka wahine maluna o ka lima o na kanaka, ina ia e hoole i keia, make ia ia'u i keia la."

Mahope o keia mau olelo, ua makaukau na mea a pau loa, a ua akoakoa i loko o ka wa pokole. O ka hana a keia poe a pau loa, o ke kanikau i ke kane a ke 'lii wahine, oia no o Aukelenuiaiku. Ma keia kamailio ana, e hoi hou kakou e olelo no ka lele ana o Aukelenuiaiku.

Ma keia lele ana o Aukelenuiaiku, aole oia i lele pono maluna o ke au o ke kaha pololei, nolaila, ua haule loa kona lele ana ma ka nenelu o ka lewa, a kokoke loa e make. A ma keia lele ana hoi, ua lolohi loa ko Aukelenuiaiku lima i ka paa i ka pahu o kona akua, o Lonoikoualii, nolaila, hoololi ae la ia ma kekahi aoao, ma keia hoololi ana, ike iho la o Lonoikoualii ke 'kua, ua haalele laua i ke au o ke kaha, kahi a Namakaokahai i olelo mai ai. Nolaila, olelo ae la o Lonoikoualii ia Aukelenuiaiku: "Ke lele nei kaua ma kahi e, aole maluna o ke au o ka aina, aia ke a mai la ke ahi i ka honua, ua pau na mea a pau loa i lalo, a, hookahi wale no mea i koe i luna nei." Ninau aku o Aukelenuiaiku: "Owai ka mea i koe i luna nei?" I aku o Lonoikoualii, kona akua: "O kela mea e kau mai la, e lele pono oe a laila, puliki oe a paa loa, alaila, ola

others in obeying the summons of his granddaughter was because he was delayed in preparation of food for him on the way to the earth. But before he was ready to come he was held by Aukelenuiaiku, and because of this fact we now see the moon not quite as bright as it used to be. It was because Aukelenuiaiku held it so tightly. Anyway, that is the reason given in this story.

When Aukelenuiaiku and Lonoikoualii landed on the moon, the moon in disgust asked of Aukelenuiaiku: "Whose conceited child are you? My back has never been climbed by my own grandchild, Namakaokahai, and here you have done it." "I am your own child." "Mine by whom?" Aukelenuiaiku replied: "Yours. I am the child of Kapapaiakea with Iku." Kaukihikamalama then said: "Are you the ward of Kapoino and Kamooinanea?" "Yes, I am he." The moon replied: "You came near being killed, my lord." This conversation, in the heaven between Aukelenuiaiku and Kaukihikamalama, was overheard by Namakaokahai, who then knew for the first time that her husband was no other person than Aukelenuiaiku, because the name by which she knew him was Kanakaokai. Therefore she said to her father and brothers: "How strange this is! I thought that this person was somebody else altogether, but I now see it is Aukelenuiaiku, the son of Kapapaiakea with Iku, and the ward of Kapoino[1] and Kamooinanea."

After this, Namakaokahai called out to Kaukihikamalama to come to her with his grandson Aukelenuiaiku. When Aukelenuiaiku was returning to the earth, Namakaokahai commanded that all the different lights return to their respective stations in the heaven so as to give Aukelenuiaiku light by which to return to earth; these being the sun, the daylight, the lightning and the fire. When Aukelenuiaiku again reached the earth the people all cried for joy. After the weeping, Kuwahailo, Makalii, Kamalanaikuaheahea, Kaukihikamalama and the others prepared to return to heaven.

After the return of their friends, Aukelenuiaiku and Namakaokahai for a long time remained by themselves, as husband and wife. After this, however, Namakaokahai said to her husband: "You must make another search for the water of everlasting life of Kane." Aukelenuiaiku agreed to this. Namakaokahai then said to him: "I want you to watch the course you are to go by. From the door of our house in a straight line to the rising sun, and I want you to remember this: that you must go over this course from one end to the other, and you must not go outside of these limits, for if you do you will die." At the close of the instructions, Aukelenuiaiku again began his second flight toward heaven. At the end of the long flight he stood on the edge of a hole, in the bottom of which was kept the water of everlasting life of Kane. The journey was only completed, however, after a flight of six months.

As Aukelenuiaiku stood on the edge of the hole he saw Kanenaiau, the guard who was placed there by Kamohoalii to keep away all intruders. When Aukelenui-

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[1] *Kapoino*, lit. the evil night; *ka*, the, *po*, intensive, *ino*, bad or evil; hence any person or thing unfortunate, in distress, or ill-fated.

kaua." E pono e olelo uuku kakou no kela mea a ke 'kua o Aukelenuiaiku e kuhikuhi nei, i maopopo. O ke kupunakane ia o Namakaokahai, o Kaukihikamalama (he mahina). O kona mea i lohi ai i luna, a ike ia ai e Lonoikoualii, o ka hoomakaukau ana i o nona e lele ai mai luna mai a ka honua. Aka, mamua o kona makaukau ana e lele, ua paa i ka hopu ia e Aukelenuiaiku, a ma keia hopu ana a Aukelenuiaiku, ua puahilohilo ka mahina ke nana aku. O ke kumu i puahilohilo ai o ka mahina, o ka puliki ana o Aukelenuiaiku, pela ka mea i olelo ia maloko o keia moolelo.

A kau o Aukelenuiaiku a me Lonoikoualii i luna o ka mahina, ninau ae la ka mahina me ka hookae ia Aukelenuiaiku: "Nawai ke kupu o oe e na kanaka hookano? Aole i pii ia ko'u kua e ka'u moopuna ponoi, e Namakaokahai, a ia oe, pii ia ana ko'u kua." "Nau no ke kupu, owau nei la." "Na'u na wai?" I aku o Aukelenuiaiku: "Nau no." Olelo ae o Kaukihikamalama: "Oi ana kahi o ka pili ana?" "Owau ke keiki a Kapapaiakea laua o Iku." I mai o Kaukihikamalama: "O ka hanai no oe a Kapoino laua o Kamooinanea?" "Ae, owau no." I aku ka mahina: "Mai make e kuu haku." Ma keia kamailio ana a Aukelenuiaiku me Kaukihikamalama i ka lani, ua lohe o Namakaokahai i lalo nei i ko laua olelo ana. Ia wa, akahi no a maopopo ia ia o Aukelenuiaiku keia, no ka mea, o ka inoa o Aukelenuiaiku ia lakou, o Kanakaokai. Nolaila, olelo ae la o Namakaokahai i kona makuakane, a me kona mau kaikunane: "Kupanaha! kai no he kanaka e keia, aole ka; eia no ka o Aukelenuiaiku, ke keiki a Kapapaiakea laua o Iku, ka hanai a Kapoino laua o Kamooinanea."

Mahope o laila, kahea ae la o Namakaokahai ia Kaukihikamalama e lele mai, me ka moopuna, oia o Aukelenuiaiku. A hoi mai la o Aukelenuiaiku i ka honua, kena ae la o Namakaokahai i na mea hoomalamalama a pau loa e lele i luna o ka lani, i malamalama o Aukelenuiaiku ke hoi mai, oia ka la, ke ao, ka uwila, ke ahi.

A hiki o Aukelenuiaiku i lalo nei, uwe iho la lakou, a pau ka uwe ana, makaukau o Kuwahailo, Makalii, Malanaikuaheahea, Kaukihikamalama, e hoi. A pau lakou i ka hoi i luna o ka lani, noho iho la o Aukelenuiaiku me Namakaokahai he manawa loihi loa, ma ke ano o ke kane a me ka wahine; a mahope o laila olelo aku o Namakaokahai i ke kane: "E imi hou ae oe i ka wai ola loa a Kane." Ae aku o Aukelenuiaiku i keia olelo a kana wahine, alaila, olelo aku o Namakaokahai: "Ke hoomoe nei au i keia auhau, mai ka puka o ka hale o kaua a ka hikina a ka la, nolaila, e nana pono oe me ka malama loa. Maanei oe e hele ai, mai keia kihi a kela kihi, maluna pono o ke au o ka aina a me ke kaha pololei loa, mai lele oe ma keia aoao, a ma kela aoao, o make oe.'

A pau ke kamailio ana a Namakaokahai ia Aukelenuiaiku, lele aku la ia i ka lani, a ku ma ke kae o ka lua, aia i lalo o ia lua ka wai ola loa a Kane. O ka loihi nae, o ka manawa o ka lele ana, eono mahina. Ma keia ku ana o Aukelenuiaiku i luna o ke kae o ka lua, lele aku la ia a kau ana i luna o Kanenaiau, he kiai ia i hoonoho ia malaila e nana a pepehi aku i ke kupu hiki ma laila, na Kamohoalii i hoonoho aku i

aiku saw him he flew and lit on the back of the guard. While Aukelenuiaiku was perched on his back, he asked in anger and hatred: "Say, you are awfully conceited! Whose conceited child are you? My back has never been climbed by my grandchild Kamohoalii, and here you have come and done it." Aukelenuiaiku replied: "Your own." "Mine by whom?" "I am the child of Kapapaiakea and Iku." "Are you the grandchild of Kapoino and Kamooinanea?" "Yes," said Aukelenuiaiku.

When the guard heard these words from Aukelenuiaiku, he greeted him, saying: "My greetings to you, my lord. What has brought you here?" Aukelenuiaiku replied: "I have come for the water of everlasting life of Kane, for my nephew and my brothers." Kanenaiau then asked: "Isn't it all gone?" Aukelenuiaiku replied: "No, it is not all gone." Kanenaiau said: "Look at my middle." While Aukelenuiaiku was looking at the middle of Kanenaiau, he was instructed as to the course by which he was to fly, as follows: "Where art thou, don't fly on this side, for you will strike the bamboo growing in this place; if you strike the bamboo, the sound will reach the ears of your cousin, and the water will be covered up and you will not get it. You must therefore fly on this side and you will be able to get the water of everlasting life of Kane."

At the end of these instructions Aukelenuiaiku continued on his flight. After flying for some time he saw and lit on Hawewe, when the same questions were asked relating to Aukelenuiaiku's connections to him. Hawewe asked: "My lord, what is your object in coming here?" "I have come in search of the water of life of Kane." Hawewe then answered: "You must not fly on the left side, else you will strike the lama trees, and the sound will reach the ears of your cousin below, and you will never be able to get the water of life of Kane. You must therefore fly on this side, then you will get what you wish." These two men were the granduncles of Aukelenuiaiku on the side of his mother, Kapapaiakea. The time consumed by Aukelenuiaiku in his flight from the first man to the second man was two months.

After the conversation which was held between him and Hawewe, Aukelenuiaiku flew until he lit on Kanenaenae. At the end of the questions and answers relating to the parents of Aukelenuiaiku, Kanenaenae then knew that he was connected to Aukelenuiaiku, and he therefore fell on him and wept. At the end of the weeping he asked Aukelenuiaiku: "What has brought my lord here?" Aukelenuiaiku answered: "I have come for the water of everlasting life of Kane, for my nephew and brothers." Kanenaenae then asked: "Is it not all gone?" "No, it is not all gone." "Yes, you shall have it. Look straight at my middle."[1] While Aukelenuiaiku was looking, Kanenaenae said: "You must not fly on this side, for you will strike the loulu palm leaves and the sound will travel to your cousin there below, and the water of life of Kane will be closed and you will not be able to get it. You must therefore fly along this way. In this flight downward you will meet your grandfather who will direct you how to get to this water of life."

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[1] The phrase *nana i kuu piko*, lit. look at my navel, or middle, may be understood as a command for attention, to "look directly at me."

laila. Ia Aukelenuiaiku e ku ana ma kona kua, ninau ae la ia me ka huhu hookae: "E! hookano wale oe? nawai ke kupu o oe? Aole i pii ia ko'u kua e ka'u moopuna e Kamohoalii, a ia oe ka hoi pii ia ko'u kua." I iho o Aukelenuiaiku: "Nau no." "Na'u na wai?" "O ke keiki au a Kapapaiakea laua o Iku." "O ka moopuna oe a Kapoino laua me Kamooinanea?" "Ae," aku o Aukelenuiaiku, "ae."

A lohe kela i keia mau olelo a Aukelenuiaiku, aloha mai la ia: "E walina hoi ia oe e kuu haku. Heaha kau huakai o ka hiki ana mai?" Olelo aku o Aukelenuiaiku: "I kii mai nei au i ka wai ola loa a Kane, no kuu keiki a me o'u kaikuaana." Ninau mai o Kanenaiau: "Ua pau loa nae paha?" I aku o Aukelenuiaiku: "Aole i pau." I mai la kela: "Nana ia i kuu piko." Ia Aukelenuiaiku e nana ana i ka piko, kuhikuhi mai la kela i ke ala e lele ai. "Auhea oe, mai lele ma keia aoao o pa oe i ka ohe, no ka mea, ina e pa ka ohe, o ka halulu no ia o ka ohe, a lohe ko kaikuaana, paa ka wai, aole e loaa mai ia oe. Nolaila, maanei oe e lele ai, alaila, loaa ia oe ka wai ola loa a Kane."

A pau ka olelo ana ia Aukelenuiaiku, mahope o laila, lele aku la o Aukelenuiaiku a kau ana i luna o Hawewe. E like me na olelo i kela mau mea i hala aku, pela no ka olelo ana maanei. I mai o Hawewe: "E kuu haku, heaha kau huakai o ka hiki ana mai?" "I hele mai au e imi i ka wai ola a Kane." Ia wa, olelo mai o Hawewe: "Mai lele oe ma ka aoao hema, o pa auanei ka lama ia oe, halulu, o ia halulu a lohe ko kaikuaana i lalo, loaa ole ka wai ola a Kane ia oe. Nolaila, maanei oe e lele ai, alaila, loaa ia oe ka wai ola a Kane." O keia mau kanaka elua, he mau kupunakane no Aukelenuiaiku, ma ka aoao o kona makuawahine, o Kapapaiakea. O ka nui a me ka loihi o ka manawa o Aukelenuiaiku i lele ai, mai ke kanaka mua a keia kanaka hope elua mahina o ka lele ana.

A haalele o Aukelenaiaiku i ke kamailio ana me Hawewe, lele hou mai la o Aukelenuiaiku a kau i luna o Kanenaenae. A pau ka Aukelenuiaiku olelo ana nona a me kona mau makua, komo aku la ia olelo ma ko Kanenaenae pepeiao, maopopo ua pili loa o Aukelenuiaiku ia ia. Alaila, uwe iho la ia ia Aukelenuiaiku; a pau ka uwe ana, ninau aku la ia: "Heaha ka huakai a kuu haku o ka hiki ana mai?" I aku o Aukelenuiaiku: "I kii mai au i ka wai ola loa a Kane, no kuu keiki a me o'u kaikuaana." Ninau mai o Kanenaenae: "Ua pau loa nae paha?" "Aole i pau loa." "Ae, ua loaa; nana ia i kuu piko i pololei." Ia Aukelenuiaiku e nana ana, i mai la kela: "Mai lele auanei oe ma keia aoao la, o pa oe i ka loulu, halulu. O ia halulu a lohe ko kaikuaana i lalo, paa ka wai ola a Kane, aole e loaa mai ia oe, nolaila, maanei oe e lele ai. Ma keia lele ana au a hiki oe i lalo i ko kupunakane, a nana oe e olelo mai, alaila, loaa ka wai ola ia oe."

After receiving these instructions, Aukelenuiaiku continued on his flight and flew along until he lit on Kuemanu. After the several questions had been asked and the usual answers given, Aukelenuiaiku said: "I am your own offspring." The guard then asked: "Mine by whom?" "I am the child of Kapapaiakea and Iku." When Kuemanu heard this he wept over Aukelenuiaiku and then asked: "Are you the grandson of Kapoino and Kamooinanea?" Aukelenuiaiku assented, saying: "Yes, I am their grandchild." Kuemanu then asked: "What thing of such importance is it that has brought you here?" Aukelenuiaiku replied: "I have come in search of the water of everlasting life of Kane, for my nephew and brothers." "Yes, you shall get it. You must go down to your grandaunt, who is down there at the base of the cliff, Luahinekaikapu, who is blind. When you come to her, you will find her roasting bananas, four in number. When she reaches out to take one up, you also reach and take one; do this until the last ones are taken. Then when she reaches out for the others and fails to find them and asks, 'What mischievious fellow is this that has come?' and receives no reply, she will take up the ashes and sprinkle them to her right; you must then run over to her left side. And when she sprinkles the ashes on her left side, you must run to her right side. After this you want to watch her as she takes up the ashes and smells of it. If she should do this, then she will discover you; then be very careful or the old woman will kill you. Look out for another attack, for she will then take up one of her clubs which is used for beating kapas and strike at you with it, when you must run to her left side; and when she strikes to her left, run to her right. After you have overcome all these things, then you must run and climb on to her back and sit there."

We will not take up the meeting of Aukelenuiaiku and his grandaunt, and how he overcame all her attacks by strictly following the advice of his granduncle, but we will speak of what took place after Aukelenuiaiku won over the old woman.

After the old woman had exhausted all her attempts to dispose of her opponent, Aukelenuiaiku then climbed on to her lap, when she asked: "Whose conceited child art thou?" Aukelenuiaiku replied: "Your own." "Mine by whom?" "I am the child of Kapapaiakea and Iku." When the grandaunt heard this, she again asked of Aukelenuiaiku: "Are you, then, the grandchild of Kapoino and Kamooinanea?" Aukelenuiaiku assented to this, saying: "Yes." The grandaunt then asked: "What has brought my lord here?" "I have come for the water of everlasting life of Kane, for my nephew and brothers." The grandaunt then asked him: "Is it not all gone?" "No." She then said: "My grandchild, look at me. I have no eyes; I am blind; I cannot see. I may not be able to give you the water of everlasting life of Kane." By these words of his grandaunt, Aukelenuiaiku began to be doubtful about getting what he wished, and for a moment he did not know what to do. At last he said to his grandaunt: "Let us go outside." When she heard this she assented and she was led out by Aukelenuiaiku and was made to lie down under a coconut tree. Aukelenuiaiku then climbed up the coconut tree and picked off two young shoots of the

Mahope o keia olelo ana a laua, lele mai la o Aukelenuiaiku a kau ana i luna o Kuemanu. Olelo iho o Aukelenuiaiku: "Nau no ke kupu owau." Ninau mai kela: "Na'u na wai?" "O ke keiki au a Kapapaiakea laua o Iku." A lohe o Kuemanu i keia mau olelo, uwe iho la ia ia Aukelenuiaiku, a ninau ae la: "O ka moopuna no oe a Kapoino laua o Kamooinanea?" "Ae," aku o Aukelenuiaiku, "ae, owau no ka laua moopuna." Alaila, ninau mai la o Kuemanu: "Heaha kau huakai nui o ka hiki ana mai?" I aku o Aukelenuiaiku: "I hele mai au e imi i ka wai ola loa a Kane, no kuu keiki a me o'u kaikuaana." "Ae, ua loaa; o iho i lalo i ko kupunawahine, aia i lalo kahi i noho ai i ke kumu o ka pali, oia o Luahinekaikapu, ua makapo nae. A hiki oe, e pulehu maia ana kela, hookahi kauna maia, i lalau auanei kela hookahi, lalau oe hookahi, pela a pau na maia eha. Alaila, nana ia e lalau iho a nele, olelo iho, penei: 'Nohea la hoi keia kalohe i hiki mai nei?' Alaila, lalau kela i ka lehu a lu ma ka aoao akau, holo oe ma ka aoao hema e ku ai, a pau ia, lu hou kela ma ka aoao hema, holo oe ma ka aoao akau e ku ai. Mahope o laila, nana aku oe i ka lalau i ka lehu a honi i ka ihu, a i kihe kela ma keia nana ana, ua honi i ka hohono kanaka, alaila, malama oe ia oe iho, o make oe i ka luahine. Nana aku oe, hookahi make i koe; lalau kela i ka ie hohoa a hili ia oe, holo oe ma ka hema, a huli ma ka hema e hili ai, holo oe ma ka akau. A hala keia mau mea, alaila, holo oe a pii i luna o ke kua e noho ai."

Maanei, e waiho kakou i na olelo o ka launa ana o Aukelenuiaiku me ke kupunawahine, a kona kupunakane i aoao mai ai, a e olelo kakou no ka pau ana o na mea make a ka luahine ia Aukelenuiaiku, a me na olelo hope.

A pau na mea make a ke kupunawahine, alaila, pii ae la o Aukelenuiaiku a noho iho la i luna o ka uha, ninau ae la ke kupunawahine: "Na wai ke kupu o oe?" I aku o Aukelenuiaiku: "Nau no." "Na'u na wai?" "Owau no ke keiki a Kapapaiakea a me Iku." A lohe ke kupunawahine, olelo ae la ia ia Aukelenuiaiku: "O ka moopuna no oe a Kapoino laua o Kamooinanea?" "Ae," aku o Aukelenuiaiku, "ae." Ia wa ninau mai la kona kupunawahine: "Heaha ka huakai nui a kuu haku o ka hiki ana mai ianei?" "I kii mai nei au i ka wai ola loa a Kane, no kuu keiki a me o'u kaikuaana." Ninau aku ke kupunawahine ia Aukelenuiaiku, "ua pau loa nae paha?" "Aole." "E ka moopuna, e nana mai oe ia'u, aohe maka, ua makapo, aohe ike aku, aole paha auanei e loaa ka wai ola loa a Kane."

Ma keia mau olelo a kona kupunawahine, ua komo mai ke kanalua ia Aukelenuiaiku no ka hooko ole ia o kona makemake. Nolaila, noonoo iho la o Aukelenuiaiku a maopopo ia ia, i aku la ia i ke kupunawahine: "E hele kaua i waho", a lohe ke kupunawahine, ae mai la ia. Alakai aku la o Aukelenuiaiku a hiki i waho, hoomoe iho la i ke kupunawahine malalo o ke kumu niu, pii ae la o Aukelenuiaiku i luna o ka niu, a loaa elua muo hou o ka niu. Mahope o ka hahaki ana a Aukelenuiaiku i na muo niu

coconut, and then called to his grandaunt: "Say, Luahinekaikapu, turn your face toward the sky." When the old woman heard this she turned her face up as directed. Aukelenuiaiku then threw with much force the two young shoots at the eyes of Luahinekaikapu.

When these struck her in the eyes, she jumped up and cried with a loud voice: "Oh! I am killed." Aukelenuiaiku then called out to her: "Don't cry, be quiet; rub your eyes, they may open up and you will then be able to see." When the old woman heard this call from her grandchild, she began rubbing her eyes. After doing this her sight was restored and she was able to see as before. Aukelenuiaiku then called out to her: "How are your eyes?" "I can see now." After this Aukelenuiaiku climbed down the tree.

Luahinekaikapu then said to Aukelenuiaiku: "I want you to go and bring me some pohuehue and akoko." Aukelenuiaiku procured these things and brought them to his grandaunt. She then took and pounded them together with some charcoal, kukui nut and dirt, until the whole mess became soft. The old woman then said to her grandchild: "We will now proceed to fix you up." By this the old woman meant that she was to paint or rub the stuff prepared by her on the hands of Aukelenuiaiku so as to make them look like the hands of Kamohoalii.

After these things the hands of Aukelenuiaiku were painted black so that they looked like the hands of Kamohoalii, for the guards who had the keeping of the water of life of Kane knew that the hands of Kamohoalii were black. The water of life of Kane was being watched by certain men, and any hands that reached down that were not black would not be able to receive the water.

After the hands of Aukelenuiaiku had been blackened the grandaunt said to him: "We will sit here until the preparation of the awa is finished, when you must approach the opening. When you get to the opening, reach in with your hands. The first gourd they will give you contains the bitter water; throw that away and reach in again, and when they hand you the second gourd, that one contains the water of life of Kane; bring that with you." Aukelenuiaiku then followed these instructions and approached the opening of the place in which the water of life of Kane was kept. After waiting for a moment Aukelenuiaiku reached in with his hands. When the guards saw these hands reaching in they were surprised, for they had never seen such a thing before. Being surprised, they hesitated for a while to study what they should do. The guards then took up some food and placed it into the hands of Aukelenuiaiku, but the hands dropped the food; they then placed some fish in the hands, and still the fish was dropped. The guards then wondered what the hand was reaching for. Finally one of the guards said: "Perhaps the hands are after the water of life of Kane." One of the other guards thought that this was possible, so the gourd called Huawaiakaula, which held the water of life of Kane, was taken up and placed into the hands of Aukelenuiaiku.

When the gourd was given to Aukelenuiaiku, he came up with it; then he broke off the neck and poured the water into his own gourd; then he proceeded and

elua, kahea iho la ia i ke kupunawahine: "E Luahinekaikapu e! nana ae ko maka i luna i ka lewa." Ia Luahinekaikapu e huli ana ke alo a nana i ka lani, ia manawa i kiola ai o Aukelenuiaiku me ka ikaika loa, i na muo niu elua i na maka o Luahinekaikapu, alaila, puoho ae la ia a uwe iho la me ka leo nui: "Auwe kuu make!!" Kahea iho o Aukelenuiaiku: "Mai uwe oe, hamau, anaanai ia ko maka, malama o mohala ae ike ko maka."

A lohe ke kupunawahine i ka olelo a kana moopuna, a Aukelenuiaiku, anai koke ae la ia i na maka. Ma keia anai ana, ua loaa mai ka ike i kona mau maka e like me mamua. Kahea iho la o Aukelenuiaiku: "Pehea ko maka?" "Ua ike au." Mahope o laila iho iho la o Aukelenuiaiku mai luna iho o ka niu, a hiki i lalo.

Olelo aku o Luahinekaikapu ia ia: "E kii oe i ka pohuehue a me ka akoko," a loaa mai la ia mau mea i mua o ke alo o kona kupunawahine, kui iho la ia me ka nanahu, ke kukui, ka lepo, a wali; a pau loa keia mau mea i ka akoakoa. I aku ke kupunawahine i ka moopuna: "Akahi no kaua a hana ia oe." Maanei e maopopo ai keia mau mea i hana ia, eia ke ano, he mea hamo i ka lima o Aukelenuiaiku i like me ko Kamohoalii lima.

Mahope o keia mau mea, pena iho la o Luahinekaikapu i ka lima o Aukelenuiaiku a eleele loa, i like me ko Kamohoalii lima ka eleele; no ka mea, o ka poe nana i kiai ka wai ola a Kane, ua maa lakou i ka eleele o ka lima, no ka mea, o ka wai na paa i ka pulama ia me na kiai, a o ka lima i paele ole ia a lalau, aole e loaa mai ka wai.

Mahope o ka paele ana i na lima o Aukelenuiaiku, olelo aku ke kupunawahine i ka moopuna: "Maanei kana e noho ai, a pau ka hana ana mai o ka awa, alaila, hele aku oe a ka puka. A hiki oe ma ka puka, alaila haawi mai ka wai ia oe, he wai aumiki ia, hoolei aku no oe, nanao hou aku no ko lima, a i haawi hou mai ananei ia oe i ka wai i loko o ka huewai, alaila, o ka wai ola ka hoi ia a Kane, lawe mai oe."

Ma keia mau olelo a ke kupunawahine i olelo ai i kana moopuna, hana aku la no ia e like me ia mau olelo kuhikuhi. A hiki o Aukelenuiaiku ma ka puka o ka wai ola, noho iho la ia a liuliu, nanao aku la na lima ona, i loko, ma keia nanao ana, ua haohao loa ka poe e noho ana e kiai i loko o ka puka, no ka mea, aole lakou i ike ia mea mamua.

Ma keia haohao o lakou, noonoo iho la i ka mea e pono ai, nolaila, lalau lakou i ka ai a kau mai la i luna o na lima; kiola ae la ka lima o ia nei i ka ai. Haawi mai la lakou i ka ai, a kau i ka lima o ia nei, kiola ae la no ka lima o ia nei, haule i lalo; nolaila, noonoo iho la lakou i ke ano o keia lima paele e nanao nei. I mai kekahi kiai: "Malama paha no ka wai ola a Kane keia lima e nanao nei." "Ae," mai la kekahi, "ae." Ia wa lalau aku la lakou ia Huewaiakaula, kahi i waiho ai o ka wai ola a Kane, a haawi iho la i ka lima o Aukelenuiaiku.

broke the network of strings that held the gourd. This network was called Paleaikaahalanalana.[1] After doing all this, Aukelenuiaiku began on his flight out of the hole, flying in a direction away from his grandaunt, Luahinekaikapu. But the grandaunt saw all this, and so she wept for her sister, Kamooinanea and her brother Lonoikoualii. She then recited the following mele, one of love for her sister:

"I thought it was at Napili,
On the road by which Kanemakua came,
The lord, the crown[2] of Kuliliikaua.
Lono is human indeed,
For he has at times caught Ulaula, the fire,
And has fought against Kuluheiua,
Killed the heavy rain
And routed the rain drops,
The fine rain,
The continuous rain
That fell constantly at Kamakalana,
Adjoining the forest belt[3] of Maui,
Headwaters[4] of Ikumailani.
There is a season, a season of endearment,
A season, a season when they become parted.
Cut the navel and its cord is severed.
Art thou the one? Awake, O Lono!
The earth above here is thine, O Kane,
Where the waters are drawn up from the ocean,
And are again sprinkled by Lonowaimakua.
O ye rains! O ye rains!!
How I grieve for you two as you drift by,
How I long for the wind that blows the fine rain of Kuaihelani."

While she was weeping and chanting the mele, Aukelenuiaiku was still flying. On this return flight he got tangled in the lama trees and the sound of the broken lama was carried below to the ears of Kamohoalii. When Kamohoalii heard the sound he woke up from his sleep and listened, trying to ascertain the cause of the sound, but after listening for two months no further sound reached him there below. Aukelenuiaiku on the other hand continued on with his flight until he again got tangled up with the loulu palm leaves, and again the sound was carried down below to Kamohoalii. After getting out of the loulu grove he continued on with his flight until he got into the bamboo grove, and the sound of the breaking of the bamboo was carried down to Kamohoalii. By this time Aukelenuiaiku had reached the top of the hole.

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[1] *Palea-i-ka-aha-lana-lana*, lit. protected by the binding cord.

[2] *Ka lauoho o Kuliliikaua*, lit. the hair of Kuliliikaua, must be a figurative expression, as is hulu o Maui in line 12.

[3] *Hulu o Maui* is thought here to be figurative of the forest belt of Maui, the island, since it is not applicable to the demi-god of that name; hulu, when applied to a person being the hair of the body, not of the head, which is lauoho.

[4] The literal translation of this line, bearing out its connection with the rainy region of Kamakalana, strangely enough, gives it the name of Ikumailani, the kindly brother of Aukele.

A loaa ka huewai ia Aukelenuiaiku lawe ae la ia a luna, hahaki ae la ia i ka nuku o ka huewai, ninini iho la i ka wai i loko o kona huewai, a mokumoku ae la i ka aha, o ka huewai oia o Paleaikaahalanalana.

Mahope o keia mau mea a pau loa, lele ae la o Aukelenuiaiku i luna ma kahi e, aole hoi i lele aku ma kahi o kona kupunawahine, o Luahinekaikapu. Aka, ua ike no nae kona kupunawahine i keia lele ana, nolaila, uwe iho la ia i ke aloha i kona kaikaina o Kamooinanea, a me Lonoikoualii, ko laua kaikunane.

Nolaila, haku iho la ia i mele aloha no kona kaikaina. Penei ua mele la:

"Kuhi aku au i Napili,
I ke ala a Kanemakua i hele mai ai,
Ka haku, ka lauoho o Kuliliikaua,
He kanaka no o Lono e!
He hopu manawa no Ulaula i ke ahi,
He kaua ia Kuluheiua,
Make ai ua loku,
Hee ai na paka,
O ka ua kilikili ka,
O ka ua hoomau
Hoomau ka ua i Kamakalana,
Pili i ka hulu o Maui,
Poowai o Ikumailani.
He kau he kau hoowiliwili,
He kau he kau hookookoo,
O oki ka piko moku ka ewe.
O oe ka ia, e ala e Lono,
Ka honua au i luna nei e Kane e,
Ka omo wai o na piliwai,
Ke lu ia ae la e Lonowaimakua.
E ka ua, e ka ua,
Aloha olua e lele la e,
Aloha ka makani kehau noe o Kuaihelani."

Ia ia e uwe ana me keia mele, e lele ana no o Aukelenuiaiku. Ma keia lele ana ua komo ia i loko o ka lama, a ua pa kona kino i ka lama, nolaila, ua o ka lama a hiki i lalo i o Kamohoalii la. Alaila, ala ae la o Kamohoalii a hoolono o ka hiki aku, a hala elua mahina, aohe hoea aku i lalo. Lele hou aku la no o Aukelenuiaiku a koma i loke o ka loulu, halulu ana, o ka hele no ia o ka halulu o ka loulu a lohe o Kamohoalii i lalo. Lele hou no o Aukelenuiaiku a komo i ka ohe, owe a me ka halulu, lohe hou no o Kamohoalii, aka, ua puka loa o Aukelenuiaiku i luna o ka lua.

We will here pause for a moment in speaking of Aukelenuiaiku and let us take up Kamohoalii. When Aukelenuiaiku entered the lama grove and he became entangled with the trees, the sound of the breaking lama was carried to the ears of Kamohoalii, but not being certain as to the direction from which the sound came, he listened for two months. At the end of the two months he heard the sound of the breaking of the loulu palm leaves, so Kamohoalii knew that the person who had entered these groves was traveling from the bottom of the hole upwards. This he was quite sure, because the sound of the loulu palm leaves was like the sound of thunder; the lama was like the sound of a shell, and the sound of the bamboo was like the beating of the waves against a cliff. By these different sounds and the rotation in which they sounded, Kamohoalii was able to know that the person was on his way out of the hole. Therefore he enquired of those who were guarding the water-gourd, Huawaiakaula: "Where is the water-gourd and the net outside of the gourd?" The guard replied: "You came and took it some time ago." Kamohoalii then said to them: "I did not come for it."

After this Kamohoalii flew up until he met Kuemanu, one of the guards on the way up, and asked him: "Have you seen the mischievous man?" Kuemanu replied: "I saw him coming up from below; he is your cousin Aukelenuiaiku, who came for the water of life of Kane for his nephew and older brothers." When Kamohoalii heard this, he said: "He is a wicked fellow. That is not the proper thing for a cousin to do; he should have come and seen me on the matter, and not steal it. I don't blame him for taking the water of life, but he has ill-used our grandmother, Huawaiakaula, and our grandfather Paleaikalanalana." This was because Aukelenuiaiku had broken off the neck of the water gourd, and also pulled to pieces the network of strings that served as the covering.

At the end of the conversation with Kuemanu, Kamohoalii used his greatest efforts in flying, with the idea of overtaking Aukelenuiaiku, when he would fight him. When Kamohoalii reached the top of the hole, he asked of the guard, Kanenaiau: "Have you seen the man that came up from below?" "I have seen him, and it was Aukelenuiaiku, your cousin." "How long ago since he passed here?" "One year and six months." When Kamohoalii heard this he seized Kekuaokalani's stick, Hoolehelehekii, and returned to the bottom of the hole.

CHAPTER XIV.

How Aukelenuiaiku Brought Back to Life His Nephew and Older Brothers.

When Aukelenuiaiku arrived at that part of the ocean where his nephew and older brothers were destroyed, he poured out the water of life into the sea until it was almost all gone, leaving only about half of the water. While Aukelenuiaiku was pouring out the water of life, Namakaokahai saw her husband doing this, and she knew that the restoration of the nephew and brothers was not succeeding. She therefore called out: "Say, Aukelenuiaiku, come home." When Aukelenuiaiku arrived in the

Maanei, e hoomaha uuku iho kakou i ka olelo a me ka hoolohe no Aukelenuiaiku, a e hoolohe kakou no Kamohoalii. Ia Aukelenuiaiku i hiki ai i kahi o ka lama e ku ana, ua hiki aku ke o ana o ka lama i na pepeiao o Kamohoalii, aka, ua kakali oia no ka hiki aku a hala elua mahina. Mahope o keia mau malama elua, ua lohe hou ia ka halulu o ka loulu, nolaila, noonoo iho la o Kamohoalii malalo mai keia kalohe, aole maluna aku nei. No ka mea, o ka halulu o ka loulu, ua like ia me ka hekili, o ke o o ka lama, ua like me ke kani o ka pu, o ka owe o ka ohe, me ke kai e poi ana i ka pali; ma ke ano okoa o ke kani o keia mau mea, malaila i maopopo ai malalo mai keia kalohe. Nolaila, ninau aku la ia i ka poe nana i malama o Huewaiakaula: "Auhea ka huewai a me ke koko aha o ka hue?" I mai na kiai: "Ua kii mai oe a lawe aku, aole e kala wale." I aku o Kamohoalii ia lakou: "Aole au i kii aku."

Mahope o keia olelo ana, lele aku la o Kamohoalii a loaa o Kuemanu, ke kiai o ka lewa, ninau aku la ia: "Aole anei oe i ike i ke kanaka kalohe?" I mai la o Kuemanu: "Ua ike au malalo mai nei, o ko kaikaina o Aukelenuiaiku, i kii mai nei i wai ola no ke keiki a me na kaikuaana." A lohe o Kamohoalii, olelo aku la ia: "He kanaka hana ino ia. Aole ia o ka hana pono ana a ke kaikaina; o ka hele mai a launa, he alo he alo, kamailio pono ana, eia ka kana ke kii aihue. Aole au ahewa no kona lawe ana i ka wai ola, eia wale no, no ka hana ino ana ona i ke kupunawahine o maua ia Huewaiakaula, a me ke kupunakane o maua o Paleaikaahalanalana." Eia ke ano, o ka hahahi i ka nuku o ka huewai, o ka mokumoku ana i ka aha o waho e paa ai. '

A pau kana kamailio ana me Kuemanu, ia wa o Kamohoalii i hao ai i kona mana ma ka lele, aole o kana mai o ka lele, me ko Kamohoalii manao e loaa o Aukelenuiaiku, alaila, hana ma ka aoao keiki kane. A hiki o Kamohoalii ma ke kae o ka lua, ninau aku la ia i ke kiai ia Kanenaiau: "Aole anei oe i ike i ke kanaka malalo mai nei?" "Ua ike au o ko kaikaina, o Aukelenuiaiku." "Pehea ka loihi o ka manawa o ka lele ana aku mai anei aku?" "Hookahi makahiki me na mahina eono." A lohe o Kamohoalii i keia olelo, lalau aku la i ka laau a Kekuaokalani, o Hooleheleheki, a hoi aku la i lalo o ka lua.

MOKUNA XIV.

NO KA HOOLA ANA O AUKELENUIAIKU I KE KEIKI, A ME NA KAIKUAANA.

A HIKI o Aukelenuiaiku i ka moana i make ai ke keiki, me na kaikuaana, nini iho la ia i ka wai ola i loko o ke kai a kokoke e pau ka wai, he hapalua paha ke koe. Ia Aukelenuiaiku e nini ana, ike aku la o Namakaokahai i ke kane e nini ana i luna o ke kai, aole nae he ola o ke keiki a me na kaikuaana. Kahea aku la ka wahine: "E Aukelenuiaiku e, hoi mai." A hiki mai la o Aukelenuiaiku, olelo aku ka wahine:

presence of his wife, she said: "You are very foolish,[1] my husband. It was for you to go in search of the water, and when you had found it I would use it, and in so doing bring back to life your nephew and older brothers. But instead of this, you have come back and acted ignorantly. Had you poured out all the water, your nephew and older brothers could never have been restored to life."

Soon after this they entered the house, and Namakaokahai was confined and a child was born to them, and he was named Kauilanuimakaehaikalani. This child had two natures, the nature of a god and of a human being. The appearance of the child at the back was like a rock, that is, from the head to the feet; but in front it had the appearance of a human being.

After the confinement Namakaokahai said to her husband: "Let me bring back your nephew and older brothers to life again." Aukelenuiaiku gave his consent to this, and they set out to that part of the ocean where the brothers and nephew of Aukelenuiaiku had been destroyed and there they stopped. Namakaokahai then said to her husband: "Pour out some of the water of life in the hollow of your hand, and I will sprinkle it into the sea." Aukelenuiaiku did as he was requested. Namakaokahai then dipped the end of her finger into the water and sprinkled it into the sea. After this they returned to the shore without looking back. On reaching land they turned and looked back and, lo and behold! there stood the ship; and they saw the men climbing up the masts folding the sails and coiling the ropes.

After Aukelenuiaiku and the others had landed, Aukelenuiaiku said to his son, Kauilanuimakaehaikalani: "When your uncles and cousin come ashore and you should have a quarrel with your cousin, don't use bad words, because he is a boy whose very words are sacred; he is a great favorite, and his very words are to be obeyed, even to death and the offering on the altar. My older brothers themselves are very touchy upon hearing words not altogether proper; so I want you to be very quiet; don't answer back, but be at peace with one another. This will also be the course of your parents." Upon hearing these words from his father, the boy promised to do as he was told.

While Aukelenuiaiku was cautioning his son, the older brothers and nephew came ashore where they all met and wept over each other, and after their greeting they went to the house and settled down. The length of time from their death until the bringing back to life of these people was three years.

After they had lived together for some time, Aukelenuiaiku gave all his lands to his brothers, and furthermore he also gave them his wife, Namakaokahai, and they virtually had all the say about her, and they slept with her, traveled with her and lived with her. The brothers took turns with the wife in this way: first one brother would have her for a day and a night, then the next brother would have her for a day and a night, and so on down; but the older brother, Kekamakahainuiaiku, the one who hated Aukelenuiaiku, had a double portion; that is, he took their wife for two days and two nights at a time.

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[1] *Halaoa*, to project or stand out, is defined further in the original as resembling *mahaoi*, impertinent or presumptious.

"Halaoa oe e ke kane." Ke ano o ia, mahaoi oe e ke kane. Wahi a ka wahine: "Kai no o ka imi kau a loaa na'u e hana aku, alaila, ola ko keiki me ou kaikuaana. Aole ka! O ka hoi mai no kau a hána naaupo; e pau loa aku la ka wai, aole e ola ko keiki a me ou kaikuaana."

Eia ka mea hou, ia Aukelenuiaiku i hiki ai ma ka hale, a launa me ka mea aloha he wahine, mahope olaila, hanau ka laua keiki, oia o Kauilanuimakaehaikalani. Elua ano o ke keiki, he ano akua, a he ano kanaka. Ma ke ano o ua keiki la, he pohaku mai luna o ke poo a lalo o na wawae, a ma ke alo hoi, he kanaka mai luna a lalo o ke kino.

I aku o Namakaokahai i ke kane: "Ho mai na'u e hoola ko keiki, a me ou mau kaikuaana." Ae mai la o Aukelenuiaiku. Holo aku la lakou a ka moana i make nui ai, lana iho la lakou i laila. Olelo aku ka wahine i ke kane: "E ninini iho oe i ka wai ola a ka poho o ko lima, na'u ia e lalau a kapi aku i luna o ke kai." Mahope o keia olelo, hooko iho la o Aukelenuiaiku. Lalau aku la o Namakaokahai me ka manamana o kona lima a kapi ae la, a pau ke kapi ana, hoi mai la lakou me ka nana ole i hope, a pae i uka. Alaila, huli aku la lakou a nana i hope, aia hoi e ku mai ana ka moku ia manawa, a e pii ana na kanaka i luna o na kia, e lawelawe ana i ke kaula me na pea.

Mahope nae o ka pae ana o Aukelenuiaiku ma i uka, olelo aku o Aukelenuiaiku i ka laua keiki ponoi me Namakaokahai, oia o Kauilanuimakaehaikalani: "E! i pae mai ou makuakane me ko kaikuaana, a i hakaka olua ea, mai olelo ino oe, no ka mea, he keiki leo kapu, he keike punahele, pane ka leo, make ke kanaka, kau i ka lele, no ka mea, o'u kaikuaana la, he manene wale ke lohe i na olelo pono ole, nolaila, e noho malie loa oe, mai pane iki, o ka noho oluolu ko olua pono, pela hoi makou, ko olua mau makua." Ma keia mau olelo a ka makuakane, he ae wale no ka ke keiki.

Ia Aukelenuiaiku e olelo ana no ke keiki, pae mai la na kaikuaana a me ke keiki i uka o ka aina. Uwe iho la lakou a pau me ke aloha, hoi aku la a ka hale noho iho la. Mai ka make ana, a ke ola hou ana, ekolu makahiki ka loihi. Mahope o ko lakou hui ana, haawi aku o Aukelenuiaiku i ka aina a pau i na kaikuaana.

Eia ka lua, o ka wahine o Namakaokahai, haawi aku la ia i kona mau kaikuaana, o lakou ka mea mana maluna o ka wahine, me lakou ka moe ana, ka hele ana, ka noho ana. Penei ke ano o ka wahine i na kaikuaana; hookahi po, hookahi ao, e moe ai me kekahi kaikuaana, pela a pau like lakou, aka, o ko lakou mua loa, oia o Kekamakahinuiaiku ke kaikuaana huhu o Aukelenuiaiku, elua ona po, elua ao e moe ai me ka wahine a lakou, alaila pau.

From the time in which this legend deals until today, who can be compared with Aukelenuiaiku for his great liberal nature in giving away his own possessions and even his wife to others? There is none like him.

In thus giving away his wife and lands, Aukelenuiaiku reserved nothing for himself, and he therefore became like a dependent. While living in this humble way his one occupation was to go down to the seashore daily with a rod and spend his time fishing, and in time he became an expert. In his daily trips out rod fishing he often met Pele and Hiiaka, cousins of Namakaokahai. In their meetings Aukelenuiaiku began to admire the two girls, and he spent more of his time with them than he did at fishing. In time Aukelenuiaiku could do but very little fishing, for the desire to see the two girls, Pele and Hiiaka, was his greatest pleasure, and after a time he became infatuated with them and thought of very little else but the features of Pele and Hiiaka, and he found himself oftener with them than anywhere else.

We have seen that Namakaokahai had altogether become the property of his brothers, and that Aukelenuiaiku was without a wife; but Namakaokahai never forgot Aukelenuiaiku; she loved him still and held him as dear to her as before.

At nights while at home, Aukelenuiaiku thought of nothing else but his two companions, and so each morning he would take up his line, hook and rod, and pretend to be very busy with them as though they needed overhauling. In doing this Aukelenuiaiku wanted to make his wife, Namakaokahai, believe that he was really very much taken up with his pastime, that of fishing, and in that way keep his wife from suspecting him. Aukelenuiaiku was absent once for three whole days on one of his fishing trips, and the wife began to suspect that something was wrong. Before this it was his usual custom to go out early in the morning, and after dark would come home; but this time he forgot to dry out his fish-line as before. When his wife saw this she became suspicious, and knowing that his wife knew his neglect about drying out his fish-line, he was very much depressed.

The day after this Aukelenuiaiku as usual took up his rod and proceeded to the seashore; and toward evening he returned home. Before he started home, however, he soaked his fish-line and hook into the water so as to make his wife believe that he had really been fishing. When Aukelenuiaiku arrived at the house, he began to arrange his hook and line, and as he was at it for some time, his wife said: "It would be all right to be constantly occupied with your hook and line if you caught any fish; then those at home would get some. Here you do nothing else but work on your hook and line, and yet you never bring any fish home. What a waste of time!" The husband replied: "Do you think, my wife, that the fish is something you can catch with your hands in the sea so that I could bring them home all the time? Don't you know that the line and hook are all I have in the matter, and not the bringing of the fish? That is entirely with the fish whether to bite at my hook or not." Shortly after this conversation Aukelenuiaiku again started out fishing, and late that evening he returned with two small fish called aloiloi.[1] The wife then said to him: "How strange of you to go all day and return at night, and these are all the fish you bring home!"

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[1] *Aloiloi*, a small bony fish, insignificant as an angler's trophy.

Mai ka hoomaka ana o keia moolelo e malama ia a hiki i keia la, owai la ka mea like me ka mea hala ole me Aukelenuiaiku ka haawi wale aku i kona punawai momona no hai? Aole he mea like.

Maloko o keia mau olelo haawi a Aukelenuiaiku i ka aina a me ka wahine, aohe ona kuleana pono i koe, ua lilo ia i kuewa hoopili wale. Ia ia e noho haahaa ana, hookahi ana hana, he kamakoi ma na lae kahakai i na manawa a pau loa, a ua lilo loa ia i mea makaukau ia hana. Ia ia e hana mau ana i ke kamakoi, ua halawai mai o Pele laua o Hiiaka me ia, he mau kaikaina laua no Namakaokahai. Ia lakou e halawai ana ma kahi o Aukelenuiaiku e kamakoi ana, ua hoalualu loa ia ko Aukelenuiaiku manao e ko laua mau helehelena kino, oia o Pele a me Hiiaka. A he mea poina ole i ko Aukelenuiaiku manao ko Pele helehelena a me ko Hiiaka; ua lilo ia mea he mea hana ino i ka manao, a he mea hiaa loa i ka noho ana ma ka hale.

Ma ka olelo mua a kakou i olelo ae nei, ua lilo loa o Namakaokahai i na kaikuaana, a ua nele o Aukelenuiaiku i ka wahine ole, aka, o ko Namakaokahai manao, aole i pau kona aloha ia Aukelenuiaiku, e mau ana no e like me mamua. Ia Aukelenuiaiku ma ka hale i ka po, aole ana mea e ae e manao lana ai, a e noonoo mau ai, o na mea palupalu mau wale no a kela mau kaikamahine puu kuolo. Nolaila, hoolalau ka Aukelenuiaiku hana i ke aho, ka makau, ke kamakoi, e hamo ai me ka lohi au, a me ka apa.

Ma keia mau hana a Aukelenuiaiku, he mau hana hoonalonalo i kana wahine ia Namakaokahai, i ike ole ia mai kona manao huna o loko. Ekolu la o ko Aukelenuiaiku hele ana i ka lawaia, alaila, komo mai la ka noonoo i kana wahine no keia mau hana ana. He mea mau ia ia ka hele ana e lawaia i ka wa kakahiaka nui o ka la, a hiki i ka wa poeleele o ke ahiahi, hoi mai. Ma keia hele ana a Aukelenuiaiku, ua poina ia ia ke kaulai ana i kana aho, aole i hana e like me mamua ke kaulai i ke aho a maloo. A no ka maloo ole o ke aho, ua lilo ia i mea na kana wahine e noonoo ai. No keia mea ua lilo ia i mea kaumaha no Aukelenuiaiku.

A hala keia la, hiki hou mai kekahi la, he mea mau no ko Aukelenuiaiku iho ana i ka makoikoi i kai, a hiki i ke ahiahi, hoi aku la me ka wahine. Mamua ae nae o kona hoi ana me ka wahine, hou iho la i ke aho a me ka makau i loko o ka wai, i mea e manao mai ai ka wahine i ka lawaia. A hiki o Aukelenuiaiku i ka hale, hookahi ana hana o ka milikaa i ke aho me ka makau, no kona hana mau ia mea he milimili, i aku ka wahine, penei: "Aia no hoi ka mili a ke kane i ke aho, a he loaa ka ia, e hele nei, ola la hoi ke kiai hale; o kau hana no ka milikaa i ke aho me ka makau, aole nae he ia ke hoi mai. Poho ka la ia oe." I aku ke kane: "Ua manao anei oe e ka wahine, he mea hopuhopu wale ka ia o ka moana, o kii aku a lawe mai? Kai no o ke aho, ka makau, o ko'u kuleana no ia, aohe o ke kii aku a lawe mai, aia i ko ka ia manao ka ai ae i ka'u a me ka ole." A mahope o keia kamailio, hele hou no o Aukelenuiaiku e lawaia,

On his next trip Aukelenuiaiku met with a queer[1] experience. His body was bitten all over, while his neck was all scratched up, and in places it was cut. On this evening he again came home with two more small fish. On reaching the house Namakaokahai looked at her husband's body and neck and saw that he was all scratched. She then spoke in parables saying: "Yes, there are two kinds of fish in the sea that bite: the shark and the eel." Then she continued: "Strange, that your skin is all bitten and your neck scratched, but you don't return with any sharks and eels."

Aukelenuiaiku then said with great cunning: "I met with a queer experience today. When I arrived at the seashore I tied the bait to my hook and cast it into the sea. After I had let the line down it got caught in the coral down below, and so I dived down and after getting the line loose I came up. I was not at all hurt at this time. But on casting my line the second time it again got tangled and I dived the second time. After this it was caught the third time and again I went down, but before I had gone very far I got the cramps and I was carried by the current away down to the bottom where I was rubbed against the coral until my back was all cut up. After this I recovered myself and swam up, and this time I was caught in an eel hole, and there I was rolled about by the surf until I was almost out of breath. Had I been a boy from the backwoods I would have been killed, and you would not have known how, and how pitiful that would have been."

To those who may be reading this story, it is plain to all the fair sex[2] that Aukelenuiaiku was a deceiver, and that his scratches and bites came from another source altogether. The trait, however, will be found in his descendants in these latter days. And here we see that his wife was not to be deceived by him.

CHAPTER XV.

HOW NAMAKAOKAHAI QUARRELED WITH HER COUSINS PELE AND HIIAKA.

WITH all Aukelenuiaiku's smooth words, his wife did not believe him. She then said to him: "Say, cunning, do you think I am a fool, and am not aware of your doings and your deceit? I know that you have a woman whom you go down every day to see. So here is what I wish to say to you: The outside of your body is free to others, but your skin and flesh are my property, and I do not want to have you scratched and ill-treated."

With all this advice from his wife, still Aukelenuiaiku did not take heed; they were as nothing to him, for he kept on going down to fish. When Aukelenuiaiku came back from his next trip his body was scratched and bitten all over and his neck was cut in several places. When Namakaokahai saw how her husband was all cut up,

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[1] *Apiki*, defined here as "queer," the sense in which Aukele wished his wife to understand him was "having again met misfortune." The general use of the word is akin to cunning deception.

[2] *Anekelope maka palupalu*, lit. "soft-eyed antelope", introduces a new animal to Hawaiian story in this modern complimentary expression implying the fair sex.

a ahiahia poeleele, hoi mai la, elua no wahi ia, he mau wahi aloiloi. I aku ka wahine: "Kupanaha oe, po ka la ke hele, o na wahi ia iho la no ia."

A hele hou o Aukelenuiaiku i ka lawaia, loaa hou ia ia ka apiki ma keia hele ana. Ua pau loa kona kino i ke nahu ia, a o kona ai, ua uwau ia a weluwelu, a ahiahi, hoi mai la me na wahi ia elua. A hiki i ka hale, nana aku la o Namakaokahai i ke kino a me ka ai, ua pau loa i ka uwau ia. Olelo nanenane aku la: "Ae, elua no ia nanahu o kai, he mano, he puhi. E ke kane, kupanaha ka pau o kou ili i ke nahu ia, a me kou ai i ka uwau ia. Aole hoi au mano me ka puhi e hoi mai nei." Alaila, olelo mai o Aukelenuiaiku me ka maalea loa: "He mea kupanaha, ia'u i hiki ai i kai, hana iho la au i ka makau a paa i ka maunu, kuu aku la i loko o ke kai. Ma keia kuu ana, ua mau i ke akoakoa o lalo, e luu aku ana au a hiki i lalo, a ea i luna, aole au i eha i keia luu ana, hoi au a luna, kuu hou i ka makau, e mau hou iho ana. Ma keia mau ana o kuu makau, luu hou no wau, o ka lua ia, a mahope, mau hou no, o ke kolu ia o ka mau ana. Ma keia luu ana, loaa mai ia'u ka eha; ia'u i hoomaka ai e luu, e mio aku ana ke kai ia'u a hala i lalo loa, loaa au i ke akoakoa, kuolo ia kuu kua a weluwelu. A pau ke kuolo ana, pii ae la au a komo i keia halehale pupuhi, i laila, kuolo ia au e ka nalu i o i anei a pau kuu aho. Ina owau a he keiki no ka uka lae laau, ina ua make, aole la oe e ike i ko'u make ana. Ehia ka hoi mea aloha o ko kaua noho ana o ke ao."

Ma keia kamailio ana, ua maopopo loa i na Anekelope maka palupalu a pau loa, e nana ana i keia moolelo, he kalohe io no o Aukelenuiaiku. A ua pili mai no ia hana mua i ka poe o neia mau la e hooipoipo ana, a nolaila he hana no ia a ke keiki Aukelenuiaiku e loaa ana i kona mau hooilina o keia mau la hope nei. A maanei no hoi e ike ai kakou i ko ka wahine puni ole.

MOKUNA XV.

KA HAKAKA ANA O NAMAKAOKAHAI ME NA KAIKAINA, OIA O PELE A ME HIIAKA.

MA keia mau olelo a Aukelenuiaiku, aohe nalowale i kana wahine, ia Namakaokahai. I aku ka wahine: "E maalea, kuhi ana anei oe he naaupo au, i kau mau hana, a me kau mau olelo hoopunipuni? Ua maopopo ia'u, he wahine kau o kai e iho mau nei oe i na la a pau loa. Nolaila, eia ko'u manao ia oe: "E noa ko kino ia hai, mawaho, a o ka ili a me ka io, na'u ia na ka mea waiwai, aole o'u makemake e uwau, a e hana ino ia oe."

Ma keia mau olelo a ka wahine, heaha la ia ia Aukelenuiaiku, he mea ole. Hoomau aku la no ia i ka iho i ke kamakoi, a ma keia iho hou ana a Aukelenuiaiku, a hoi mai aohe kino i koe i ka uwau a me ke nahu ia, a pela me ka ai i ka uwau ia.

and how he had disregarded her words of advice, she grew less angry of him and transferred all her anger to her cousins, Pele and Hiiaka.

We will here see how Namakaokahai ill-treated her own cousins, her own flesh and blood. When Namakaokahai's anger was aroused she seized her cousins and gave them a severe beating. When the brothers saw this they jumped in to help the girls, but this interference was of no avail, for Namakaokahai gave her brothers some of the beating, and she gave them so much that they all had a hard time to save themselves. Because of this the cousins rose and departed to some other place to dwell; but Namakaokahai followed them and again drove them away. The cousins in the meantime thought that she would forget the cause of her anger, but she followed after them and drove them away from their new home. At this persistency on their cousin's part, they vowed that they would never again turn back, nor ever again live in the same land with their cousin. At this expulsion, the two sisters studied where they would move to, and after considering several places they decided on Kauai and there make their future home. In this journey, when they reached Kauai,[1] where they made their home, they had an idea that their cousin would leave them in peace and not follow them up. The place where Pele and Hiiaka took up as their first home on Kauai was at Puukapele, a place to the east of Mana. When they settled at this place they started a fire whose glare was seen from the high peaks in the land of Nuumealani, where Namakaokahai was stationed on the lookout for her cousins. The height of these peaks was probably as high as that of Kaala mountain.

When Namakaokahai saw the glare of the fire on Kauai, she knew that Pele and Hiiaka were there, so she followed on to Kauai where she met her cousins and another fight was had. In this fight Pele and Hiiaka almost overcame their cousin, but being possessed of great strength Namakaokahai was enabled to overcome her cousins. Therefore, being driven from their Kauai home, they journeyed on to Oahu where they settled. Because of the fight that took place on Kauai, the land in which it occurred was called Puukapele, and it is so to this day.

Upon their arrival on Oahu, Pele and Hiiaka took up their abode in Kealiapaakai, at Moanalua, where they dug down into the ground and made a home. On coming from Kauai they brought some red dirt and some salt with them and deposited these things in their new home. Because of this fact these places were given the names of Kealiapaakai and Kealiamanu. Upon finding that the place was too shallow they went to settle at Leahi. While living at Leahi they tried digging down into the place, but again found it too shallow. The two then moved on to Molokai and settled down at Kalaupapa. After a time they began digging and were again disappointed in striking water; so they left Molokai. The hole they dug was called Kauhako. From Molokai they journeyed to Haleakala in Maui. Upon their arrival at this place they began digging a pit which they left open on the top of the mountain. The rocks[2] in Hanakaieie, at Kahikinui, are those that were dug up by Pele and Hiiaka.

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[1] This legendary account of the origin and successive changes of volcanic activity throughout the group coincides with the views of geologists relative to the order of change.

[2] This had reference to a cluster of rocks in a field or section of *aa*—rubble lava—in the uplands, said rocks being noted for their grouping rather than extraordinary size.

A ike ka wahine, o Namakaokahai, i ka pau loa o ka ili o ke kane i ka uwau ia, a me ka hoolohe ole no hoi o ke kane ia ia, ke ao aku, nolaila, haalehe ia i ka huhu i ke kane, a lilo kona huhu i na kaikaina, ia Pele a me Hiiaka.

Maanei, e nana pono kakou i ka huhu aloha ole o Namakaokahai i kona mau hoahanau o ka pupuu hookahi, a me ka lewalewa. A hoomaka o Namakaokahai i ka huhu, lalau aku la ia i na kaikaina a pepehi. Ma keia pepehi ana o Namakaokahai, lele mai na kaikunane kokua i na kaikaina, pau pu i ka eha. Lele liilii na kaikunane me na kaikaina ia Namakaokahai, a ua lanakila loa ia maluna o lakou. Nolaila, makau na kaikaina a hele aku ma kahi e e noho ai. Ma keia noho ana ma laila, kii aku la no o Namakaokahai hookuke i na kaikaina. Ma ka manao o na kaikaina, ua pau ae la no ka huhu o ko laua kaikuaana o Namakaokahai. No ka huhu ino loa o ko laua kaikuaana, nolaila, hoohiki iho la laua, aole e hoi hou i hope, aole hoi e noho i ka aina hookahi me ko laua kaikuaana, no ka makau i ka huhu. Nolaila, ma keia kipaku ana, noonoo iho la laua i kahi e hele ai a noho, a ua loaa no ia laua, o Kauai.

Ma keia hele ana a laua, hiki laua ma ka aina o Kauai a noho iho la, me ko laua manao e haalele ko laua kaikuaana i ka hahai ia laua. O kahi a Pele laua o Hiiaka i noho mua ai o Kauai, o Puukapele, aia ma ka hikina o Mana. Ia laua e noho ana i laila, hoa ae la laua i ke ahi ma laila; ma keia a ana o ke ahi, ua holo aku kona malamalama i kahi kiekie o Nuumealani, oia kahi a Namakaokahai e noho ana nana i na kaikaina. Ua like paha ke kiekie o ia aina me ke kuahiwi o Kaala.

Ia Pele ma e ho-a ana i ke ahi a ike o Namakaokahai, ia wa no o Namakaokahai i hiki ai i Kauai a hakaka me na kaikaina; ma keia hakaka ana kokoke e lanakila o Pele ma laua o Hiiaka, aka, no ka nui loa o ko Namakaokahai ikaika, ua pio laua ia la. Nolaila, kipaku ia mai laua mai Kauai mai, a hele a noho i Oahu. No keia hakaka ana ua kapa ia kela aina o Puukapele a hiki i keia la.

Mahope o keia haalele ana ia Kauai, hele mai la o Pele laua o Hiiaka a noho i Kealiapaakai ma Moanalua, Oahu, malaila laua i eli iho ai a kaka i ka lepo, a noho iho la ma laila. Ua lawe pu mai laua i ka manu a me ka paakai, a ma laila i haule ai keia mau mea, o ka paakai a me ka manu. Nolaila, kapa ia keia mau inoa elua, o Kealiamanu, a me Kealiapaakai.

Haalele laua ia Aliapaakai no ka papau, hele aku la laua a noho i Leahi. Ia laua e noho ana ma Leahi, hoao iho la laua i ke kohi i ka lepo a no ka papau, haalele laua a hele hou aku la, mai Leahi aku a hiki i Molokai, ma Kalaupapa, noho iho la laua i laila.

Ma keia noho ana i laila, kohi iho la laua i ka lepo, a loaa ke kai o lalo, haalele iho la laua ia Molokai. Ua kapa ia nae ia lua a laua i kohi ai o Kauhako. Malaila aku laua i hele ai a noho ma Haleakala ma Maui. Kohi iho la laua i ka lua a hamama i luna o ke kuahiwi. Na Pele laua me Hiiaka, ke a o Hanakaieie ma Kahikinui.

We will now take up Namakaokahai. After Pele and Hiiaka had been driven away from Kauai, through the terrible fight that took place, Namakaokahai returned to Nuumealani, and proceeded to the highest peak where she could see Maui. While Namakaokahai was living on Nuumealani, she again saw Pele and Hiiaka starting a fire on the mountain on Maui, so she left Nuumealani and came to Maui where another battle was fought in which Pele was killed. Namakaokahai then returned to the peaks on Nuumealani. After a time she looked towards Hawaii and saw Pele's fire burning on Mauna Loa. But Namakaokahai discontinued her warfare against Pele and Hiiaka.

We will now speak of Pele. Pele was indeed really killed in the battle that was fought on Maui with her cousin, but she traveled in spirit to Hawaii, at which place she again came back to life. It was Pele and Hiiaka that dug that pit at Kilauea, on the slope of the Mauna Loa mountain, and this place has become their own to this day, and no one will dare dispute their claim.[1] After the death of Pele, Namakaokahai returned to her own land in Kalakeenuiakane[2] where she lived with her husbands and son and nephew.

After the lapse of some considerable time, the two boys, the son of Aukelenuiaiku and the son of the oldest brother got into a fight. The cause of the quarrel was this: The forehead of Kauilanuimakaehaikalani was cuffed by his cousin, the son of of the oldest brother of Aukelenuiaiku, the one whose every word was sacred. A few words in explanation regarding the two boys. One of these boys was human and the other, Kauilanuimakaehaikalani, was god-like. In their fight Kauilanuimakaehaikalani said to his cousin:

"You are a lot that for a time were dead,
You were food for the maggots;
You are a lot whose bones were whitened.
It was my parents that brought you back to life,
You were a lot that were asleep in the bottom of the sea
With eyes all rotted."

When the uncles heard these words they became very angry, and all decided to return to Kuaihelani, their own land. When their youngest brother and wife saw that the brothers were about to depart, they entreated them not to leave them, but the brothers would not listen. After they were ready for their journey they boarded their ship and set sail for Kuaihelani; but in mid-ocean they encountered disaster and all sunk to the bottom of the sea.

Here ends their story for they are all dead. Continuing that of Namakaokahai and Aukelenuiaiku. After they had lived on in peace and happiness for some time, Aukelenuiaiku said to his wife: "My wife, we have lived together now for many days, and I have become old and about to die in this strange land. I would therefore request of you that you grant me leave to go and see our parents."

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[1] The term *kuleana alokio no Pele*, means Pele's allodial title.

[2] *Ka-lakee-nui-a-kane*, the great bend of Kane.

Maanei kakou e olelo ai no Namakaokahai. Ia Pele laua o Hiiaka ma Kauai, ia wa lakou i hakaka ai me ka ikaika loa, a pio o Pele laua o Hiiaka, hookuke ia mai laua. Ia laua e hele ana ma ka hookuke a Namakaokahai, hoi aku la o Namakaokahai a noho i Nuumealani. Oia ka aina kiekie e nana ana ia Maui. Ia Namakaokahai e noho ana i Nuumealani, ike mai la ia ia Pele laua o Hiiaka, e hoa ana i ke ahi i luna o ke kuahiwi o Maui. Alaila, haalele o Namakaokahai ia Nuumealani, hele mai la a hiki i Maui. Hakaka iho la lakou, a make loa o Pele, hoi aku la o Namakaokahai a noho i luna o Nuumealani. Mahope o laila, nana hou mai la oia i Hawaii; ma keia nana ana, e a hou aku ana ke ahi a Pele i Mauna Loa, nolaila, haalele o Namakaokahai i kona manao pepehi ia Pele laua o Hiiaka.

Maanei, e olelo uuku ia ko Pele ano. Ua make loa o Pele ma keia pepehi ana a ko laua kaikuaana, aka, ua hele uhane aku o Pele a hiki i Hawaii, a ma laila oia i ola hou ai. A na Pele laua o Hiiaka i kohi kela lua o Kilauea, e pili la ma ke kuahiwi o Mauna Loa. A ua lilo ia wahi i kuleana alokio no Pele a hiki i keia la, aole mea nana e hoole. Ma keia hoi ana o Namakaokahai mai kona pepehi ana ia Pele a make loa, hoi aku la ia a hiki i kona aina ponoi, o Kalakeenuiakane, noho iho la me na kane a me na keiki.

A hala ka wa loihi, hakaka na keiki a elua. O ke kumu o ka hakaka ana, i pai ia ka lae o Kauilanuimakaehaikalani e kona kaikuaana, ke keiki a ka mua loa o Aukelenuiaiku, oia kela keiki leo kapu loa. Olelo hoakaka: o keia mau keiki a elua, hookahi keiki kanaka, hookahi keiki akua, o ke keiki akua, o Kauilanuimakaehaikalani. Ia laua e hakaka ana, olelo aku o Kauilanuimakaehaikalani, penei:

"Ka poe make iki,
He poe ai oukou na ka ilo,
He poe iwi kuakea,
Na ko'u mau makua oukou i hoola,
He poe oukou a moe ana i lalo o ke kai;
Ua popo na maka."

Ma keia mau olelo a ua keiki la, ua huhu loa na makua. Nolaila, hehu mai la na makua i ka hoi i Kuaihelani ko lakou aina, a ike ko lakou kaikaina a me ka wahine e hoi ana, kaohi mai laua e noho aole make e hoi, aka, he mea ole ia i ko lakou manao. A makaukau lakou e hoi, hoi mai la lakou a ka moana, loohia lakou i ka poino a me ka make, nolaila, ua pale hou lakou i lalo o ka moana a make iho la. A maanei, ua pau loa ka olelo no lakou, ua make aku la, a e olelo kakou no na mea i koe, no Namakaokahai, a me Aukelenuiaiku.

A liuliu ko laua noho ana, he kane a he wahine, a mahope o keia noho oluolu ana, nonoi aku o Aukelenuiaiku i kana wahine o Namakaokahai, penei: "E kuu wahine, ua nui na la i hala ia kaua o ka noho pu ana, a ua kokoke e make ma keia aina malihini; nolaila, ke nonoi aku nei au ia oe, e ae mai oe ia'u e holo au e ike i na makua o kaua."

CHAPTER XVI.

AUKELENUIAIKU'S TRIP TO KUAIHELANI.

AFTER Namakaokahai had given her consent for her husband to return to his native land, Aukelenuiaiku proceeded to see his brothers-in-law Kanemoe, Kaneapua, Leapua and Kahaumana, and told them of his intentions. He said: "I am going to the land of Kuaihelani to see my parents." When the brothers of Namakaokahai heard this they all gave their consent, and Kanemoe, the oldest, expressed a desire to accompany Aukelenuiaiku to Kuaihelani.

We will here speak of Kanemoe, to prevent confusion. It is said in this legend that in order to accomplish his desire he had to resort to cunning and deceived his sister. Namakaokahai was feared by her brothers; therefore, in order to be able to answer the calls, Kanemoe planned to take out his spirit from his body and give it another body, and then to leave the one containing his spirit behind as a substitute to make the replies to the sister's calls. No sooner than he hit upon this plan he proceeded to the making of the new body for his spirit.

After the body was completed Kanemoe took out his spirit and put it into the new body, which resembled him in all details. In order not to make any mistakes in reference to the sound of the voice he thought he would make a test, so he called out, imitating his sister: "Kanemoe, Kaneapua, Leapua, Kahaumana?" They all answered, the three real bodies and the spirit. The voice sounded just like his, except that it was rather weak. Because of this weakness in the voice of his substitute, he prevailed upon Aukelenuiaiku to delay their trip for a while until the voice of his substitute grew stronger. This request was granted and the trip was postponed for a while.

When Kanemoe saw that the voice of his substitute was strong enough for the purpose, they set out and journeyed to Kuaihelani. The trip took up two nights and two days. Upon their arrival at Kuaihelani, they looked over the land but failed to see any of the people; they heard no sound of any kind; there was nothing good growing on the land, for the land was overgrown with weeds.

When they saw that the place was deserted, they continued to the hole where the great lizard, Kamooinanea, the grandmother of Aukelenuiaiku, spoken of in the earlier chapters of this legend, lived. When they came to the mouth of the hole, Aukelenuiaiku called: "Kamooinanea," but no response was heard, so they thought that she must be dead.

The reason why Kamooinanea did not hear the call was because the coral on her forehead and the coral of the floor of the sea had grown together and she was entirely covered over, so she was unable to hear the call of her grandson Aukelenuiaiku.

After calling, Aukelenuiaiku stood up and stamped his feet down on the coral with all his might, breaking it into pieces, and at the same time exposing the body of his grandmother. When Aukelenuiaiku looked at her body, he saw that it was thin and reduced to almost nothing.

MOKUNA XVI.

KA HOLO ANA O AUKELENUIAIKU I KUAIHELANI.

MAHOPE o ko Namakaokahai ae ana ia Aukelenuiaiku e holo i Kuaihelani, hele aku la o Aukelenuiaiku e hai aku i na kaikoeke i kona hele, oia o Kanemoe, Kaneapua, Leapua, Kahaumana. I aku o Aukelenuiaiku i na kaikoeke: "E hele ana au i ka aina o Kuaihelani e ike ai i na makua o kakou." A lohe na kaikoeke, ae mai la; a o Kanemoe, o ka mua loa, oia kai olelo mai e holo pu me Aukelenuiaiku, i Kuaihelani.

E pono nae e olelo kakou no Kanemoe mamua, i ole oukou e haohao e ka poe e heluhelu ana. Ua olelo ia maloko o keia moolelo, ua hana o Kanemoe ma kona maalea. He mea makau loa ia ko Namakaokahai leo e kona mau kaikunane, a no ka makau o Kanemoe ia Namakaokahai, nolaila, noonoo iho la ia penei, e hiki ia ia ke hana i kona uhane i kino okoa, i pani nona e noho ai mahope i ka wa e hea mai ai o Namakaokahai. Nolaila, na hana ia ko Kanemoe uhane maanei i kino maoli, nolaila, e hoolohe kakou i ka moolelo.

Unuhi ae la o Kanemoe i kona uhane, a noho iho la me he kino kanaka ala, Kahea aku la o Kanemoe e like me ka Namakaokahai kahea ana penei: "Kanemoe, Kaneapua, Leapua, Kahaumana." O like mai la lakou a pau loa, o na kino maoli ekolu, o ke kino uhane hookahi, ua like no na leo o lakou aole nae i ikaika loa, nolaila, noho hou laua mamuli o ka Kanemoe olelo, e olelo ana, "a ikaika ka leo o ka uhane, alaila, holo kaua Kuaihelani."

A pau keia mau mea ia laua, holo aku la laua a noho i Kuaihelani. Elua po, elua ao, hiki laua i Kuaihelani. Ma ko laua hiki ana i Kuaihelani, nana aku la laua, aohe ku mai o na hale, aohe kanaka maalo mai, aohe mea kani, aohe maikai o ka aina, he nahelehele wale no. A ike laua i ke kanaka ole, iho aku la laua i lalo i ka lua o ka moo e noho ana, oia o Kamooinanea, kela kupunawahine o Aukelenuiaiku, a kakou i olelo mua ai ma ka hoomaka ana o keia moolelo.

A hiki laua i ka lua, kahea iho la o Aukelenuiaiku: "E Kamooinanea e!" Aole he leo i olelo mai, nolaila, manao laua ua make. O ke kumu nae o keia lohe ole o Kamooinanea, ua hookui ke koa o ka honua me ke koa o kona lae, nolailā, lohe ole i ka leo kahea o ka moopuna o Aukelenuiaiku. Ia wa ku ae la o Aukelenuiaiku a hehi iho la me kona ikaika loa i luna o ke koa e pili ana i ka honua a me ka lae o kona kupunawahine, a haihai iho la, a waiho wale ke kino o ke kupunawahine o Kamooinanea.

Aukelenuiaiku then called her, saying: "Kamooinanea."

Kamooinanea answered, "Yes." Then she looked up and she saw that it was her grandson, Aukelenuiaiku. She then greeted him, saying: "My greetings to you."

The grandmother then inquired: "What has brought you here?"

"I came to see you all." Aukelenuiaiku asked of Kamooinanea: "Where is Iku and the others?"

Kamooinanea answered: "They are living in Kauai. The reason they left was because of the anguish for you boys, for you had all left them. When your father, Iku, arrived at Kauai he got into a fight with Kukoae, the king of Kauai, but he was victorious and became the king of Kauai. After a time another battle was fought because of your sister, who is very pretty, and your father was defeated by Makukoae.[1]"

This is the end of this legend.

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[1] *Makukoae*, thought at first to be the same as *Kukoae*, just mentioned, is defined by Andrews as "the state of one dying, formerly worshiped as a god," which suggests that in Iku's second battle with the king of Kauai he was defeated, not by the king, but by death.

A ike ia ke kino o Kamooinanea, ua hele a wiwi, aohe kino, kahea iho la o Aukelenuiaiku: "E Kamooinanea e!"

"O", ae la o Kamooinanea, "O". Nana ae la ia, o kana moopuna o Aukelenuiaiku, aloha ae la ia: "E walina oe."

Olelo ae ke kupunawahine: "Heaha ka huakai i hiki mai ai?"

"I hoi mai e ike ia oukou." Ninau hou aku o Aukelenuiaiku: "Auhea o Iku ma?"

I mai o Kamooinanea: "Aia i Kauai kahi i noho ai. O ke kumu o ka hele, o ka naauauwa ia oukou i na keiki, no ka pau loa i ka hele. I ka hiki ana aku nei o ko makuakane o Iku, i Kauai, kaua iho la laua me ko Kauai alii, me Kukoae, a lanakila o Iku, noho iho la ia he 'lii no Kauai. A mahope o keia noho ana, ua kaua hou laua no ko kaikuahine, i ka wahine maikai, a ua pio ko makuakane o Iku ia Makukoae."

Oia ka pau ana o keia moolelo.

The History of Moikeha.

CHAPTER I.

IT IS commonly spoken of in the history of Moikeha that he came from the land known as Moaulanuiakea, and that he was a great chief; that he had lived with Kapo, from whom a child was born to whom he gave the name of Laamaikahiki. That upon the arrival of Olopana and his wife Luukia in Tahiti from Hawaii, Moikeha became infatuated with Luukia and soon after took her as his paramour. Olopana, the husband of Luukia, harbored no ill feeling at this action of Moikeha, but looked on without showing his disapproval, and was, in fact, of one mind with his friend.

Some time after this Olopana became the prime minister of all the lands of Tahiti. At about this time Mua, a Tahitian Prince, also became infatuated with Luukia, but his approaches were not approved, or, rather, were not encouraged by Luukia, although he, upon several occasions, pressed his suit with great vigor. When he saw that although his suit was being rejected, that of Moikeha's was being accepted, he thereupon made up his mind to sow discord between her and her lover, and in that way persuade Luukia to be separated from Moikeha.

Moikeha was a chief who was very fond of athletic sports and often joined in the games of pahee,[1] olohu,[2] and various other games. It was often the case at these places where the games were held for people to gather and to cheer the winners. In the course of these games the cheering and commotion were often heard by Luukia.

One day Mua, in order to carry out his designs to sow discord between Moikeha and Luukia, happened to be in the presence of Luukia when the cheering at the games was heard, and, believing that the opportune moment was come, asked Luukia: "Say, Luukia, do you hear the cheering at the king's games?" Luukia answered: "Yes, I hear the cheering." Mua then remarked to Luukia: "You must not for one moment think that that cheering at all means well for you. No, Moikeha is publicly defaming you. That cheering is not intended for your good."

Upon hearing these words of falsehood, Luukia took them to heart and believed them to be true, so she grew angry at Moikeha and made up her mind not even to live with him as in days gone by. Luukia thereupon ordered her immediate attendants to lash herself in such a way as to bar herself against his approaches. Luukia was then corded with a fine rope from her waist to the middle of her thighs, and the ends of the rope were then fixed in such a way as to make them almost impossible to be found. This cording, spoken of as the "pau of Luukia",[3] is used as a covering for water-gourds,

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[1] This was a popular betting game which consisted of sliding a slender stick or javelin some four or more feet in length, first striking the ground or smoothed grassy plot in its flight; a variation from the short cane-arrow game of *pua*.

[2] *Olohu*, as also *ulu*, was the name of a stone disk used in a game of same name, more particularly on Maui and Oahu. It was more generally known as *maika*, the game consisting of rolling this round, smooth stone the greatest distance, on which heavy stakes were wagered, even to one's bones, meaning life itself.

[3] The covering of water-gourds, to which the "*pau of Luukia*" is likened, was a woven network of cord, without apparent beginning or ending. D. Malo says the canoe-lashing of the Luukia kind was reserved for the canoes of royalty and was known as, or called, *kaholo*.

Ka Moolelo o Moikeha.

MOKUNA I.

UA OLELO nui ia i loko o ka moolelo o Moikeha, no Tahiti mai o Moikeha no ka aina i oleloia o Moaulanuiakea, a he alii nui oia no Tahiti, a ua hoao oia me Kapo, a ua hanau he keiki na laua, a kapa aku la i ka inoa o ka laua keiki o Laamaikahiki. Aka, i ka manawa i hiki aku ai o Olopana me kana wahine me Luukia i Tahiti mai Hawaii aku nei, i ka manawa i makemake ai o Moikeha ia Luukia, nolaila lawe ae la o Moikeha i wahine moekolohe nana. Aka, aole i manao ino o Olopana no ia hana ana, a he like wale no ka manao o Olopana me kana punalua Moikeha.

Mahope iho oia manawa, lilo ae la o Olopana i kuhina nui nona ma na aina apau o Tahiti. I kekahi manawa, hiki ae la ke kuko ino ia Mua no Luukia, no ka mea, ua ake nui o Mua e launa haumia aku me Luukia, aka, aole nae he manawa e hui ai laua. A no ka lilo mau ana o Luukia i ke alii ia Moikeha, nolaila, imihala ae la o Mua i mea e kaawale ai o Luukia mai a Moikeha aku.

I kekahi manawa, he alii puni lealea o Moikeha, hele aku la oia maloko o ua aha lealea pahee, olohu, a me kekahi mau lealea e ae. A i ke anaina lealea e akoakoa ana ma ka aha, he mea mau, o ka mea i oi ke akamai ma ka pahee, oia ka mea e uwa nui ai ka aha. I ke anaina lealea e uwauwa ana, ua hiki aku nae ia leo uwa i ko Luukia mau pepeiao.

A i mea e ko ai ko Mua manao ino no Moikeha, nolaila hele aku la o Mua, a i mua o Luukia, olelo aku, me ka ninau aku nae: "E Luukia, ua lohe ae nei anei oe i keia leo uwa o ka aha lealea a ke alii?" (Moikeha). I mai o Luukia: "Ae, ua lohe aku nei wau." I hou aku o Mua ia Luukia: "He pono auanei kahi oia uwa a oukou e lohe ae la; aole. E olelo hoohilahila ana o Moikeha ia oe no ko wahi huna; aole paha kela piha uwa a ke alii he pono."

A no keia mea, lilo iho la keia olelo hoopunipuni a Mua i mea oiaio ia Luukia. Nolaila, kupu ae la ka manao huhu o Luukia, aole e launa hou me Moikeha, aole hoi e haawi aku i kona wahi huna ia ia e like me mamua. Ia manawa, kauoha ae la o Luukia i kona mau kahu, e huna loa ia kona wahi huna. A no ia manaopaa o Luukia, hoaha ia iho la o Luukia i ke kaula mai ka puhaka a hiki i na kumu uha, hunaia ka piko o ke kaula. Oia ka mea i kapaia ai ka aha o ka huewai, a me ka aha o na waa,

and it is also used in the lashing of the single as well as of the double canoe, and is spoken of as such even at this present generation.

After Moikeha had enjoyed himself in the games, he came home without at all thinking that anything wrong had taken place in his domestic affairs; but in this he was disappointed. Upon Moikeha's arrival at home he met Luukia, and although there was some small change in his reception, still on the whole he was treated in the usual manner, Luukia entering into conversation with him. It was only after Moikeha had discovered that Luukia had been lashed that she ceased speaking to him. Immediately upon arriving at the palace, Moikeha saw that there was something wrong by Luukia's countenance, and he at once began to ponder within himself as to the probable cause of the trouble.

That night, while in their preparation to retire, Moikeha was surprised at seeing Luukia retiring with her pau still on, something entirely unusual with her, she not having done anything of the kind during their peaceful days. Moikeha, however, did not show his surprise by any utterance, but bided his own time for four nights with the determination if possible to find out the cause of this extraordinary behavior on the part of Luukia. On the fourth night Moikeha saw no change, Luukia still wore the pau on retiring. The next night, Moikeha, with a desire to ascertain the cause of this queer behavior, undertook to unfasten the pau, and after it was unfastened he saw that Luukia had been corded from her waist to the middle of her thighs. Upon making this discovery, Moikeha asked Luukia why she had done this, but she made no reply. From evening until midnight Moikeha urged her to tell him the cause of this lashing, but she utterly refused to even say one word. All through the rest of the night Moikeha pondered over this recent change that came over Luukia and said to himself: "Your actions are indeed strange. Here we have been living right along in peace, and now you will not even speak to me. What fault have I committed that you should cause yourself to be lashed in this manner? Very well then, I am going to absent myself from you and shall go to some other land, and thus give you a chance to have your wish fulfilled."

Thereupon, Moikeha directed his foster-son to make ready the double canoe in the following words: "Let us sail for Hawaii, because I am so agonized for love of this woman (Luukia). When the ridge-pole of my house, Lanikeha, disappears below the horizon, then I shall cease to think of Tahiti." Kamahualele then directed the paddlers to get the double canoe ready. As soon as this was done Moikeha took his sisters, Makapuu and Makaaoa, his two younger brothers, Kumukahi and Haehae. He also took his priest Mookini[1] and the chief men who wait on him, such as his navigators and sailing masters, his immediate attendants and favorites, and also his spies who were to spy out the land.

One early morning at dawn, just at the rise of the star Sirius, Moikeha boarded his double canoe, taking with him all his attendants and followers, and set out from Tahiti. From that morn until sunrise when they first beheld Hilo all went well,

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[1] Name of the famed Paao temple at Puuepa, North Kohala.

kaukahi a kaulua paha, "Pau o Luukia" mamuli o ka ho-aha ia ana o Luukia, a ke mau nei ia olelo a hiki i keia hanauna.

Ia Moikeha i ka lealea a hoi mai, me ka manao ua pono ka noho ana, aole ka.

Hoi mai la o Moikeha, a launa iho la me ka wahine me Luukia; aka, aole nae i hooki o Luukia i kona pane mai ia Moikeha, aia a hiki i ka manawa e hoohuoi ai o Moikeha no ka huna paa loa ia ana o ko Luukia wahi huna, ia manawa e hoopau ai o Luukia i kona pane ana ia Moikeha. A hiki o Moikeha ma ko lakou hale alii, ia manawa koke no, ike aku la o Moikeha i ke ano e ana o ko Luukia mau helehelena, aka, ua haohao koke no o Moikeha, aka, aole nae i ninau koke aku o Moikeha i ke kumu oia ano e ana.

A ma ka po ana iho, i loko o ko laua manawa moe, he mea haohao ia Moikeha i ka moe pu ana me kona pau, aole hoi i ikeia ia mea mamua i loko o ko laua mau la oluolu. E like me kona (Moikeha) ike ana i ka hana a kela wahine ana, pela no oia i kali ai me ka nana ana i loko o na po eha, aia nae, e mau ana no ka paa mau o ka pau o Luukia; a no ia mea, ma kekahi po iho, makemake ae la o Moikeha e ike ia laua iho ma ko laua kuleana mau. I ka manawa i kupu ae ai ko Moikeha manao e ike me kana wahine, alaila, wehe ae la o Moikeha i ka pau o Luukia, a hemo, i nana aku ka hana o ke kane, ua hoahaia o Luukia i ka aha a paa loa, mai ka puhaka a na kumu uha. Nolaila, ninau aku la o Moikeha ia Luukia, i ke kumu o keia hana a ka wahine, aka, aole nae e hiki ia Luukia ke hai aku. Koi aku la o Moikeha ia Luukia mai ke ahiahi a aumoe, e hai mai i ke kumu o keia hana ana, aka, aole nae i haawiia mai hookahi huaolelo. A no keia mea, ano e ae la ko Moikeha manao, a olelo iho la oia oia wale, me ka i iho: "Kupanaha keia hana au e ka wahine, i ka noho iho nei no ka i ka pono a o ke oki mai nei no ka ia o ka leo; o ke aha la ko'u hewa i kamaahaia iho nei ka'u wahi i manao ai. A heaha la hoi kana, eia hoi wau ke hele nei a huna na maka i kahi e, i ku hoi kuu makaia."

Ia manawa, hoolale koke ae la o Moikeha i kana keiki hookama, e hoomakaukau na waa, me ka olelo aku o Moikeha i ua keiki la: "E holo kaua i Hawaii, no ka mea, e naauaua ana wau i ke aloha o ka wahine Luukia, a nalo kaupaku o kuu hale Lanikeha nei la, alaila pau ka manao ana ia Tahiti." Ia manawa, hoolale koke ae la o Kamahualele i na i-hoewaa, a makaukau, alaila, lawe ae la o Moikeha i na kaikuahine ona ia Makapuu laua o Makaaoa, a lawe ae la i na kaikaina ia Kumukahi laua o Haehae, a lawe pu ae la i kona kahuna ia Mookini, a me na kanaka koikoi o ko Moikeha alo, oia o na hookele a me na kahuna punahele, a me na kiu nana e nana ka aina.

Ma ia wanaao, ma ka puka ana o ka hoku hookelewaa, kau ae la o Moikeha maluna o na waa ona, a kau pu aku la no hoi me kona mau hoa holo. Mai ia wanaao a puka ka la, ike mua lakou ia Hilo, ua pono ka holo ana, ia wa ku mai ai o Kamahualele

whereupon Kamahualele stood up and prayed[1] by way of a mele their voyage hither. Upon their arrival at Hilo, Kumukahi and Haehae became charmed with Hilo, and so expressed to Moikeha their desire to remain there, whereupon Moikeha allowed them to take up their residence at Hilo.

Moikeha soon after set sail from Hilo, sailing along the north coast of Hawaii until they arrived at Kohala, when Mookini and Kaluawilinau expressed their desire to take up their residence at Kohala. Moikeha therefore landed them there. On leaving Kohala they sailed along the eastern coast of Maui until they reached Hana, when one of his men, Honuaula, expressed his desire of making this his place of residence, so he too was allowed to remain behind. From this last place they sailed on until they were between Lanai and Molokai. When directly opposite Kawela, Kamahualele spied a canoe directly out from the Kalaau Point, when their course was changed and the canoe was steered towards this canoe by Kamahualele. Upon their arrival at the place where the canoe was floating, they found it was Kakakauhanui. This man's usual occupation was fishing, and it was his daily custom to come to this place for this purpose.

When Moikeha saw this man who was large and well built, and had the appearence of being a powerful and fearless man, Moikeha took him to be his friend, and upon leaving him gave the following instructions: "I am going to leave you here, while I continue on to look for a place for us to reside in, when I shall send some one to bring you to me." After giving the above instructions, Moikeha and his people left Kalaau Point and continued on their journey. Upon arriving at Oahu, Moikeha's sisters expressed their wish to remain in Oahu and make their homes here, so Makapuu and Makaaoa requested Moikeha to allow them to remain, saying: "We wish to make this our place of residence, where we can see the cloud drifts of Tahiti." Because of this desire on the part of the two sisters, Makapuu and Makaaoa, they were allowed to remain on Oahu, thus leaving Moikeha, his foster-son Kamahualele, the two paddlers Kapahi and Moanaikaiaiwe, Kipunuiaiakamau and his companion, and the two spies Kaukaukamunolea and his companion, to continue on the journey.

They then set sail from Oahu and continued on their way until they arrived at Wailua. This was late in the evening, being dark when they arrived, so they did not land, but moored their double canoe all that night until the next day. Early in the morning the people saw this double canoe floating in the sea with the kapu sticks of a chief aboard. About this time the canoes made for the landing and were lifted up and deposited on the shore. When the travelers landed, the people were gathering in great numbers to go surf-riding at the surf of Kamakaiwa. In this gathering of people were the two daughters of the king of Kauai, who were on their way to ride the surf; they were Hooipoikamalanai and Hinauu. Upon seeing the people on their way to ride the surf, Moikeha and his companions also followed along to take part in this morning exercise. Moikeha was a goodly man to look upon, he had dark reddish hair and a tall commanding figure.

When Hooipoikamalanai and her sister saw Moikeha they immediately fell in love with him, and they then and there made up their minds to take him to be their

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[1] Recounting the incidents of the voyage.

a pule aku la ma ke ano mele e like me ka mea i oleloia ma mua ae. A hiki mai la lakou i Hilo, makemake ae la o Kumukahi laua me Haehae e noho i Hilo, a hoonoho ae la o Moikeha ia laua malaila.

Ia manawa haalele o Moikeha ma ia Hilo a holo mai la lakou ma ka aoao akau o Hawaii, a hiki ma Kohala, makemake ae la o Mookini me Kaluawilinau e noho ma Kohala, nolaila, hoonoho ae la o Moikeha ia laua malaila. Haalele ia Kohala, holo mai la ma ka aoao hikina o Maui a hiki i Hana, makemake ae la kekahi kanaka e noho i Hana, nolaila hoonoho iho la ia Honuaula i laila, mai laila mai hiki lakou mawaena o Lanai me Molokai, mawaho pono o Kawela. Ia manawa ike aku la o Kamahualele i kekahi waa nui e lana ana mawaho o ka lae o Kalaau, nolaila, hookele pono aku la o Kamahualele i na waa ma kahi o ka waa e lana mai ana. A ia lakou i hiki aku ai, aia nae o Kakakauhanui ka mea nona ka waa. O kana hana mau o ka lawaia, a he mea mau no ia ia ka holo ma ia wahi i na la a pau i ka lawaia.

Nana ae la o Moikeha, he kanaka nui a puipui o Kakakauhanui, a he kanaka ikaika a ano koa no hoi. Nolaila lawe ae la o Moikeha ia ia i aikane nana, me ke kauoha iho nae: "E noho oe i anei, e holo ae wau a loaa ia'u kahi kupono o makou e noho ai; aia a hiki mai kekahi hoouna i ou nei alaila hele ae oe."

A pau ka lakou olelo ana malaila, haalele lakou ia Kalaau, a holo aku la a hiki i Oahu, a no ka makemake o na kaikuahine e noho ma Oahu, nolaila nonoi aku la o Makapuu laua o Makaaoa ia Moikeha e noho i Oahu, me ka i aku: "Ua makemake ae nei maua e noho maanei, i ike aku ai i ke ao o ka aina, Tahiti." A no ia mea, mamuli o ka makemake o kona mau kaikuahine, hoonoho iho la ia Makapuu laua o Makaaoa ma Oahu. A koe aku la o Moikeha, o kana keiki hookama o Kamahualele, o na hoewaa elua, o Kapahi o Moanaikaiaiwa, a o Kipunuiaiakamau ma, elua laua, a o na kiu o Kaukaukamunolea ma, elua laua.

Haalele iho la lakou ia Oahu, holo aku la a hiki ma Wailua; ia manawa, ua ahiahi poeleele ko lakou hiki ana aku, nolaila, aole lakou i pae iuka, hekau iho la na waa i ke kai a po a ao; ma ke kakahiaka nui nana aku la na kanaka i keia kaulua e lana ana iloko o ke kai, me ka puloulou alii i luna. Ia manawa pae aku la na waa, hapai ia aku la a kau i uka. I kela wa hoi a lakou i kau aku ai, ua akoakoa nui mai na kanaka i ka heenalu ma ka nalu o Kamakaiwa, a elua mau kaikamahine alii i hele mai i ka heenalu ia manawa, o Hooipoikamalanai a me Hinauu.

Hele aku la o Moikeha ma i kahi e heenalu ia ana; he alii maikai o Moikeha, he ehu kumuuli, he kanaka loihi no hoi. A o Hooipoikamalanai ma hoi, makemake

husband. Moikeha in the meantime was also struck with the beauty and grace of the two sisters, and he, too, fell in love with them and decided to take one of the girls to be his wife. After enjoying the surf for a time, Hooipoikamalanai and her sister returned home and informed their father of what they had seen, and said: "We wish to take that young chief as a husband for one of us."

Upon hearing the wish of his daughters, the father decided to send for Moikeha, so orders were issued that he be brought to the house of the two princesses. Moikeha and his company were thereupon sent for and were brought in the presence of the king. The love on the part of the young people being mutual, Hooipoikamalanai and Hinauu took Moikeha to be their husband. So Moikeha thus became king of Kauai after the death of his father-in-law.

CHAPTER II.

MOIKEHA'S RESIDENCE ON KAUAI AND HIS DOINGS.

AFTER Moikeha had taken Hooipoikamalanai and Hinauu to be his wives, he became the king of Kauai, after the death of his father-in-law. Moikeha had five children with his two wives, all boys. Following is the genealogy of that generation:

Husband.	Wife.	Child.
Moikeha.	Hooipoikamalanai.	Umalehu. Kaialea. Kila.
	Hinauu.	Kekaihawewe. Laukapalala.

In this genealogy of Moikeha his issue is seen to have continued until the reign of Manookalanipo, who became the ancestor of the chiefs of Kauai and Niihau. But none of those who know anything of this genealogy can produce a direct line with any degree of accuracy.

After the events stated above, Moikeha assigned himself to the task of making his wives and children happy, giving his undivided attention to the bringing up of his boys, and in this way Moikeha thought no more of Luukia. Some time after this, Moikeha's thoughts were carried back to his son Laamaikahiki, his child with Kapo, and he began to have a yearning desire to see Laamaikahiki. So at a given time he called his five sons together and said to them: "I am thinking of sending one of you boys to go to your elder brother and bring him to Hawaii." Upon hearing the wish of their father, the boys became greatly excited and they all spoke out: "Let me go! Let me go!!" and so on. This was carried on for some time.

When Moikeha saw that his sons were excited and were so worked up that there was much contention among them, he devised a way of giving them a test at something, to determine who should go to Tahiti. Upon deciding what the nature of the test was to be, he called his sons to him and said: "I have decided to give you a test, and the boy who shall excel over the others, he shall be the one to go and bring

ae la laua ia Moikeha, a manao ae la laua e lawe ia Moikeha i kane na laua. A o Moikeha hoi, ua komo pu no hoi i loko ona ka makemake ia Hooipoikamalanai ma, me ka manao no hoi e lawe i kekahi o laua i wahine hoao nana. A i ka pau ana ae o ka Hooipoikamalanai ma heenalu ana, hoi aku la a hai aku la i ko laua makuakane, me ka i aku: "Ua makemake maua e lawe i kela keiki alii i kane hoao na kekahi o maua."

A mamuli o ka makemake o na kaikamahine alii o Kauai hooholo ae la ko laua makuakane, e kiiia o Moikeha a e laweia mai ma ka hale o na kaikamahine alii; alaila kiiia aku la o Moikeha, a me kona mau hoa, a laweia mai la. Ia manawa lawe ae la o Hooipoikamalanai a me Hinauu ia Moikeha i kane hoao na laua, a lilo iho la o Moikeha i alii nui no Kauai mahope iho o ka make ana o kona makuahunowai kane.

MOKUNA II.

Ka Noho ana o Moikeha i Kauai, a me Kana mau Hana.

Mahope iho o ko Moikeha hoao ana ia Hooipoikamalanai laua o Hinauu, lilo ae la o Moikeha i alii nui mamuli o ka make ana o kona makuahunowai kane. Noho iho la o Moikeha me kana mau wahine, a loaa mai loko ae o lakou elima mau keiki, he mau keiki kane wale no. A penei no ka mookuauhau o ia hanauna:

Kane.	Wahine.	Keiki.
Moikeha.	Hooipoikamalanai.	o Umalehu. o Kaialea. o Kila.
	Hinauu.	o Kekaihawewe. o Laukapalala.

Ma keia mookuauhau o Moikeha, ua laha mai mai ia ia mai a hiki i ka wa i noho alii ai o Manookalanipo na ohana alii o Kauai a me Niihau. Aka, aole nae kekahi poe i hiki ke hoomaopopo mai i ka lehulehu oia mookuauhau ma na lalani pololei.

Mahope iho o keia mau mea, lana ae la kona (Moikeha) manao ma na wahine a me na keiki wale no, a ma na keiki kona manao hilinai nui, me ka pau ana o ko Moikeha manao ana ia Luukia. I kekahi manawa mahope mai, manao ae la o Moikeha i kana keiki, ia Laamaikahiki, ka laua keiki hoi me Kapo. A nui no hoi ko Moikeha aloha no Laamaikahiki. Nolaila, i kekahi manawa hoakoakoa ae la o Moikeha i kana mau keiki elima, a olelo aku la, me ka i aku: "Ke manao ae nei wau e kii kekahi o oukou i ko oukou kaikuaana, e holo mai i Hawaii nei." A no keia olelo a Moikeha, he me pihoihoi nui loa ia no kana mau keiki, me ka olelo pakahi aku i ko lakou makuakane: "Owau ke kii! Owau ke kii!!" a pela aku; pela mau lakou e olelo ai i ko lakou makuakane.

A ike aku la o Moikeha, ua pihoihoi kana mau keiki, a e ane aumeume auanei lakou ia lakou iho, a nolaila, i mea e akaka pono ai i kekahi o lakou ko lakou mea e

your brother." He then took the boys to the river in the order of their birth. But before this he told his sons: "Let each of you bring his ti-leaf canoe[1] and sail it across the river, each one to have but one trial, and under no condition are you to have a second trial. The one whose canoe shall come between my thighs, that boy shall be the one to go and bring your brother."

After giving them these instructions he proceeded to the opposite bank of the river and sat down at the edge of the water directly facing the wind. The boys in the meantime proceeded to the windward at a point right opposite their father. The oldest boy then set his canoe down in the water and steered it for the desired point, but it missed the mark, as it sailed off in another direction. The second boy then set his canoe down in the water and it, too, missed the mark. The third and fourth boys also took their turns and they too failed to hit the desired mark. Then Kila, the youngest son of Moikeha, took his canoe and set it down in the water and it sailed directly to his father and passed between his thighs. When his brothers saw that their youngest brother had won they became very angry and from then on they tried to devise some way of killing him.

Some time after this his older brothers enticed him to go and play at shooting arrows,[2] but as their parents were aware of the fact that they had no love for their youngest brother, their father did not allow Kila to accompany them. The older brothers then coaxed him and pretended to be kind to him in every way possible, but their father, Moikeha, would not allow him to go along with them.

At last, when it was almost time for Kila to undertake his trip to Tahiti, to bring Laamaikahiki, Moikeha then thought of giving him the desired permission to accompany his older brothers. Upon deciding that he would do this Moikeha told Kila: "My son, I am not going to keep you away from your brothers any longer. You can now accompany them. It is possible that the journey you are to undertake may take you away from them altogether, so you may now accompany them wherever they go. After the kapu days of the temple are ended, in the following days you shall then sail for Tahiti." Kila then replied: "You must not permit me to accompany my brothers for I might get killed. I think you ought to provide them with a god so that they will fear the god and in that way prevent them from killing me. Then I think it will be safe for me to accompany my brothers." When Moikeha saw that the boy had used good judgment in the matter, he called his sons together and told them that they must now have a god. Upon hearing this the boys would not consent to such a proposition. At this Moikeha approved of Kila's discretion and therefore refused to allow him to accompany his brothers in their excursions.

Shortly after this Moikeha proceeded to get everything in readiness for Kila's voyage to Tahiti as was formerly planned by him. Before he set out for Tahiti, Moikeha advised him as follows: "When you sail from here, go by way of Oahu, and

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[1] A toy made from a curved leaf of the *ki* plant (*Dracaena terminalis*).

[2] These arrows were made from the blossom-stalk of the sugar-cane and were of two kinds, one of less than two feet in length for shunting along the ground; the other was usually the full length of the stalk, its use being with a short string so affixed as to detach itself as it was jerked from the ground for its flight. Both kinds had to be perfectly straight to accomplish long flights; any tendency to curve rendered the arrow defective.

holo i Tahiti, hailona aku la oia i kana mau keiki, a ina o ka mea i ku i ka hailona, oia iho la ke keiki e kii ia Laamaikahiki. A no ia manao ana o Moikeha pela, nolaila, olelo aku la oia i kana mau keiki: "Auhea oukou, ke manao nei wau e hailona aku ia oukou, a o ke keiki o oukou i ku i ka hailona, oia ke kii i ke kaikuaana o oukou." A no keia mea, lawe ae la o Moikeha e hailona ia lakou ma ka muliwai, e like me ko lakou hanau ana. Mamua nae o ka hailona ana a Moikeha i kana mau keiki olelo aku la oia i kana mau keiki, me ka i aku: "E lawe kela mea keia mea o oukou i mau waa lai, hookahi no hana ana a ka mea hookahi, aole e palua. A o ka mea nana ka waa e holo pono mai a komo ma ka olowa o kuu mau uha, oia ko oukou keiki e kii i ke kaikuaana o oukou."

A pau kana kamailio ana i kana mau keiki, hele ae la o Moikeha a noho ma kapa muliwai, ma ka aoao e huli pono ana i kahi a ka makani e pa mai ana. A o na keiki hoi, hele ae la lakou a ma ka aoao e huli pono ana i ke alo o ko lakou makuakane. Alaila, kuu aku la ka hanau mua i kana waa, aka aole nae i holo pololei aku, ua lalau ma kahi e. A o ka muli iho, kuu mai la oia i kana waa, a ua like no kana me ka ka mea mua. A pela no a pau na keiki eha, aole i ku i ka hailona. A o Kila hoi ka Moikeha hanau muli loa, lawe ae la oia i kana waa, a hookuu aku la i ka wai, ua holo pololei nae kana waa a ma ke alo ponoi o ko lakou makuakane. A ike mai la kona mau kaikuaana ua ku i ko lakou kaikaina ka hailona; alaila he mea e ka huhu o kona mau kaikuaana. A no keia mea imi hala iho la kona mau kaikuaana i mea e make ai ko lakou kaikaina.

I kekahi manawa, hoowalewale ae la kona mau kaikuaana e hele i ke *ke-a pua;* aka, no ka ike maopopo ana o ko lakou mau makua, ua nui ke aloha ole o kana mau keiki i ko lakou hanau muli, nolaila, aole i ae aku ko lakou makuakane e hookuu i ko lakou kaikaina. Aka, ua nui ka malimali ana o kana mau keiki hanau mua ia ia, me ka imi maalea i mea e puni ai ko lakou kaikaina, aole nae i hookuu iki aku o Moikeha ia Kila mamuli o ke koi mai a kana mau keiki.

I kekahi manawa, mahope mai o ka manawa i aneane ai e hookuu ia Kila i Tahiti, no ke kii ia Laamaikahiki, ia manawa, aneane e hookuu aku o Moikeha ia Kila e holoholo pu me kona mau kaikuaana. A no ia manao ana pela, nolaila, olelo aku la o Moikeha ia ia: "E kuu keiki, ua pau ka'u ana ana ia oe ma ke koi a kou mau kaikuaana, nolaila, e hookuu no wau ia oe, e hele pu me kou mau kaikuaana, malia paha, o kou hele no ia, hele loa, nolaila, e hele pu oe me kou mau kaikuaana, ma ka lakou wahi e hele ai, hele pu aku oe. Aia a pau ae na la kapu heiau, alaila ma ia mau la iho, e hele aku oe i Tahiti." I mai la o Kila: "Mai hookuu oe ia'u me ko'u mau kaikuaana, mamuli paha make wau; e pono paha ia oe ke haawi aku i akua no lakou, i makau ai lakou i ke akua, i ole ai lakou e pepehi mai ia'u, alaila, pono wau ke hele pu me kuu mau kaikuaana." A ike ae la o Moikeha he pono io ka ke keiki, alaila hoakoakoa ae la oia i kana mau keiki a pau, a olelo aku la i akua no lakou. Aka, ma keia olelo a Moikeha, aole i ae kana mau keiki pela. Alaila, hoapono iho la o Moikeha i ka Kila olelo, nolaila, aole i hookuu aku oia ia Kila e hele pu me kona mau kaikuaana.

A mahope iho o keia manawa, hoomakaukau ae la o Moikeha no ko Kila holo i Tahiti e like me kona manao mua ana. Mamua nae o ko Kila holo ana aku i Tahiti, olelo aku la o Moikeha ia ia: "I holo auanei oe, a hiki i Oahu kipa aku auanei oe i ou

don't fail to call on your aunts; they are living on the side of Oahu facing Molokai. If you call they will not mistake you for a stranger."

After imparting these words of advice, Moikeha picked out the men who were to accompany Kila on this voyage. Kamahualele was selected as his companion, he being Moikeha's foster-son. Kapahi and Moanaikaiaiwa, were selected as the paddlers. Kipunuiaiakamau and his companion were selected as the navigators and sailing masters. In case the canoe was likely to run aground, Kamahualele would call out: "Kipunuiaiakamau, hold on!" Then he and his companion would back water and the canoe would go backwards. This is the reason why these two men were named Kipunuiaiakamau. Kaukaukamunolea and his companion, two of them, were selected as pilots. These were the men that were selected to accompany Kila on his voyage to Tahiti.

When he was about ready to set sail, some of the Kauai people expressed their desire to accompany him on his voyage, Hooholoku and his companion. And upon the expressed wish of Kamahualele he was permitted to take Kuaiwilu and Kauineno, making about nine in this company together with the chief, making it ten all told.

When the men who were to accompany Kila were ready, Moikeha took the priests who were versed in the study of the heavens and ordered them to see if the chief's journey would be undertaken in safety. After studying the heavens, the priests announced that the chief could take the journey in safety. But not wishing to take any risk, Wanahili, one of the priests, was selected to accompany him, thus making eleven in the company all told.

In the dawn of the day advised by the priests as the proper time to undertake the voyage, just as the star Sirius was rising, Kila set sail for Oahu. Upon arriving off the shore of the place directed by his father as the place where his aunts were living he laid to in his canoe and called out: "My greetings to you, Makapuu and Makaaoa."

Makapuu and Makaaoa. "Who are you?" "I am Kila of the uplands, Kila of the lowlands, Kila-pa-Wahineikamalanai. I am the offspring of Moikeha."

Makapuu and Makaaoa. "Is Moikeha then still living?" "He is still living."

Makapuu and sister. "What is he doing?" "He is dwelling in ease in Kauai where the sun rises and sets; where the surf of Makaiwa curves and bends; where the kukui blossoms of Puna change; where the waters of Wailua stretch out. He will live and die in Kauai."

Makapuu and sister. "What journey is this that brings the chief to us?" "It is a journey in search of a chief."

Makapuu and sister. "In search of what chief?" "Of Laamaikahiki."

After this, they left Oahu and sailed for Kalaau Point where Moikeha's friend Kakakauhanui was living. Kila again called out as he did to his aunts. This calling was kept up until all the people left by Moikeha from Oahu to Hawaii had been heard from, when they proceeded on their way to Tahiti.

On this voyage they first touched at Moaulanuiakeaiki where Kupohihi, a human rat, was living, one of Moikeha's uncles. They called at Kupohihi's because

mau makuahine, aia ko laua wahi la ma ka aoao e nana la ia Molokai, alaila kolea aku oe ia laua, alaila aole oe e hoohewahewaia."

A pau ka Moikeha olelo ana, alaila, wae ae la oia i na kanaka e hele pu me Kila. O Kamahualele, laweia ae la oia i hoa hele no ke alii, ma kona ano keiki hookama. O Kapahi a me Moanaikaiaiwa, laweia ae la laua i mau hoewaa. O Kipunuiaiakamau ma, elua laua, laweia ae la laua he mau hookele, a he mau kipu no hoi. Ina e holo loa ana na waa i mua a aneane e kuia aku paha i uka, alaila e kahea auanei o Kamahualele: "E Kipunuiaiakamau ma, ia olua!" Alaila e kipu auanei laua, emi hou na waa i hope, a nolaila i kapaia ai ko laua inoa mamuli oia ano Kipunuiaiakamau. O Kaukaukamunolea ma, elua laua, ua laweia laua i mau kiu (pailata), o lakou na kanaka o Tahiti mai i hoouna pu ia me Kila. A ma keia holo ana o Kila, makemake ae la kekahi mau kanaka o Kauai e hele pu me ia, o Hooholoku ma, elua laua. A ma ka makemake hoi o Kamahualele, lawe ae la oia ia Kuaiwilu laua o Kuaineno, he eiwa paha ko lakou nui, o ke alii, umi lakou.

A makaukau na kanaka e hele pu ai me Kila, alaila, lawe ae la o Moikeha i na kahuna kilokilo lani, i nanaia ai ka maikai o ko ke alii hele ana. A ma ia ano, ua ikeia he kupono i ke alii ke holo. Aka, laweia ae la o Wanahili, kekahi kahuna, e holo pu me Kila, hui pu, he umikumamakahi ko lakou nui. A ma ka la i manaoia ai he pono ke hele, ma ka wanaao, i ka puka ana o ka hoku hookelewaa holo aku la lakou ma ka wanaao a hiki ma Oahu, ma kahi i kuhikuhi ia ai o na makuahine e like me ka Moikeha kauoha mua. A i na waa e lana ana ma ke kai, kahea aku la o Kila: "Welina hoi ia olua e Makapuu laua o Makaaoa."

Makapuu laua o Makaaoa. "Owai oe?" "Owau nei o Kila i uka, o Kila i kai, o Kila-pa-Wahineikamalanai, o kama wau a Moikeha."

Makapuu ma. "Ke ola la no ka o Moikeha?" "Ke ola la no."

Makapuu ma. "Ka walea ana?"

Kila. "I wale ia Kauai i ka la hiki ae a po iho; i keekee a ka nalu o Makaiwa, i kahuli mai aka pua kukui o Puna, o ka waihalau o Wailua, noho no ia Kauai a make ia Kauai."

Makapuu ma. "Heaha ka huakai a ke alii i hiki mai ai i o maua nei?" "He huakai imi alii."

Makapuu ma. "Imi i ke alii owai?" "O Laamaikahiki."

A haalele lakou ia Oahu, holo aku la a hiki i ka lae o Kalaau i laila ke aikane a Moikeha, o Kakakauhanui. Kahea aku la e like me ke kahea ana i na makuahine. Pela mau aku no kana hana ana a pau na kanaka a Moikeha i hoonoho ai mai Oahu a hiki i Hawaii, a holo aku la i Tahiti. Ma ia holo ana, hiki aku la lakou i Moaulanuiakeaiki, malaila o Kupohihi, he iole kanaka, kekahi makuakane o Moikeha. A no ka

they were without food. Again Kila called out to his granduncle in the same manner as when he called on his aunts, and they were supplied with food. Upon their arrival at Moaulanuiakeaiki, they saw Lanikeha, the palace of Moikeha which was located on Moaulanuiakeanui. After staying in this place for a few days, they again set sail for Moaulanuiakeanui. Upon running the canoe on the beach, Kila and Kamahualele set out to call on Luukia. When Kila arrived at the place where Luukia was living, he called out: "My greetings to you, Luukia."

Luukia. "Who are you?" "I am Kila of the uplands, Kila of the lowlands, Kila-pa-Wahineikamalanai. I am the offspring of Moikeha."

Luukia. "Is Moikeha then still living?" "He is still living."

Luukia. "What is he doing?" "He is indulging in ease in Kauai where the sun rises and sets; where the surf of Makaiwa curves and bends; where the kukui blossoms of Puna change; where the waters of Wailua stretch out. He will live and die in Kauai."

Luukia. "What journey is this that brings the chief to me?" "It is a journey in search of a chief."

Luukia. "In search of what chief?" "Of Laamaikahiki."

Luukia. "Your brother is in the mountain of Kapaahu; he is hidden; we have not seen him."

At the close of this conversation between Kila and Luukia, Kila retired to Lanikeha to Moikeha's residence, the palace at Moaulanuiakea. Some time after this Kamahualele and Kila started off for the place where Laamaikahiki was being hidden, but they were not able to find him at this time. After looking for Laamaikahiki for several days they were still unable to find him, so Kila gave up looking for him and rested for a few days.

On the first day prior to the kapu nights, Kila spoke to Kamahualele. "You had better get our double canoe ready and let us return, because I have about decided to give up the search for the chief. It is best that we return and tell Moikeha of our inability to find him, so as to give Moikeha a chance to send some others."

Kamahualele then proceeded to carry out the orders of Kila, although he was not at all willing to give up the search. After pondering the matter over, Kamahualele started off to find Kuhelepolani an aged sorceress, a priestess of Olopana, and bring her in the presence of Kila. Kamahualele then spoke to Kila: "Let us delay undertaking our voyage home for a while, for I believe it best to do so, and in the meantime let us see if the old woman cannot find the chief for us. She is a priestess to Olopana. It may be possible for her to direct us to the place where your brother is now living."

Although such a thing was altogether new to Kila, still he was made glad by the mere prospects of again trying to locate the object of their search. So, in order to understand the matter more clearly he questioned Kamahualele: "What is a priestess? What does she do?" Upon hearing these questions put by Kila, Kamahualele described the character and duties of a priestess to him. After Kamahualele had explained what the priestess could do, Kila asked the priestess to begin her duties so as to enable him to see Laamaikahiki.

pololi o lakou, nolaila lakou i manao ai e kipa ma o Kupohihi la. A e like me ka hana ana i na makuahine, pela no kana hana ana i kona kupunakane. A loaa mai la ka ai ia lakou. Ia hiki ana o lakou i Moaulanuiakeaiki, ike aku la o Kila ia Lanikeha e ku ana i Moaulanuiakeanui, he hale nui no Moikeha, oia hoi kona halealii. A pau ko Kila ma manawa malaila, holo aku la lakou a hiki i Moaulanuiakeanui. A pae aku la na waa i uka, hele aku la o Kila laua me Kamahualele e ike ia Luukia. Ia Kila i hiki aku ai, kahea aku la oia: "Welina hoi ia oe e Luukia."

Luukia. "Owai oe?" "Owau nei o Kila i uka, o Kila i kai, o Kila-pa-Wahine-ikamalanai, o kama wau a Moikeha."

Luukia. "Ke ola la no ka o Moikeha?" "Ke ola la no."

Luukia. "Ka walea ana?"

Kila. "I walea ia Kauai i ka la hiki ae a po iho, i keekee a ka nalu o Makaiwa, i ke kahuli mai a ke kalukalu o Puna, o ka waihalau o Wailua, noho ia Kauai a make ia Kauai."

Luukia. "Heaha ka huakai a ke alii i kiki mai ai?" "He huakai imi alii."

Luukia. "Imi i ke alii owai?" "O Laamaikahiki."

Luukia. "Aia ko kaikuaana la i loko o kuahiwi o Kapaahu, ua hunaia, aole makou i ike aku ia ia."

A pau keia mau kamailio ana a Kila me Luukia, hoi aku la i Lanikeha, i ka hale i oleloia no Moikeha; ko Moaulanuiakea halealii. A mahope iho, hele aku la o Kamahualele me Kila ma kahi i huna ia ai o Laamaikahiki, aka, aole nae i loaa ia manawa. A nui na la o ka imi ana no Laamaikahiki, aole he loaa iki. A hoomaha iho la o Kila i ka huli ana ia Laamaikahiki, a i ka la mamua o na po kapu, olelo aku la o Kila ia Kamahualele: "E hoomakaukau aku oe i na waa, a hoi aku kakou, no ka mea, ua pau ka manao e imi aku i ke alii, e pono ke hoi a hai aku ia Moikeha i ka nele. Malia paha o hoouna hou mai oia i mau mea e ae."

E like me ka manao o Kila, pela no ka Kamahualele hooko ana, aka, he mea makemake ole nae ia i ko Kamahualele manao. A no ia mea, kii aku la o Kamahualele ia Kukelepolani, he luahine kilokilo, he kahuna a Olopana, a laweia mai la i mua o Kila. Olelo aku la o Kamahualele ia ia: "Alia kaua e hoi; e pono ia kaua ke kali ae i ka loaa o ke alii i ka luahine, he kahuna keia a Olopana, malia paha, o hiki ia ia nei ke kuhikuhi mai i kahi i noho ai ko kaikuaana."

Olioli iho la o Kila i keia olelo, a he mea malihini loa no hoi ia ia Kila. Aka, ninau aku nae o Kila, ia Kamahualele, me ka i aku: "Heaha ia mea he kahuna? A pehea kana hana?" A no keia olelo a Kila, kuhikuhi pono aku la o Kamahualele i ke ano o ke kahuna a me kana oihana. A no ia kuhikuhi pono ana a Kamahualele pela, alaila, koi aku la o Kila e hana mai i kana oihana i ike aku ai o Kila ia Laamaikahiki.

CHAPTER III.

The Prophecy of the Old Woman in the Presence of Kila and Her Direction as to How Laamaikahiki Could be Found.

As Kila was very anxious to find Laamaikahiki, Kuhelepolani undertook to explain to him what he should do in order to find Laamaikahiki. "In one day from now you shall find Laamaikahiki in the mountain of Kapaahu. When we hear the beating of the drum, Hawea, the drum which belongs to your father, Moikeha, then you must take a human being and sacrifice him on the altar at Lanikeha, your father's temple; then you will be able to see your brother, for it is a sign of sacrifice when that drum is beaten during the kapu nights. Tomorrow night is the night when the kapu is most strict of all nights, and it has always been so from your father's time."

On the evening of the following day, or the day after the instructions were given by the old woman, the notes of the drum of Laamaikahiki were heard. Upon hearing the notes of the drum Kamahualele was ordered to procure a person for the sacrifice and place it on the altar according to the instructions of the aged priestess. During this night, at the time the notes of the drum were heard, Kuhelepolani came to Kila and asked him: "Did you hear the notes of the drum? The time has come when you will see your brother. You must now follow me. Wherever you see me go you must follow directly behind me."

All that night Kila followed the aged priestess, and this was continued from the morning of the next day until evening, when they arrived near the place where Laamaikahiki was living. Kuhelepolani then told him: "Let us remain here until we again hear the notes of the drum, when you will enter into the mua,[1] the house where the people worship. When we get to the door of the mua, then you must go right in and conceal yourself in one of the inside corners. You must then remain in your hiding place until your brother enters the house, then be watchful; the one who approaches and strikes the drum is Laamaikahiki; but wait until the priests get in line and begin the chanting, then call him."

After these instructions, they remained where they were until they heard the beating of the drum. Late that evening, after the sun had set, they approached the door of the mua and Kila went in and hid himself where Kuhelepolani had instructed him. As soon as he entered the mua, Kuhelepolani rose and walked away from the mua, as it was the law that women should keep away from such places. Women were forbidden to be near the kapu houses. Not very long after Kila had entered the mua, Laamaikahiki came in and went and stood near the drum, where he remained awaiting for the arrival of the priests before the prayer was to be recited. Shortly after this the priests who were to join in the recital of the prayer with the chief entered. As soon as the priests entered, one of them offered a prayer, at the close of which they made their preparation for the recital.

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[1] One of the structures within the *heiau*, or temple.

MOKUNA III.

Ka Wanana ana a ka Luahine imua o Kila, a me ke Kuhikuhi ana i ka Mea e Loaa ai o Laamaikahiki.

Mamuli o ka makemake nui o Kila e loaa o Laamaikahiki, nolaila, hoakaka maoli aku la o Kukelepolani i mua o Kila, me ka i aku: "Hookahi la i koe, e loaa no ia oe o Laamaikahiki i loko o kuahiwi o Kapaahu; aia a lohe aku kakou i ke kani mai o Hawea, oia ka pahu a ko makuakane a Moikeha, aia kani mai na pahu la, alaila, e lawe ae oe i kanaka, a hai aku i luna o Lanikeha, ka heiau a ko makuakane; aia a hai oe i ke kanaka ike oe i ko kaikuaana, no ka mea, he pahu hai kanaka ia ke hiki i ka manawa e kani ai, ke hiki aku nae i na po kapu, no ka mea, apopo a po iho, kapu loa, he po kauwila mau ia mai ko makuakane mai."

Ia la a ke kahuna luahine e olelo la, ma ia po iho a ao ae, a ma ka po o ia la iho, ma ka pili o ke ahiahi, ia manawa kani ana ka pahu a Laamaikahiki. Ia manawa kena ae la o Kila ia Kamahualele i kanaka, i mea e kau aku ai i ka lele, e like me ka olelo a ka luahine kahuna. Ia po no, ma ka manawa i kani ai o ka pahu, hele mai la o Kukelepolani imua o Kila, a olelo mai la: "Ua lohe ae nei oe i ke kani a ka pahu? Ua hiki mai ka manawa e ike ai oe i ko kaikuaana, ano e hele mai oe mahope o'u, ma kuu wahi e hele ai, malaila no oe e hahai mai ai."

Ia manawa, hele aku la o Kila me na kahuna luahine nei, a ao na po nei, mai ia la ae a ahiahi, hiki aku la laua ma kahi e kokoke aku ana i kahi a Laamaikahiki i noho ai. I aku la o Kukelepolani: "Maanei kaua e noho ai a hiki i ka manawa e kani hou mai ai ka pahu, alaila komo aku kaua i ka puka o mua, he hale ia e hoomanamana ai i na akua. A hiki ananei kaua ma ka puka o ka mua; alaila, komo aku ananei oe i loko, a pee ae oe malalo o kuono o ka hale mua. Malaila oe e noho ai a hiki i ka manawa e komo ai ko kaikuaana i loko o ka hale, alaila, nana aku oe, a o ka mea nana e komo ae a hookani i ka pahu, oia no o Laamaikahiki; a ike aku oe, alaila, mai wikiwiki aku oe, kali aku oe a kai ka aha, oia ko manawa e kahea aku ai."

Noho iho la laua a hiki i ka manawa i kani ai ka pahu, ma ke ahiahi, mahope iho o ka napoo ana o ka la. Ia manawa, hele aku la laua nei a ku ma ka puka o ka mua. Ia manawa komo aku la o Kila i loko, a noho iho la ma kahi a Kukelepolani i kuhikuhi ai. A komo aku la o Kila iloko o ka mua, alaila, hookaawale ae la o Kukelepolani ia ia ma ke kaawale, e like me ke kanawai mau o na wahine ma ia hale, aole e hoolauna aku na wahine ma ka hale kapu.

Ia Kila maloko o ka mua, aole i upuupu mahope iho o kana komo ana aku, ia manawa, komo mai la o Laamaikahiki, a ku imua o ka pahu, alaila, nana aku la o Laamaikahiki o ka hiki mai o na kahuna, no ke kai ana o ka aha. A ma ia wa komo mai la na kahuna nana e kai pu i ka aha me ke alii. I ke kahuna e hoomaka ana e pule, a i ka pau ana ae o ka pule a ke kahuna, ia manawa, hoomakaukau ae la na kahuna me ke alii e kai i ka aha.

At this moment Kila came forth calling out: "My greetings to you, Laamaikahiki."

Laamaikahiki. "Who are you?" "I am Kila of the uplands, Kila of the lowlands, Kila-pa-Wahineikamalanai. I am the offspring of Moikeha."

Laamaikahiki. "Is Moikeha then still living?" "He is still living."

Laamaikahiki. "What is he doing?" "He is indulging in ease in Kauai where the sun rises and sets; where the surf of Makaiwa curves and bends: where the kukui blossoms of Puna change; where the waters of Wailua stretch out. He will live and die in Kauai."

Because of the answers given by Kila, Laamaikahiki again asked: "What is the purpose of this journey that has brought you here?" Kila replied: "I have been sent by our father to come and take you to him as he is very anxious to see all his children together. The journey was taken under his orders. Upon my arrival here I was unable to find you; but just as I was about to give up the search and had ordered my men to get things ready for our return, an old woman came to me and advised me how to find you."

Upon hearing the words from Kila, Laamaikahiki immediately prepared to accompany his brother to Hawaii in obedience to the wish of Moikeha. As soon as Laamaikahiki decided to do this, he took his priests, his god Lonoikaoualii, and the men that came with Kila and set sail for Hawaii. When they were approaching near Kauai, Laamaikahiki began beating his drum. No sooner was this done than Moikeha heard the tone of his drum which informed him that Laamaikahiki was about to arrive with his brother. Moikeha then ordered to have everything in readiness, the land as well as the house, for the reception of the chief Laamaikahiki.

Upon the arrival of Laamaikahiki and Kila, Laamaikahiki was taken by the hand by the high priest of Kauai, Poloahilani, to the temple together with his god Lonoikaoualii. It is said that Laamaikahiki was the first person who brought idols to Hawaii.

Laamaikahiki lived in Kauai for a time, when he moved over to Kahikinui in Maui. This place was named in honor of Laamaikahiki. As the place was too windy, Laamaikahiki left it and sailed for the west coast of the island of Kahoolawe, where he lived until he finally left for Tahiti. It is said that because Laamaikahiki lived on Kahoolawe, and set sail from that island, was the reason why the ocean to the west of Kahoolawe is called "the road to Tahiti".

After Laamaikahiki had lived on Kahoolawe for a time, his priests became dissatisfied with the place, so Laamaikahiki left Kahoolawe and returned to Kauai. Upon the death of Moikeha the land descended to Kila, and Laamaikahiki returned to Tahiti.

CHAPTER IV.

THE REIGN OF KILA AND THE JEALOUSY OF HIS BROTHERS.

AFTER the death of Moikeha, his dead body was taken to the cliffs of Haena where it was deposited until a convenient time for Kila to remove it to Tahiti. Soon after this Kila began to assume the reins of government and ruled in place of Moikeha, according to the wish of his late father, his mother and aunt, and his mother's father.

Ia manawa, hele mai la o Kila, a kahea mai la: "Welina hoi ia oe e Laamaikahiki."

Laamaikahiki. "Owai oe?" "Owau nei o Kila i uka, o Kila i kai, o Kila-pa-Wahineikamalanai, o kama wau a Moikeha."

Laamaikahiki. "Ke ola la no ka o Moikeha?" "Ke ola la no."

Laamaikahiki. "Ka walea ana?" Kila. "I walea ia Kauai i ka la hiki ae a po iho, i keekee a ka nalu o Makaiwa, i ke kahuli mai a ka pua kukui o Puna, o ka waihalau o Wailua, noho no ia Kauai a make ia Kauai."

A no keia hana a Kila, ninau pono aku la o Laamaikahiki: "Heaha kau huakai i hiki mai ai i o'u nei?" I aku la o Kila: "I hoouna ia mai nei wau e ka makuakane o kaua e kii mai ia oe, e holo aku e ike mai ko kakou makuakane ia kakou apau. No ka mea, ua hele mai nei wau e like me ke kauoha a ko kakou makuakane, a hiki iho nei wau maanei; aka, aole nae he loaa. A nolaila, ua hoomakaukau e hoi, e ole ka luahine, loaa iho nei oe." A no keia olelo a Kila, hoomakaukau koke ae la o Laamaikahiki e holo me kona kaikaina i Hawaii nei e like me ka makemake o Moikeha. I ka manawa i manao ai o Laamaikahiki pela, alaila lawe ae la oia me kana mau kahuna, a lawe pu ae la no hoi me ke akua, o Lonoikaoualii.

Holo mai la o Laamaikahiki, me kana mau kahuna, a me na kanaka i holo pu aku me Kila, a ma ia holo ana, i ke kokoke ana aku i Kauai, ia manawa hookani ae la o Laamaikahiki i ka pahu. Ia manawa lohe ae la o Moikeha i ka leo o kana pahu, alaila manao ae la oia, ua holo aku o Laamaikahiki me kona kaikaina. Ia manawa hoomakaukau ae la o Moikeha i ka aina a me ka hale, no ka hiki aku o ke alii Laamaikahiki. A hiki aku la o Laamaikahiki me Kila, lilo ae la o ua Laamaikahiki nei ma ka lima o ke kahuna nui o Kauai o Poloahilani, a hoihoi ia aku la i loko o ka heiau, me kona akua o Lonoikaoualii. Ua oleloia, na Laamaikahiki i lawe mua mai ke akua ma Hawaii nei.

Noho iho la o Laamaikahiki ma Kauai, a mahope, holo aku la ma Maui a noho ma Kahikinui. Ua kapaia aku ia wahi mamuli o ko Laamaikahiki inoa. A no ka makani o ia wahi, haalele aku la o Laamaikahiki ia laila, holo aku la a ma ka aoao komohana o Kahoolawe. A malaila kahi i noho ai a hiki i kona manawa i hoi aku ai i Tahiti. Ua olelo ia no ka holo ana o Laamaikahiki i Kahoolawe, ka mea i kapaia ai ka moana ma ke komohana o Kahoolawe, "o Kealaikahiki". Noho iho la o Laamaikahiki ma Kahoolawe, a no ka pono ole o ka manao o na kahuna, nolaila haalele ai o Laamaikahiki ia Kahoolawe, a hoi aku la i Kauai; a make o Moikeha, ili iho la ka aina ia Kila, hoi aku la o Laamaikahiki i Tahiti.

MOKUNA IV.

KA NOHO ALII ANA O KILA, AME KA HUAHUA ANA O KONA MAU KAIKUAANA.

MAHOPE iho o ko Moikeha make ana, laweia aku la kona kupapau ma ka pali o Haena, a hiki i ka manawa a Kila i hoihoi ai i Tahiti. Ia manawa mahope iho, noho iho la o Kila ma ko Moikeha noho ana, e like me ka makemake o kona makuakane, a me kona mau makuahine, a me ka makuakane o na makuahine.

When he became king of Kauai and had taken charge of things just as his father had done before him, he saw that his reign was not going to be as peaceable as he would like to have it, as his brothers were jealous of his being made the king of Kauai. This jealousy on the part of the brothers, coupled with their hatred of him for having been sent to Tahiti, made them feel all the more bitter against him. However, with all this bitter feeling entertained by his brothers, all his commands during any of the large undertakings were always obeyed, they not having the courage to refuse to obey the orders of the king. But with all this obedience on their part, Kila's reign was not altogether satisfactory. The older brothers often met secretly to consult one another as to the best way of concealing their hatred and bitter feelings from their brother. At one of these meetings they adopted a certain course and decided to draw Kila into consenting to do a certain thing, although it was several days after the proposition was matured, in the following way:

Upon coming to him, one of the brothers said: "Say, Kila, we believe it best that we all go and bring back the bones of our father for you to remove them to Tahiti." Upon hearing the request of his brothers, which he thought quite proper, he immediately consented to the proposition. He was, however, actuated to readily acceed to this request because he had on another occasion already talked with his mother and aunt on the matter. When the brothers heard that he was willing to carry out their request, they proceeded to get the canoe ready for their journey to Haena for the purpose, as has been said, of removing the bones of their father to their home before the same were to be taken by Kila to Tahiti.

When the mothers, Hooipoikamalanai and Hinauu, saw the boys preparing the double canoe, they approached them and asked them: "What journey is this that you are going to undertake with the canoe you are preparing?" The boys replied: "We are going after the bones of our father and bring them here, for Kila to remove them later on to Tahiti." The mothers again asked: "How many of you are going?" The boys replied: "All of us, including our brother."

When Hooipoikamalanai and Hinauu heard these remarks they replied: "If you are going with your brother, then we too will accompany you."

The boys remarked: "Why should you two go, to take up that much room of the canoe? Do you think we would not be able to bring the bones by ourselves?"

The mothers replied: "We are not going to allow your brother to accompany you, for we know you do not respect him and you do not treat him as you should. We are not sure that you will take good care of him." When the boys heard their mothers make these remarks they were afraid lest their scheme would fall through, so they swore in the name of their god that no harm would come to the king. When Hooipoikamalanai and her sister saw that the boys had sworn to take good care of the king, they allowed him to accompany his brothers.

Very early in the morning, after everything was made ready, the brothers took Kila and set sail for Oahu. The winds from Kauai during the night being very favorable, they soon were in sight of Molokai. Kila all this time was on the covered platform. As the paddlers were robust and strong they soon arrived off the coast of Kauwiki,

A ma ia lilo ana o Kila i alii no Kauai e like me ka noho ana o kona makuakane, aka aole nae i maikai loa kona noho alii ana, no ka mea, ua huahua ae la kona mau kaikuaana, no ka lilo ana o Kauai ia Kila. Aka, ua huipuia ko lakou inaina me ko lakou hoomauhala mua ana, no ko Kila holo ana i Tahiti. A i ka hiki ana o kekahi hana nui ma o ke alii la, nolaila, olelo aku la oia i kona mau kaikuaana; aka, aole e hiki i na kaikuaana ke hoolohe aku ma ka Kila mea e kamailio aku ai. Aka aole i pono iki ko Kila noho alii ana ma ia manawa.

A no ia mea, noonoo nui iho la na kaikuaana i mea e nalo ai ko lakou huhu i ko lakou kaikaina; nolaila, kukakuka ae la lakou ma ke kaawale, a hooholo iho la; penei lakou i hai aku ai i mua o Kila i ka lakou mea i hooholo ai, he mau manawa loihi mahope mai o Moikeha: "E Kila; e pono paha e kii kakou i na iwi o ko kakou makuakane, e hoihoi mai, a nau e lawe aku i Tahiti." A ike iho la o Kila he pono ka manao o na kaikuaana, nolaila ae aku la oia mamuli o ko na kaikuaana manao. Aka, o ko Kila manao mua no ia i manao mua ai me kona mau makuahine.

A ike aku la na kaikuaana o Kila, ua ae maoli mai ke kaikaina i ka lakou mea i kuka mua ai, nolaila, hoomakaukau ae la lakou i na waa e holo ai i Haena, no ke kii i na iwi o ko lakou makuakane. A ike aku la na makuahine o Hooipoikamalanai laua o Hinauu i na keiki e hoomakaukau ana i na waa; nolaila hele aku la a halawai me na keiki, i aku la: "E hoomakaukau ana keia mau waa e holo i hea?" I aku la na keiki: "E kii ana makou i na iwi o ko makou makuakane a hoihoi mai, a na Kila e lawe aku i Tahiti." Ninau hou aku la ko lakou mau makuahine: "Ehia oukou e holo ana?" Hai aku la ka olaua mau keiki: "O makou no hoi paha me ko makou kaikaina."

A lohe ae la o Hooipoikamalanai laua o Hinauu i keia mea, olelo aku la i na keiki: "Ina i holo oukou me ko oukou kaikaina alaila o maua pu kekahi o na makuahine ke holo me oukou." I aku la na keiki: "O ke aha ka olua e holo ai; e holo olua e hoopiha waa, o hiki ole mai anei ia makou?"

I aku la na makuahine: "Aole maua e hookuu aku i ko oukou kaikaina, no ka mea, aole he pono o ka oukou noho ai aina ana, he poe hana ino oukou; he uku auanei hoi ka oukou hele ana, o malama pono oukou i ko oukou pokii."

A no keia olelo a na makuahine o ua mau keiki alii nei, manao iho la na keiki e aneane ae oleia ana ko lakou makemake; nolaila, hoohiki aku la kana mau keiki hanau mua, ma ka inoa o ko lakou akua. A ike mai la o Hooipoikamalanai ma, ua hoohiki aku kana mau keiki, nolaila, hookuu mai la ko lakou makuahine ia Kila mamuli o ke koi hoohiki a kana mau keiki. A i ka manawa o ka holo o ua mau keiki nei, lawe ae la lakou ia Kila; a ma ka wanaao o ka po, holo mai la lakou i Oahu nei, a no ka makani maikai mai Kauai mai ia po, ua ike koke lakou ia Molokai; aia no nae ko lakou kaikaina maluna o ka pola o na waa. A no ka ikaika o na hoe waa, ua puka koke lakou i Kauwiki, ma Hana; i ke aumoe o kekahi po ae hiki lakou i Waipio, ma Hawaii.

at Hana; about midnight they arrived at Waipio, Hawaii. Immediately upon their arrival, while Kila was still asleep, they took him off the canoe and left him on the beach at Waipio, he in the meantime not knowing his brothers' actions. The brothers then proceeded to kidnap a young man from Waipio whose skin was similar to Kila's and returned to Kauai. When they reached Puuloa on their way home, Umalehu, Moikeha's eldest son slew the boy they had brought from Waipio, then cut off his hands and took them to their mothers for the purpose of showing them all that was left of Kila, with the report that he had been eaten by a shark.

Upon their arrival home, they went to their mothers with the dead boy's hands, and with their hair cut in the shape of a war helmet to show their grief[1] for Kila. When they saw their mothers they fell down before them weeping and wailing. By the language used in their wailing, Hooipoikamalanai made out that their brother either was dead, or they were wailing for their father. So in order to be sure Hooipoikamalanai and her sister asked them: "Which one of you is it that has been injured?" The sons replied: "Kila has been eaten up by a shark. Upon arriving at the place where our father's bones were laid, we prepared them, took them on to the canoe and we started on our return. When we reached the steep cliffs, where one has to swim to get around them, our canoe got turned over and Kila was attacked by a shark and all we could save of him were his hands which you now see."

When the mothers heard this account of the death of Kila, Hoopoikamalanai and her sister Hinauu wailed and expressed a desire to take their own lives, their grief for their son was so great. Hooipoikamalanai and her sister then inquired of their sons: "Where, then, are the bones of your father?" The sons replied: "We lost them in the ocean. When our canoe was overturned we all went to the rescue of Kila, and therefore the bones of our father were neglected and they disappeared." After this Hinauu and her sister traveled around Kauai mourning for Kila, in which the common people also joined with them.

CHAPTER V.

How Kila Was Left at Waipio and His Life There.

When Kila and his brothers arrived at Waipio, Hawaii, and his brothers saw that he was fast asleep, Umalehu ordered his younger brothers Kaialea, Kekaihawewe and Luakapalala, to launch the canoe. This order the younger brothers obeyed. After the canoe was launched the paddlers jumped aboard, first followed by the young chiefs.

While this was going on Kila heard the bumping of the canoe, so he sat up and saw that the canoe was floating in the sea. Believing that his brothers would come for him later on, he did not watch them very closely. But when he looked again he saw that the canoe was outside of the line of breakers. He then called out to them: "How about me? How about me?" Umalehu then answered back: "Wait awhile until we come back for you." But he saw that they were to disappear beyond the

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[1] Disfigurement of the person upon the death of a chief was general and varied. Peculiar hair cutting, even to the shaving of the head, marking of the face, knocking out of the front teeth, etc., being recognized grief signs.

A ma ia po koke no, i loko o ko lakou manawa hiamoe ia Kila hoi e hiamoe ana, haalele aku la lakou ia Kila ma Waipio me ko iala ike ole mai. Aka, lawe ae la lakou i kekahi keiki ano opiopio i like me Kila ka ili, a hoi aku la lakou i Kauai. Ma ia hoi ana a lakou, a hiki i Puuloa, pepehi ae la o Umalehu, ke keiki mua loa a Moikeha, i kela keiki a lakou i lawe mai ai mai Waipio mai, a lawe ae la i na lima, i mea na lakou e hoike aku ai i ko lakou mau makuahine, me ka olelo aku: "Ua pau i ka mano."

A ia lakou i hoi aku ai, hele aku la lakou i mua o ko lakou mau makuahine, me na lima a lakou i lawe mai ai o kela keiki a lakou i pepehi ai, me na poo o lakou i manewanewa ia, ma ka ako mahiole ana i ka lauoho, he mea e hoomaopopo ana i ko lakou kanikau ia Kila. A hiki aku la lakou i ko lakou mau makuahine, me ka moe kanikau ana, a maloko o ko lakou uwe ana, manao aku la o Hooipoikamalanai, ua make ko lakou kaikaina, a i ole la ia, e uwe ana la i ko lakou makuakane.

I mai la o Hooipoikamalanai ma: "Owai ko oukou i poino?" I mai la na keiki: "Ua pau o Kila i ka mano, ia makou no i hele aku nei, a loaa na iwi o ko makou makuakane (Moikeha) hana makou apau, kau makou maluna o na waa, hoi mai makou a na pali hulaana, kahuli makou, ia manawa no ka pau ana o Kila i ka mano, a koe mai na lima ia makou, oia na lima a kakou e ike la."

A lohe na makuahine o lakou i keia olelo, kanikau hele aku la o Hooipoikamalanai, e hoonaauaua ana ia laua iho me Hinauu. I aku la o Hooipoikamalanai ma i ka laua mau keiki: "Auhea la hoi na iwi o ko oukou makuakane?" I mai la kana mau keiki: "Ua lilo i ka moana, ia kahuli ana no o makou, lilo makou ia Kila kahi i aumeume ai, aole o makou manao ae i kela." A mahope iho o keia manawa, kanikau hele aku la o Hinauu ma i ke aloha o Kila a puni o Kauai, a huipu aku la me na makaainana i ke kanikau.

MOKUNA V.

No ko Kila Haalele ia ana ma Waipio a me Kona Noho ana Malaila.

Ia Kila ma i hiki aku ai i Hawaii ma Waipio, i na kaikuaana i ike aku ai, e hiamoe loa ana o Kila; alaila, hoolale koke ae la o Umalehu i kona mau kaikaina, ia Kaialea, Kekaihawewe, a me Luakapalala, e hapai na waa, oi hiamoe o Kila. E like me ka manao o ko lakou kaikuaana, malaila wale no e hoolohe ai na kaikaina. Ia lakou i hapai ai i na waa a lana i loko o ke kai, a kau mua aku la na hoewaa, a me na keiki alii, ia manawa, lohe ae la o Kila i ke kamumu o na waa; ia wa ala mai la o Kila, a nana aku la, ua lana na waa i loko o'ke kai, me ka manao hoi o Kila e kiiia aku ana oia mahope. I nana hou aku auanei keia (Kila) e holo loa ana na waa mawaho o kuanalu. Alaila, kahea aku la o Kila: "Pehea wau? Pehea wau-e?"

Kahea hou mai o Umalehu: "Pela iho a kii hou mai makou." I nana aku auanei keia, nalo ana na waa malalo o ka lae o ka pali o Maluo. O ko lakou hala loa aku

point of the cliff of Maluo, and a few moments later they disappeared altogether. Kila therefore remained on the sand of Waipio.

Kila was spared through the intervention of Kaialea, Kekaihawewe and Laukapalala, who also insisted that he be left at Waipio, as it was Umalehu's intention to kill him while they were on mid-ocean; but Kaialea and Laukapalala prevailed on their brother to take Kila to Waipio and leave him there.

After the brothers had gone, Kila remained the rest of the night in meditation, trying to comprehend the object of his brothers' actions. Toward morning he fell into a deep sleep after sitting up most of the night. While he was asleep and the sun was rising higher and higher, he was seen by the people, who came to admire this handsome young man who was fast asleep on the sand. At last the people woke him up and asked him where he had come from and the circumstances of his arrival at this place. He then told them the whole history of his treatment by his brothers. He was then taken to the home of one of the men.

During the first part of Kila's life in Waipio he lived under the people as a servant, doing everything he was told to do. His constant labors consisted of farming and the cooking and the preparation of the food for his masters. He lived in this lowly life for a period of about three years. At times he was told by the people with whom he was living to bring firewood from the top of the cliff, when he would climb to the top of Puaahuku. During one of his climbs to the top of this cliff, he was seen by a priest who was living in the temple of Pakaalana, by means of the constant appearance of a rainbow[1] that hung over this cliff. Upon seeing this sign, the priest determined to find out if this sign was indeed the sign of a high chief. But he was not able to see the sign every day, however, as Kila did not always go to the top of the cliff, only doing this at certain times, when he was in quest of firewood.

Shortly after this Kila was accused by his masters of breaking certain kapus. It was reported to his masters that he had eaten certain food that was kapued, being reserved for the gods. But Kila was entirely innocent of the charge, so in order to save himself he ran and entered the place of refuge within the temple of Pakaalana,[2] a place where the violators of any kapu could be saved from punishment. As he entered the temple the priest again noticed the sign he saw on the cliff of Puaahuku. Upon seeing this the priest spoke to Kunaka, who was king of Waipio at this time and who had reigned ever since Olopana sailed for Tahiti, saying: "You must take that boy as our son. That boy is no commoner, he is a high chief." In accordance with the words of the priest, the king obeyed and he took Kila to be his son, and gave him the name of Lena.

After he had become Kunaka's son he was given charge of the whole of Waipio, both as to the regulations of land matters and the people, whereupon he issued a proclamation ordering the people to be engaged in farming. (It was he who started the

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[1] One of the signs of royalty's presence.

[2] This is the first reference to a "place of refuge" among the temples of Hawaii, of which this one of Paakalana, at Waipio, Hamakua, and the city of refuge at Honaunau, Kona, were the most famous throughout the group. The latter is still in existence in a fair state of preservation.

la no ia; noho iho la o Kila i kaha one o Waipio. Ua hookoeia ke ola o Kila ma Waipio mamuli o ka manao o Kaialea, a me Kekaihawewe, a me Laukapalala. No ka mea, o ko Umalehu manao, e lawe e pepehi ia Kila ma ka moana, aka, ma ko Kaialea manao, a me ko Laukapalala manao, e hoihoi i Waipio, a oia no ke kumu i hiki ai i Waipio.

A hala aku la na kaikuaana o Kila, noho iho la o Kila ia koena po, e noonoo ana i ka hana a kona mau kaikuaana. A kokoke i ka wanaao, a no ka loihi o kona ala ana ia po, nolaila, ua pauhiaia oia e ka hiamoe nui. A ia ia e hiamoe ana, ua hiki ae ka la, a mehana iki ae, ike ia mai la ua o Kila e hiamoe ana i kaha one. Hele mai na kamaaina a ike i keia keiki maikai e moe ana, ua pauhia i ka hiamoe. A nolaila, hoala ia ae la, me ka ninau iho o na kamaaina, i kona wahi i hele mai ai a me ke ano o kona hiki ana malaila. Alaila, hai aku la oia i ka moolelo e like me ka hana a kona mau kaikuaana. A no ia mea, hoihoi ia aku la e na kamaaina ma kauhale kamaaina.

Ia noho ana a Kila ma Waipio, hoopili aku la o Kila malalo o na kamaaina, ma na mea a na kamaaina e olelo mai ai, malaila wale aku no o Kila. O ke kahumu a me ka mahiai kana mau hana nui e hoounauna ia ai e na kamaaina ona. Pela mau kana hana ana a hala ekolu paha puni. I kekahi manawa, i ka wa i hoounauna aku ai kona mau kamaaina ia Kila e pii i ka wahie i luna o ka pali, nolaila, pii aku la oia ma Puaahuku kana wahie. I ka manawa o Kila i luna o Puaahuku, he kahuna ka mea nana i ike aku i loko o Pakaalana i ka pio mau o ka onohi alii. A no ia mea, hoomanao ae la ua kahuna nei he alii. A pela mau ka hana ana a ke kahuna. Aka, aole i hoomau ka hoailona alii ia Kila i na la a pau, he kakaikahi wale no. A ma kekahi manawa, hewa iho la o Kila ma ka noho ana me na kamaaina mau ona. Ua manaoia ua o Kila, ua lawehala i ka mea a na kamaaina, no ka ai ana i ka aikapu, i na mea hoi i manao ia no mua. Aka, aole i lawehala iki o Kila ma ia mea. A no ia mea, holo aku la o Kila i loko o Pakaalana, ka puuhonua no ka poe e manaoia ana he lawehala.

Ia manawa ike hou mai la ke kahuna ia Kila, e like me kana ike ana i luna o Puuahuku. A no ia mea, olelo aku la ua kahuna nei ia Kunaka, oia ke alii o Waipio ia manawa, mahope iho o ko Olopana holo ana i Tahiti. I aku la, ua kahuna nei: "E lawe ae oe i kela keiki i keiki na kaua; aole kela he keiki e, he alii kela." A ma ka olelo a ke kahuna, he hoolohe wale aku no ka ke alii. A no ia mea, lawe ae la o Kunaka ia Kila, i keiki nana, a kapa aku la i kona inoa o Lena. A no ka lilo ana o Kila i keiki na Kunaka, haawi ae la oia ia Waipio a pau loa ia Kila. A maluna o Kila ka hooponopono ana, maluna o ka aina a me na kanaka.

Ia manawa i lilo ae ai o Waipio ia Kila ka hooponopono, a me ka ai aina ana, nolaila, e kuahaua aku ana o Kila i na kanaka e mahiai. A na Kila i hoomaka ke

system of working so many days for the landlords out of every month, and this system has been kept up ever since, even up to the present day.) Kunaka grew very fond of his son for his industrious qualities.

Shortly after this, during the time of Hua, when the saying, "The bones of Hua are bleached in the sun" was realized, during a spell of great drought, when a great famine was experienced over all the lands from Hawaii to Kauai, all the wet lands were parched and the crops were dried up on account of the drought, so that nothing even remained in the mountains. Waipio was the only land where the water had not dried up, and it was the only land where food was in abundance; and the people from all parts of Hawaii and as far as Maui came to this place for food. Because of this drought all the lands from Hawaii to Kauai were without food and the people were forced to subsist on mosses and other such things. But all through the drought and famine Waipio never went without food. During this famine the people from Hawaii, Maui and other islands came to get food at Waipio.

When Kila's brothers heard that there was food at Waipio, their grandfather and mothers made up their minds to send the boys to Waipio for food; but none of the boys were willing to go, because it was at this place that they had abandonded Kila to his fate; so they were very reluctant about going, for fear that he might see them and there would be trouble. As often as their mothers urged them to go they as often refused, and finally they told their mothers that on no condition would they think of going. Upon meeting this persistent refusal on the part of their sons, the mothers determined to ask them one by one, to see if there was not a chance to persuade one of them to go, but every one of them refused. The mothers would not have no for an answer, and kept on urging the sons till finally one of the boys, Kaialea, consented to go to Waipio to get them some food.

CHAPTER VI.

KAIALEA'S TRIP TO WAIPIO AND HIS MEETING WITH KILA.

IN due course of time after setting sail for Waipio, Kaialea and his men arrived at their destination. Just prior to their arrival, however, Kila issued an order throughout the length and breadth of the land, that no one should give any food away upon pain of death. If a landlord gave away food the land would be taken away from him, and so on down the line. As Kaialea and his men were approaching land Kila recognized his double canoe and immediately made up his mind that his brothers must be on it. When the canoe was beached, Kila saw his brother. In order, therefore, to make sure that the crime committed against him was really intentional, he ordered his officers to confiscate the canoe of Kaialea.

The day on which Kaialea arrived was one of the kapu days, when no canoes were allowed to be seen at sea, so when the people came and seized his canoe, Kaialea, took it for granted that it was because of his great crime in breaking the kapu, and he immediately remembered his mother's as well as his brothers' orders about not remain-

koele, mai ia ia mai ka hoomaka ana o ke koele a hiki i keia manawa. I kekahi manawa, makemake ae la o Kunaka i kana keiki, no ka hoonoonoo ma ka hana.

A mahope mai, i ke kau ia Hua, oia ka manawa i olelo ia: "Koele na iwi o Hua i ka la", ia manawa, he kau la nui loa ia a puni na aina mai Hawaii a Kauai; o na aina wai keia, hao lia ae la e ka la, maloo; maloo ka ai, aole wahi mea ulu ma na kuahiwi. Aka o Waipio, oia wale no ka aina i maloo ole ka wai, a o ka aina ai hookahi no hoi ia, o ka ilina iho la no ia o Hawaii, a me Maui. A no keia kau la, ua wi na aina a pau mai Hawaii a Kauai. O ka limu ka ai, a ane pilikia loa na aina i ka wi. Aka, o Waipio, aole lakou i wi iki a hiki i ka pau ana o ka wi. I kekahi manawa, hele nui ae la ko Hawaii, Maui, a me na aina a pau i ka ai i Waipio.

Aka, lohe ae la na kaikuaana o Kila, aia ka ai ma Waipio, manao ae la ko lakou kupunakane, a me ko lakou makuahine e holo i ai i Waipio; aka, aole nae e hiki ia lakou ke ae e hele, no ka mea, ua hana hewa aku lakou ia Kila malaila, oia no ko lakou mea i kanalua ai, o hele auanei lakou, o ike mai o Kila ia lakou, nolaila pono ole. Aka no ka paipai nui o ko lakou makuahine i na keiki e holo, hoole loa aku na keiki. A no ka paakiki loa o na keiki ma ko lakou manao, nolaila, ninau pakahi aku la ko lakou mau makuahine i ka lana mau keiki, no ka makemake e holo i ai i Waipio. Aka ua hoole na mea a pau o na keiki ana; a ma kekahi manawa mahope mai, ninau pinepine aku no i na keiki; ekolu keiki i hoole, a hookahi mea i ae e hele i ka ai i Waipio, o Kaialea.

MOKUNA VI.

KA HOLO ANA O KAIALEA I WAIPIO A ME KONA HALAWAI ANA ME KILA.

IA KAIALEA i holo ai i Waipio ma Hawaii, a hiki aku la oia ma laila me kona mau hoa holo, ua papa ae la o Kila i na kanaka apau o Waipio mai uka a kai, mai kela pali a kela pali o Waipio, aole e haawi wale i ka ai, ina haawi he kanaka, o ka make ka hope, a i na he ai ahupuaa, a pau kona ai ahupuaa ana, a pela aku. Aka, ia Kaialea no e holo aku ana, ike e aku la no o Kila i na waa ona, manao ae la no o kekahi o kona mau kaikuaana ko luna o na waa.

A i na waa i kau aku ai i uka, ike aku la o Kila i kona kaikuaana. A nolaila i mea e maopopo ai ia Kila ko lakou hana ino ana ia ia, nolaila kena ae la o Kila i na ilamuku e hao i na waa o Kaialea, oia hoi, o ka la a Kaialea i hiki aku ai, he mau la kapu ia, aole he holo waa ma ia la. A mamuli o ke kauoha a Kila hao ia ae la na waa e na kanaka alaila manao ae la o Kaialea i kona hewa, nokamea, ua kauoha ia mai e ko

ing too long on Hawaii, so he wondered how he was to fulfill their wish, for his canoe had been confiscated, which left him without means of getting back to Kauai. He also thought of the needs of the people at home and of their disappointment about his not coming back in the time allowed him.

After the canoe was taken over by the officers, Kaialea and his paddlers went along with some of the people of the place. While they were at the homes of the people who befriended them they heard that the food had been kapued by the order of Kila. This was not the name by which he was known in Waipio, however. On the next day some men were sent by Kila to come for Kaialea and take him to the king's strong house. When Kaialea arrived in the presence of the king, he thought he recognized Kila, which made him think of death, because he reasoned within him: "I am going to be killed because we brought him here and deserted him." But on being told that this person's name was Lena he was greatly relieved.

While he was being held in the presence of the king, he was asked: "Where did you come from and what is your business here?" Kaialea replied: "I am from Kauai, and because of the famine brought about by the drought I was sent to come to Hawaii and get us some food. This is the only reason that has brought me here. I did not know that the canoe was to be confiscated." Then Kila, otherwise known as Lena, asked: "Didn't you come to this place some time ago?" Kaialea thought he would not tell the truth in answering this question for fear if he should answer that he had come to Hawaii before, he would be killed, because of the boy whom they had kidnapped and killed; so he decided to answer the question in the negative, saying: "I have not been to Hawaii before this."

Before they thought of placing Kaialea in confinement, Kila had a talk with one of his friends and instructed him in the following manner: "When Kaialea is brought here I will proceed to question him, and in case he does not answer my questions properly then I will turn him over to you and you must then make a further examination of him." So when Kaialea denied ever coming to Hawaii before this, Kila told his friend: "Say, you must attend to this fellow and question him further on this." The friend after looking at Kaialea asked him: "Didn't you come to Hawaii before this? Didn't you take a boy from Waipio with you on that occasion?"

Upon hearing these questions put to him by Kila's friend, Kaialea did not wish to speak of the deed committed by them, for he knew very well of the consequences of such deeds if known, so he denied having any knowledge of the thing, saying: "We have not been to this place before; this is the first time I have seen Waipio." Because of this answer Kila came out with the question: "Who are your parents?" Again Kaialea resorted to falsehood and did not give the right names of his parents, for he knew by the questions put to him that if he told the truth he would be killed.

When Kila heard Kaialea give other than the true names to his parents he gave his officers the following orders: "Keep this man in confinement until tomorrow, then put him on the altar and sacrifice him. This is the very man that killed Kila and left their brother in mid-ocean. Don't bind him with ropes, however, but let him

lakou makuahine a me kona mau kaikuaana aole e noho loihi i Hawaii. A no keia haoia ana o na waa, manao ae la o Kaialea, aole e hiki i Kauai, manao ae la oia i ka pilikia o ko ka hale poe. A lilo aku la na waa ma ka lima o na ilamuku, hoi aku la oia me kona mau hoewaa ma na hale kamaaina. Ia manawa o lakou ma na hale o na kamaaina, lohe ae la lakou ua kapu ka ai, no ka mea ua papaia e Kila. Aole nae i lohe iki lakou i ko Kila inoa ma Waipio ia manawa.

I kekahi la ana ae, hoouna ia mai la kekahi mau kanaka mai a Kila mai e kii mai ia Kaialea e laweia iloko o kahi paa o ke alii. A ma ia manao ana o Kila pela, nolaila, kiiia mai la o Kaialea, a laweia aku la ma kahi paa o ke alii. Ia manawa, o Kaialea i hiki aku ai i mua o ke alii o Kila, ike aku la oia ia Kila, alaila manao ae la ia i kona make, no ka mea, i iho la o Kaialea i loko ona: "E make ana ka wau, no ka mea, ua lawe mai makou ia ia a haalele maanei." Aka, no kona lohe ana 'ku he inoa e kana i lohe ai (o Lena) malaila oia i haohao ai.

Ia wa o Kaialea ma kahi paa i mua o ke Alii, ninau aku la oia: "Mai hea mai oe? A heaha kau hana i hiki mai ai maanei?" I aku la o Kaialea: "No Kauai mai wau, a no ka pau ana o ko makou mau aina i ka wi, aole he ai, nolaila hoounaia mai nei wau e holo mai i Hawaii nei i ai na makou, a oia wale no ko'u mea i hiki mai ai maanei; aole hoi i manao e, e haoia ana na waa."

I aku la o Kila, ka mea i kapaia o Lena: "Aole anei oe i holo mua mai maanei i keia manawa mamua aku nei?" Ia manawa, manao ae la o Kaialea aole e hai aku i keia ninau, o hai aku auanei oia, ua hiki mua ma Hawaii, manao oia o make io auanei, no ko lakou lawe malu ana i kekahi keiki kamaaina a lakou i pepehi ai. Nolaila, hoole aku la oia, aole i holo mua i Hawaii.

Mamua nae e ko Kaialea manao ia ana e hoopaa ma kahi paa, ua kuka mua aku nae o Kila me kona hoa aikane paha o ke alo alii, a penei kana kuka ana: "Ina i hiki mai o Kaialea maanei, alaila, na'u auanei e ninau aku ia ia. A i hoole mai auanei kela i ka'u mea e ninau aku ai, alaila, kuhikuhi ae wau ia oe, nau e nana ae." A i ka manawa i hoole mai ai o Kaialea i ka Kila ninau ana aku, alaila, olelo aku la o Kila i kona hoa kuka: "E! e nana ae oe ia ianei, a e ninau pono aku paha ia ia." A nolaila, nana aku la ua hoa nei o Kila ia Kaialea, a ninau aku la: "Aole anei oe i hiki mua ma Hawaii nei mamua aku nei? Aole anei oukou i lawe aku i kekahi keiki o Waipio nei me oukou?" A no keia ninau a keia hoa o Kila, nolaila, aole e hiki ia Kaialea ke ae aku i na mea i hana ia e lakou e like me ka lakou hana ana. A nolaila, hoole aku la o Kaialea: "Aole makou i hiki mua ma keia wahi, akahi no wau a ike iki ia Waipio nei." A no keia mea, ninau maoli aku o Kila: "Owai kou mau makua?" Aole no i hai iki aku o Kaialea i kona mau makua ma ka oiaio, aka, hai aku la no oia he inoa e. O hai auanei keia i kona mau makua, manao keia o akaka loa kona make, no ka mea, ua ninau maoli ia mai oia.

A lohe ae la o Kila i ka hoole ana mai o Kaialea, alaila, i mea e maopopo ai ia Kaialea, nolaila kena ae la o Kila, i ka ilamuku, me ka i aku: "E hoopaa aku i keia kanaka; apopo, e kau aku ia ia ma ka lele, no ka mea, o keia kanaka no ka mea nana i pepehi ia Kila, a na ianei no i haalele i ko lakou kaikaina i ka moana. Mai nakiikii

have free access to the house until such time when I shall give further orders as to his death, when he shall indeed die." In accordance with the king's orders, Kaialea was taken to the kapu house and there placed in confinement, receiving good treatment and being supplied with all the food he wanted. But with all this good treatment he was not able to eat any of the food placed before him, being overcome with grief at the idea of his being put to death. It was not Kila's wish, however, to sacrifice him, but rather to make Kaialea realize the gravity of the evil deed which they had committed against their own brother.

On the next day, the day when he was to be sacrificed, early that morning, while the prayers were being said, the note of a mud-hen was heard, when the priests all remarked: "Something is wrong; the man is saved, because something has happened to interrupt our recital of the prayer. It is too bad; we were almost at the end when everything would have been well." During the morning the priests proceeded to inform the king of the interruption in the recital of their prayer, when Kila replied: "If the recital of your prayer has been interrupted, then the man must live; he shall not die today." He then sent for his executioner and said: "Don't put this man on the altar, but take him and place him in one of the other houses and take good care of him until such other time when I shall issue further orders as to his death." So Kaialea was taken to one of the other outhouses of the king. But he did not give up the idea of being killed, because he had heard that he was to be sacrificed some day.

While Kaialea was in confinement, this time, Kila often came to ask him questions touching upon their evil deed. But Kaialea was very stubborn, so he was ordered to do all kinds of labor. A few days after this, Kila thought of his mother and aunt and the possibility of their meeting death through hunger, so he gave orders to some of his men to proceed to Kauai with food. But when these men started out they did not get as far as Kauai, they only went as far as Kaunakakai, Molokai, and there squandered all the food in adulterous living. After they had squandered all the food, they returned to Waipio and reported to Kila that they had delivered the food to his people in Kauai. Several trips were made by these same men with the purpose of going to Kauai, but they never once got that far, only going as far as Molokai in each case.

In the meantime the people on Kauai awaited Kaialea's return. But after a long wait without hearing anything of him, Hooipoikamalanai and her sister sent a party of men to come and institute a search for him. On this voyage, the party arrived at Waipio, Hawaii. Upon their arrival they were asked why they had come, so they replied that they were in search of a chief, Kaialea by name. On learning the mission of the strangers, the Waipio people informed them that he had been condemned to be put to death. They further told the strangers that Kaialea was now in confinement in the temple, and it had been reported that he was to be sacrificed, but so far no one had seen him sacrificed, but it was possible that he had been put to death secretly. On the other hand he might have been thrown in a deep pit.[1]

When the searching party heard the word death repeated, they became anxious to see the paddlers who accompanied Kaialea. Upon being told where these men were

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[1] *Lua pa'u* was a deep pit, a necessary adjunct to all temples of sacrifice; virtually a bone pit.

nae i ke kaula ia ianei, e hookuu no pela ma ka hale, a hiki i kuu manawa e kauoha aku ai e make, alaila make." Mamuli o ke kauoha a ke alii, nolaila, laweia aku la o Kaialea a hoonohoia ma ka mua, me ka malama maikai ana, a me ka hanai ana i ka ai. Aka, o na mea ai a pau i laweia aku na Kaialea, aole e hiki ia ia ke ai, no ka mea, ua kaumaha i ka make. Aka, aole nae pela ko Kila manao, "e kau ma ka lele." I mea e ike maopopo ai o Kaialea i ka hewa oia hana ana a lakou.

A ma kekahi la ae, ka la i manaoia ai e kau o Kaialea ma ka lele, ma ka wanaao i ka wa e kai ana ka aha, keu ana ka alae. Ia manawa no e keu ana ka alae, a hewa ana no na kahuna: "Hewa hoi! Ola hoi ke kanaka!! No ka mea ua hewa ke kau ana o ka aha. Aole hoi wa a lele wale, o ka pau no la hoi ia."

Ma ke kakahiaka nui ana ae, hele aku la na kahuna a hai aku la i ke alii i ka hewa o ke kai ana o ka aha. I mai la o Kila: "Ina ua hewa ke kai ana o ka aha, alaila e ola ke kanaka, aole e make i keia la." Hele aku la o Kila a olelo aku la i ka ilamuku, me ka i aku: "Aole e kau aku i keia kanaka ma ka lele, e hoihoi aku ia ia ma kekahi hale alii e aku, me ka malama pono loa ia; aia no a hiki i ka wa e kauoha hou ia aku ai no ka make."

A no ia mea, hoihoi ia ae la o Kaialea ma kahi hale alii e ae; aka, aole nae i pau ko Kaialea manao ana i kona make, no ka mea ua lohe aku no ia i ka oleloia e make ana no. I kela manawa ma kahi o Kaialea e malamaia ala, he mea mau ia Kila ka hele aku e hoohuahualau. Aka, no ka paakiki loa o Kaialea, nolaila, hoounaunaia aku la o Kaialea ma na hana a pau.

Mahope iho o keia mau la, noonoo iho la o Kila, o pau io auanei kona mau makuahine i ka make i ka pololei, nolaila, hoounaia aku la kekahi mau kanaka, e lawe aku i ai i Kauai. Aka, i ka lawe ana a na kanaka aole i hiki loa aku ia ai i Kauai; a Kaunakakai no i Molokai pau loa ka ai i ka hookamakamaia i ka wahine; nolaila hoi hou na waa a hiki i Waipio me ka olelo aku ia Kila, ua hiki i Kauai. Pela mau no ka hana ana a ua mau kanaka nei, a nui na holo ana me ka hiki ole i Kauai.

A o ko Kauai poe hoi, ua kali ia mai la o Kaialea, aole he hoi aku, nolaila, hoouna ia kekahi mau kanaka e Hooipoikamalanai ma e huli ia Kaialea. Ia huli ia ana a hiki i Hawaii ma Waipio. Ia manawa a lakou i hiki aku ai, ninau ia mai la lakou nei, ko Kauai poe, i ke kumu o ko lakou hiki ana i laila. Aka hai aku la lakou, "he huakai imi alii, e imi ana ia Kaialea." A no kea mea, hai aku la na kamaaina: "Ua make o Kaialea, aia maloko o ka heiau, ua oleloia nae e kau ana i ka lele, aka, aole nae i ikeia ke kau ana i ka lele, ua make malu paha, ua kiola ia paha maloko o ka lua pau."

Lohe iho la lakou nei i keia hua make, ake nui aku la lakou nei e ike i na hoewaa, ka poe i hele pu mai me Kaialea. Aka, kuhikuhi ia ae la na hale, hele aku la

living, the searching party immediately set out for the place and met them. This meeting greatly relieved Kaialea's companions and they once more entertained hopes of again setting eyes on their people at Kauai.

When they came together the circumstances of their treatment were told the late comers in the following manner: "Kaialea is dead; he is in the temple of Pakaalana. The only time we saw him was when we landed. The canoe was at that time confiscated and he was taken away from us. We have remained in this way ever since, through the charity of the people here. We have not seen the chief since our arrival. We are now relieved, however, for you have come. But the food of Waipio has been kapued."

When Kila heard that a canoe had arrived from Kauai, he sent some of his men to bring them to him; this was done. As soon as they came into his presence they were asked: "Where did you come from?" They replied: "We have come from Kauai." "What is the object of your voyage here?" asked Kila. They replied: "We have come in search of our chief, Kaialea. His mother and aunt have waited for a long time for his return, and because he has overstayed the time allowed him to come, we were ordered to come and look for him. Upon our arrival here we were told that he is dead, so we are going home and tell his people that the chief is dead."

In order to make sure of this, Kila ordered his officers to arrest the men and take them to the temple of Pakaalana. So they were taken by the officers as real prisoners and were placed in confinement in the same place where Kaialea was being kept. While this was being done, there was one man left, the man in charge of the canoe. When he heard what had happened to his companions, and that they had been carried off to be killed in the temple of Pakaalana, he hid himself in the house where they were being entertained. A short time after this he met Kaialea's men and they decided to return secretly to Kauai. When they were ready to leave, Kaialea's paddlers told the people who had befriended them about their going home to Kauai. Their friends, who really thought a great deal of them, asked them: "Why should you people go home?" The Kauai people answered: "We cannot stay. If we remain here we would be killed, for the king does not think kindly of us." Their friends knew that that what they had said was quite true, so they gave their consent, being afraid of the troubles that might follow. On this same day the Waipio people pulled up some taro and loaded them uncooked onto the canoe that night, and the Kauai people set out on their return journey.

CHAPTER VII.

OF THE MEETING BETWEEN KAIALEA AND THE MEN THAT WERE SENT OUT BY HIS MOTHER, HOOIPOIKAMALANAI.

WHEN the men who came in search of Kaialea were being taken to be placed in confinement, in the same place where he was being held, they began to have all kinds of speculation as to their probable fate. Upon arriving at the temple they were placed at a little distance from Kaialea. When he saw them his eyes were filled with tears, while he tried to control his feelings.

lakou nei a hiki i laila, halawai pu iho la, akahi iho la no a pono na hoewaa o Kaialea i ka ike ana mai i ko lakou poe o Kauai. A halawai iho la lakou, alaila, haiia mai la ia lakou nei ke ano o ko lakou noho ana ma Waipio, me ka i mai: "Ua make o Kaialea aia i loko o Pakaalana; o ka makou ike ana no i ka pae ana mai i uka nei, o ka haoia ae la no ia o na waa o makou, a lawe pu ia aku me Kaialea, oia noho wale iho no ka makou, e ole na hale kamaaina pono makou. Aole makou i ike aku i ke alii (Kaialea). Akahi iho la no a pono na hiki mai la oukou. Eia nae, ua kapu ka ai o Waipio nei."

A lohe aku la o Kila, ua hiki aku kekahi mau waa mai Kauai aku, nolaila, hoounaia mai la he mau kanaka mai a Kila mai, e kii mai i na mau kanaka Kauai nei. Nolaila kiiia mai la, a laweia aku la i mua o Kila. I ka manawa i hiki aku ai na poe kanaka nei i mua o Kila, ninau mai la o Kila: "Mai hea mai oukou?" Hai aku la lakou: "Mai Kauai mai makou." "Heaha ka oukou huakai i hiki mai ai i anei?" Pela aku o Kila. Alaila, hai aku la lakou. "I imi mai nei makou i ko makou alii ia Kaialea; ua kali mai nei na makuahine o lakou, aole he hoi ae, nolaila hoounaia mai nei makou e imi mai, a anei iho nei, lohe iho nei makou ua make, a nolaila, e hoi makou a olelo aku, ua make ke alii."

I mea e ike maopopoia ai o Kila, nolaila, kena ae la o Kila i na ilamuku e hopu i keia mau kanaka a lawe aku i luna o Pakaalana. Nolaila lawe ia aku la lakou ma ke ano lawehala maoli, a hoopaaia aku la ma kahi e hoopaa ia ala o Kaialea. I kela manawa, hookahi kanaka i koe ma na waa, e malama ana i na waa, lohe ae la oia, ua laweia kekahi poe o lakou e make i loko o Pakaalana, nolaila, pee malu aku la oia ma kahi nalo maloko o na hale kamaaina, a mahope iho, halawai iho la lakou me na hoewaa mua o Kaialea, kuka iho la lakou e hoi malu i Kauai, a hooholo ae la lakou pela, e hoi malu i Kauai.

A o na kanaka mua i noho ai me na kamaaina ma Waipio, kela poe hoewaa hoi o Kaialea, hai aku la lakou i ko lakou mau kamaaina i noho pu ai, me ka olelo aku "e hoi ana i Kauai." A no ia mea, he mea aloha nui loa ia i na kamaaina, no ka mea, ua loihi ko lakou noho pu ana. I mai nae na kamaaina: "Heaha no hoi ka oukou e hoi ai?" I aku na malihini: "Aole e hiki ia makou ke noho, ina o ko makou noho ana, o ko makou make no ia, oia hoi he pono kahi a ke alii."

A no ia mea, manao ae la na kamaaina he pono ka lakou la olelo, nolaila, ae aku la na kamaaina, mamuli o ko lakou la manao, no ka mea, ua ike maoli ae la na kamaaina i kela pilikia nui. Aka, ma ia la no, huhuki ino ae la na kamaaina me lakou nei i ke kalo, a hooili maka aku la i ka ai maluna o na waa i ka po ana iho a hoi aku la i Kauai.

MOKUNA VII.

KA HALAWAI ANA O NA KANAKA HOU I HOOUNAIA MAI AI E HOOIPOIKAMALANAI, ME KAIALEA.

I UA mau kanaka nei i laweia ai, a hoonohoia aku la ma kahi e paa mai ana o Kaialea, aka ma ke kaawale no kela, a ma ke kaawale no lakou nei. Ia ike ana mai o Kaialea ia lakou nei, haloiloi honua mai la kona mau waimaka, me ka uumi ana i kona uwe no ke aloha. A ike ae la na ilamuku o ke alii i ka uwe ana o Kaialea, hele

When the king's officers saw him weep they went and told Kila of what they had seen; so he came to the place where Kaialea was confined and proceeded to question him: "Are you weeping?" Kaialea replied: "Yes." Kila again asked him: What are you weeping for?" Kaialea replied: "I am weeping because I saw the people from my home." Kila then went over to where the others were being confined and after a while he came back to Kaialea, without having spoken to the others, and again asked Kaialea: "Are you not Moikeha's son?" Kaialea replied: "No, I am not his son. He is a chief and I am a common man." Kila then remarked: "You shall not be released from this place until you tell me who your parents are. When you have done that, I will then allow you to return to your home. If you tell me the truth to all the questions that I shall put to you, you shall be released this very day."

When Kaialea saw that a chance was given him to get out of his difficulties, he then told the truth. In the course of Kila's questions, he asked him: "How many are there of you from your parents?" Kaialea replied: "There are three of us by Hooipoikamalani and Moikeha. There is one older than myself, my mother's first-born, then myself and the one following me, Kila by name, making three by the same mother. Our father and our mother's younger sister have two, Kekaihawewe the first-born, and Laukapalala the younger, making five of us altogether, all boys. The youngest of the lot is Kila."

By these answers Kila saw that Kaialea had told the truth, so he proceeded to question him further: "Where is your youngest brother?" Kaialea replied: "He has gone to Tahiti; he was taken by an older brother, Laamaikahiki." When Kila heard this he immediately gave his executive officer the following orders: "Take him and keep him in confinement in the temple of Pakaalana, because he has not spoken the truth; he says his youngest brother is in Tahiti." In obedience to the orders of the chief, Kaialea was taken into the temple of Pakaalana. After he had been in confinement for a while, Kila again entered the temple and went and stood at the base of the altar where he could see Kaialea and said: "Keep him in confinement here until the day when the sacrifices are to be offered in this temple, when you must take him and offer him as a sacrifice on the altar." It was not the intention to sacrifice Kaialea, but said in order to frighten him, which would probably cause him to tell the truth. Kila then gave orders to release the other men who had been confined and they returned to the home of the people who had entertained them before their arrest.

In the meantime those men who had returned secretly to Kauai, Kaialea's paddlers and the man who had charge of the canoe, arrived there and were questioned by Hooipoikamalanai: "Where are the rest of you?" They replied: "Don't think that our return means well; no, there is nothing to rejoice over. Kaialea is in confinement in the temple of Pakaalana, as well as some of the people that came later. They are all in confinement. We cannot speak of their fate. If they have been put to death, then they are dead by this time. If they are still living, then they live through the mercy of God."

When Hooipoikamalanai and Hinauu heard this they were greatly distressed, and said: "This is indeed strange; evil has somehow followed close upon us. Is it

aku la e hai ia Kila, a hele mai la o Kila a ma kahi e noho ana o Kaialea, ninau aku la: "E uwe ana anei oe?" Ae aku la o Kaialea: "Ae." Ninau hou aku la o Kila: "Heaha kou mea i uwe ai?" I mai la o Kaialea: "E uwe ae ana wau i ko'u ike ana aku ia lakou la, no ko'u ike ana aku nei i kanaka o ko makou aina, nolaila wau e uwe iho nei.'' Hele aku la o Kila ma kahi e paa ana ka poe hou mai, a hoi hou mai la me ka olelo ole aku la ia lakou, a hiki ma kahi no a Kaialea e noho nei, ninau hou aku la: "Aole anei oe na Moikeha?" I aku la o Kaialea: "Aole wau nana, he alii ia, a he kanaka wau." A no keia mea, olelo aku la o Kila, me ka i aku: "Aole loa ana oe e hemo mai anei aku, a hai mai oe i kou mau makua, alaila oe e hoi aku. Aka, ina e hai mai oe, i keia la no oe e kuu ia aku ai."

Ike iho la o Kaialea ua olelo maopopo loa aku o Kila i ka mea e pakele ai o Kaialea, alaila, hai mai la oia ma ka oiaio. I aku la o Kila: "Ehia oukou a ko oukou makua?" I aku la o Kaialea: "Ekolu makou a Hooipoikamalanai me Moikeha. O ko'u mua aku ka mua a ko makou makuahine hookahi, a owau aku, a o ko'u muli mai o Kila, akolu makou; a elua hoi a ko makou makuakane me ke kaikaina o ko makou makuahine, o Kekaihawewe ka mua, a o Laukapalala ka muli, alima wale no makou, he mau keiki kane wale no, a o ko makou hanau muli loa o Kila."

Ike aku la o Kila, ua hai maopopo mai o Kaialea ma ka oiaio, nolaila, ninau hou aku la o Kila: "Auhea ko oukou kaikaina?" I aku la o Kaialea: "Ua hala i Tahiti, ua lawe ia no e ke kaikuaana e Laamaikahiki." A no keia olelo ana a Kaialea pela, kena koke ae la o Kila i ka ilamuku, me ka i aku: "E hoopaa koke ia ia nei i loko o Pakaalana! No ka mea, aole i hai pololei mai nei, ke i mai nei, aia ko lakou kaikaina i Tahiti." A no ia kena ana a ke alii pela, nolaila lawe ia aku la o Kaialea i loko o ka heiau o Pakaalana.

A paa aku la kela, hele aku la o Kila mahope aku, a ku aku la ma ke kumu o ka lele, ia Kaialea e paa mai ana. I aku la: "Maanei keia e paa ai, a hiki i ka la e kauila ai ka heiau, alaila, e lawe aku ia ia a kau ma ka lele." Aole nae ia o ko Kila manao maoli, aka, i mea e puiwa ai, alaila e hai maopopo mai ma ka oiaio, pela wale no e pono ai ia Kila. A o na kanaka hoi i hoopaa pu ia ai mahope aku, hookuu ia aku la lakou ma na hale kamaaina.

A o na kanaka hoi i hoi malu ai i ka po, na hoewaa i holo pu mai me Kaialea, a me kekahi kanaka i hoouna hopeia mai e Hooipoikamalanai, hoi aku la lakou a hiki i Kauai; ninau mai la o Hooipoikamalanai: "Auhea hoi ko oukou nui?" I aku la lakou: "I mai oukou-e, he pono keia hoi ana mai nei, aole paha he pono. O Kaialea, aia ke paa la i loko o Pakaalana, a o ka poe hou ae nei hoi, ke paa pu la lakou, aole i ikeia ko lakou ola; ina no i make la, make mai la no. Na ke akua ko lakou ola, ke ola mai o nei mau la."

A lohe ae la o Hooipoikamalanai laua o Hinauu i keia mea, kaumaha loa iho la ko laua naau. I iho la laua: "He mea kupanaha, ke uhai mai nei ka ponalo ia kaua;

possible that we are to lose a second son? It is far better for us to cross the ocean in our old age, if by doing so it would be possible for us to look on the place where the bones of our son are laid, and then die there and be laid with him. Why should we not go, then, and die there with him, since we have enjoyed life so long?"

As Hooipoikamalanai was thus determined to go to Hawaii, she and her sister took several companions along on their journey to die with Kaialea. The heads of the people who were to accompany on this journey, as well as the heads of Hooipoikamalanai and her sister, were then shaved as a sign of their grief.

Upon reaching Waipio they were informed this was the day when sacrifices were to be offered in the temple, and the day when Kaialea was to be sacrificed. As they were approaching land the people from shore saw a double canoe with its platform[1] covered, which was a sign that a chief was aboard. At this same time Kila saw his mother and aunt and his brothers. So he gave orders that the houses be made ready to receive them. After they had landed Hooipoikamalanai and Hinauu were sent for and they were brought to the palace of Kunaka, which was near the temple of Pakaalana, while the brothers of Kila were taken to the other houses apart from their mothers.

Kila, upon seeing his mother and aunt, endeavored to conceal his feelings and went to the stream and pretended to take a swim, although it was only to hide his weeping. Hooipoikamalanai and her sister did not, however, recognize him, for he was somewhat changed and was now a full-grown man.

After Kila had had his weeping in the stream, he returned home to meet his mother and aunt, at the same time keeping himself unknown to them. Hooipoikamalanai and her sister then spoke to Kila: "We would like to have our sons brought here so that we may live together in this same place, as we do not want to have them live away from us." The brothers were then sent for and they came and lived with their mothers in the same house. While they were all together Kila asked his mother and aunt: "Have you any children?" Hooipoikamalanai answered: "Yes, we have children. There are two of us mothers and one father. We have five children; I have three with our husband. This one, which is Umalehu, is the first-born; then his brother, Kaialea, who is now in confinement; and then the youngest, Kila, who is now dead. He was eaten up by a shark, while on an expedition to Haena with his brothers for the purpose of bringing back the bones of their father which were to be taken to Tahiti later on. I am still keeping the hands of my dead son. Hinauu here has two sons with our husband. These two whom you see here: their names are Kekaihawewe and Laukapalala. When word was brought to us that Kaialea was to be killed, we decided to come and die with him. But if you will give your consent that we die in Kaialea's stead, let him live."

Kila replied: "Your son will surely die; he is to be sacrificed tomorrow. I have nothing more to say in the matter. I have left his life and death in the hands of the executioner."

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[1] *Puloulou* was a kapa-covered stick, called *pahu*, erected as a sign of *kapu*. When attached to the platform of a double canoe it was such as to indicate the voyaging chief's rank.

alua paha auanei keiki a kaua e make. E pono no paha ia kaua ke hele luahine i ka moana a ike aku i kahi i waiho ai na iwi o ka kaua keiki, a make aku kaua ma kahi e make ai o ka kaua keiki. O ahaina kaua ke hele a make aku, aole o kaua ua loihi ko kaua mau la." A no ia manao paa o Hooipoikamalanai e holo i Hawaii, lawe ae la laua i mau hoa holo no laua a nui, i mau moepuu e make pu aku ai me Kaialea. Ua manewanewaia ke poo o na kanaka a me Hooipoikamalanai ma.

Ia holo ana aku a lakou nei a hiki ma Waipio, o ka la no hoi ia, a kekahi la ae kauila ka heiau, ka la i manaoia ai o Kaialea e kau ma ka lele. A hiki aku la lakou, ike ia mai la hookahi kaulua e kau ana ka puloulou alii. Ia wa ike aku la o Kila i na makuahine a me na kaikuaana o ia nei, nolaila, hoolale ae la o Kila e hoomakaukau na hale. Alaila kiiia aku la o Hooipoikamalanai laua o Hinauu a hoonohoia ma ka hale alii o Kunaka ma Pakaalana. A o na kaikuaana hoi o ia nei, hoonohoia aku la lakou ma ka hale e. Hoomanawanui ae la o Kila i ke aloha o kona mau makuahine, a uumi iho la i ke aloha, hele aku la ma ka wai e auau ai i mea e nalo ai kona uwe ana. Aka o Hooipoikamalanai ma, ua hoohewahewa loa ae la laua ia Kila, no ka mea, ua hookanaka makua ae la.

A pau ka uwe ana a Kila maloko o ka wai, hoi aku la a halawai pu me kona mau makuahine, me kona huna ana ia ia iho. I aku la o Hooipoikamalanai ma: "Ke makemake nei maua e hoihoi mai i ka maua mau keiki ma kahi hookahi e noho pu ai, no ka mea, aole o maua makemake e kaawale aku ma ka hale e." Nolaila, kiiia aku la na kaikuaana o Kila, a noho iho la ma kahi hookahi me ko lakou mau makuahine.

Ia lakou i akoakoa aku ai, ninau hoohuahualau aku la o Kila i kona mau makuahine: "He mau keiki no nae paha kau?" Hooipoikamalanai ma: "Ae, he mau keiki ka makou; elua maua wahine, hookahi kane, elima mau keiki a makou, ekolu a'u me ka maua kane. Oia nei (Umalehu) ka maua hanau mua, a o kona muli iho, oia keia e paa mai nei (Kaialea), a o ka muli (o Kila) ua make ia, i holo no me kona mau kaikuaana i Haena, i kii i na iwi o ka'u kane, ko lakou makuakane hoi, ua pau ia i ka mano, a o na lima ka'u e paa nei. A elua hoi a ia nei (Hinauu) me ko lakou makuakane, elua maua wahine hookahi kane. A o ka ia nei mau keiki o laua nei, Kekaihawewe a me Laukapalala. A no ke kui ana ae nei o ka lono e make ana o Kaialea, nolaila, hele mai nei maua e moepuu aku mahope o ka maua keiki. Aka hoi i na e ae oe (Kila) o maua ke make mahope o Kaialea, alaila e ola o Kaialea."

I aku la o Kila: "E make io ana no ke keiki a olua, apopo e kau ana i ka lele, aole a'u olelo i koe, ua waiho aku au i ka ilamuku ke ola a me ka make."

Shortly after the above conversation took place, Kila asked his brothers: "Where is your brother Kila?" One of the boys answered: "He was eaten up by a shark, just as our mother has told you." Upon hearing this reply the officers were ordered to arrest them and place them in confinement in the temple where Kaialea was being kept. When this was done Hooipoikamalanai and her sister were greatly troubled because all their sons were now placed in confinement. They then said to themselves: "How much better it would have been for us had we remained at Kauai, for then all our sons would not have gotten into this trouble. It is best that we all die together now."

On the next day Kila sent out men to call all the people of Waipio together to come and see Kaialea and his brothers placed on the altar for sacrifice. The order given was as follows: "Come together to see the sacrifice." It was not Kila's intention, however, to do this, but he was preparing to make himself known to his brothers, mother and aunt, and he was also preparing to reveal the great crime his brothers had committed against him, their brother. Furthermore, he was unable to continue being a stranger to his mother any longer, for his grief was more than he could bear.

CHAPTER VIII.

How Kila Made Himself Known to His Mother, Aunt and Brothers.

On the night following the day when the proclamation was issued calling the people together, the night before the day when the sacrifices were to be offered in the temple, the king and his chief priests and the people connected with the chief priests came to recite their prayers in the mua house. From the beginning of the recital of the prayers until midnight everything went off smoothly without a single hitch. After midnight and along the hours before dawn, Kunaka, Kila and the chief priest entered the kapu house and joined in the recital of the prayer called Oneoneohonua.[1] Toward morning the note of a mud-hen was heard, when the chief priest immediately informed the king and Kila: "Our prayer has been interrupted. Here we are with daylight almost upon us, when the recital of the prayer would end and everything would be satisfactory. Therefore there will be no sacrifice for the altar today." Kila, on the other hand, had known that there would be some interruption in the recital of the prayers that night, because he did not think Kaialea would be killed.

On this same morning Kila and Kunaka went out of the temple and Kila proceeded to the house where his mother and aunt were living and brought them into the temple. Just as the sun was coming up Kaialea and his brothers were brought in, all being held by the king's officers, and were led up to the base of the altar, when Kila came and stood by the anuu[2] and faced his brothers. His mother and aunt, the chiefs and all the people were gathered there.

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[1] The *oneoneohonua* was a prayer of long duration.

[2] The *anuu* was the tall skeleton-framed, kapa-covered structure of a temple, before which the idols stood, and where victims were laid; known also as *lananuu*, and *nananuu*.

Mahope iho o keia mau olelo ana, ninau aku la o Kila i na kaikuaana: "Auhea ko oukou kaikaina o Kila?" I aku la lakou: "Ua pau i ka mano e like me ka olelo a ko makou makuahine ia oe." A no ia olelo ana pela, kena koke ae la o Kila i na ilamuku e paa i loko o ka heiau; a hoopaa puia aku la ma kahi hookahi me Kaialea. A no keia mea, pono ole iho la ko Hooipoikamalanai ma manao, no ka mea, ua pau loa na keiki i ka pilikia. I iho la laua o laua wale: "Mai pono no ka hoi e nohoia aku nei i Kauai, ina la no la hoi aole e pau na keiki i ka pilikia, e make pu aku no la hoi kakou pono loa."

I kekahi la ae, hoouna aku la o Kila i na kanaka, e hele aku e kuahaua mai i na mea a pau o Waipio, e hele mai e nana i ke kau ana o na kanaka (Kaialea ma) i ka lele. Pela ka olelo e kuahaua aku ai, e akoakoa mai no ke kau ana i ka lele. Aole nae pela ka manao maoli o Kila, e makemake ana e hoike ia ia iho i mua o kona mau kaikuaana, a me kona mau makuahine, i ike ai kona (Kila) mau kaikuaana i ke ino o ka lakou hana ana no ko lakou kaikaina. No ka mea, aole paha e hiki ke hoomanawanui loihi, ua mokumokuahua loko o Kila no ke aloha i kona mau makuahine.

MOKUNA VIII.

KA HOIKE ANA O KILA IA IA IHO I MUA O KONA MAU MAKUAHINE A ME KONA MAU KAIKUAANA.

MAHOPE iho o ke kuahaua ana, ma kekahi la ae, he la kauila nui ia no ka heiau; ma ia po iho nae, hele mai la ke alii, a me na kahuna nui o ke alii, a me ka poe e pili ana i na kahuna nui no ke kai ana a ka aha i ka hale i kapaia he mua. I ke kai ana o ka aha ia manawa i mua, a hiki i ke kau, ma ka waenakonu o ka po, ua maikai ke kai ana o ka aha, aole i loaa ke kina. A ma ia hope iho, ma ka pili o ka wanaao, komo ae la o Kunaka, a me Kila, a me ke kahuna nui hoi i loko o Pakaalana, a kai hou aku la i ka aha, o Oneoneoihonua; a kokoke i ka wanaao keu ana ka alae.

Ia manawa, olelo aku la ke kahuna nui ia Kunaka laua o Kila: "Ua hewa ka aha, a o hoi he wa a malamalama ae, lele wale ka aha, o ka maikai no la hoi ia; nolaila, aole he kanaka o ka lele i keia la." Aka ua manao mua no o Kila e hewa ana no ka aha, no ka mea, aole he manao ona e make ana o Kaialea.

Ia kakahiaka, komo ae la o Kila me Kunaka, a lawe ae la o Kila i kona mau makuahine, i loko o ka heiau. Ma ka puka ana ae o ka la, lawe ia mai la o Kaialea, a me kekahi mau kaikuaana ona, e paaia ana ma ka lima o na ilamuku. Laweia mai la a kukulu ma ke kumu o ka lele. Ia manawa, hele mai la o Kila a ku ma ka anuu, a hoike mai la ia ia iho i mua o kona mau kaikuaana, a me na makuahine, a me na lii, a me na mea a pau.

While Kila was standing before the people, his mother stood up and spoke for herself and sister as follows: "As four of our sons are to die today, let there be eight of our people killed with them[1] and the two of us, making ten." Kila did not pay any attention to these words from his mother, as he knew that his brothers were not going to be killed. Standing on the steps of the altar, he turned and faced his brothers and said:

"I am Kila of the uplands, Kila of the lowlands, Kila-pa-Wahineikamalanai, the offspring of Moikeha. I had thought that your evil designs against me were ended, but I see you still think evil of me. You brought me and left me here while you went home secretly. I called after you, but you would not turn back. After you had gone I lived as a slave under some of the Waipio people just for the sake of my living. I obeyed all the orders given me and went out to labor in the fields, did the cooking, prepared the food and brought firewood from those cliffs, the cliffs of Puaahuku. In this way did I labor patiently until I found a father in this person, Kunaka, when my labor for my living ended and I received my reward. I received the blessing you see me enjoying today only through my patience. All would have been well if this was the only crime committed by you. But no; you kidnapped a favorite son from this place; you killed him and took his hands and gave them to my mother and aunt and told them that they were my hands, and that I had been eaten up by a shark. As far as your treatment of me is concerned, I am able to overlook that, but your treatment of one of the favorite sons of Waipio is an act from the consequences of which I am unable to protect you, your life and death being entirely at the disposal of the parents of the boy whom you murdered."

While Kila was making himself known, the people with whom he had labored for his living began to realize that he was a very high chief, and they repented of their actions.

After Kila had made himself known to his mother and aunt and to all the people, Hooipoikamalanai and her sister for the first time discovered the great crime committed by their sons. They then immediately ordered that their sons be forthwith placed on the altar which had been made ready for them, and that death be meted out to them as their just dues.

Upon hearing these orders Kila deferred putting his brothers to death until the next day, while he studied a way of saving them, for he well knew they would not be killed. During that night he spoke to his mother and aunt as follows: "Let Umalehu and the rest of them be saved, because by their leaving me here in Waipio you are all saved from dying of hunger. Had they thrown me into the ocean you would not have had any food. I think they ought to be saved." When his mother and aunt heard Kila's intentions they would not entertain them, for they had made up their mind that their sons should die.

When Kila saw that his mother and aunt were bent on seing their sons punished, they being overcome with anger, he decided to keep the matter of saving them

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[1] This request was for the carrying out of the *moepuu*, or "companions-in-death" idea, a not uncommon practice up to the times of Kamehameha.

Ia manawa a Kila e ku la, ku mai la na makuahine a nonoi mai la ia Kila: "Eha a maua mau keiki e make ana i keia la, i ewalu mau moepuu mahope o lakou, a o maua, umi moe puu." Ia manawa, aole i hoolohe aku o Kila ma ka laua olelo, no ka mea, ua manao no o Kila aole e make ana. Ia Kila ma ka anuu, huli pono aku la o Kila ma ke alo ponoi o kona mau kaikuaana, a olelo aku la:

"Owau no keia o Kila i uka, o Kila i kai, o Kila-pa-Wahineikamalanai, o kama wau a Moikeha. Ua kuhi wau ua pau ko oukou manao lokoino ia'u, aole ka, laweia mai wau e oukou a haalele maanei, hoi malu aku oukou, kahea aku wau mahope; a hala aku oukou, noho hoopilimeaai aku wau malalo o na kamaaina o Waipio nei, ma ka na kamaaina olelo e mahiai, malaila wau e hoolohe ai, olelo mai e kahuumu, malaila wale aku no wau; olelo mai e pii i ka wahie i kela pali (Puaahuku) pii aku no wau; pela mau ko'u noho hoomanawanui ana, a loaa ko'u makua o ia nei (Kunaka), pau ko'u noho hoopilimeaai ana, loaa ia'u ko pono nui; e ole e hoomanawanui malalo o na kamaaina, loaa keia pono a oukou e ike nei. Ua pono no la hoi ia, ina owau ka oukou i hana ino, aole, lawe malu ia aku e oukou ko onei keiki punahele, a pepehiia e oukou, me ko oukou olelo aku i ko kakou mau makuahine, owau ia mau lima, ua pau i ka mano. Aole o keia hana ana a oukou, ua pakele oukou ia'u, o ka oukou pepehi ana i ko Waipio keiki kamaaina nei, aole oukou e pakele ia'u, aia no i ka poe nana ke keiki ko oukou ola, a me ko oukou make."

Ia manawa ike ia ae la o Kila he keiki alii, a mihi iho la na kamaaina ana i noho hoopilimeaai aku ai.

Mahope iho o ko Kila hoike ana iaia i mua o kona mau makua a me na mea a pau, loaa iho la ia Hooipoikamalanai ma ka hewa o kana mau keiki; alaila kena koke ae la laua e kau aku i ka laua mau keiki hanau mua ma ka lele i hoomakaukau ia no lakou, a e hooko aku i ka make maluna o kana mau keiki. A no ia mea, kaliia iho la ko lakou make a kekahi la ae, ma ia po ana iho, noonoo iho la o Kila i mea e pakele ai kona mau kaikuaana i ka make. Aka ua maopopo no ia Kila, aole e make ana.

Ia po, olelo aku la o Kila i kona mau makuahine: "E ola o Umalehu ma, no ka mea, o ko lakou hoonoho ana ia'u ma Waipio nei, oia ka mea i ola ai ko oukou pololi, ina paha ma ka moana ko lakou hoolei ana ia'u ina hoi paha aole e loaa wahi ai ia oukou; ko'u manao e ola lakou la." Ma keia olelo a Kila i kona mau makuahine, aole i maliu aku kona mau makuahine mamuli o kana olelo kaua, ua holo ko laua manao ma ka make o ka laua mau keiki. Ike maopopo aku la o Kila, ua wela ka inaina o

to himself, and that he would wait until his brothers were led to the altar, when he would make the last attempt and save them. At the time that Umalehu and his brothers were about to be killed, Kila also went inside of the place of their expected death and said: "Let me die first, and my brothers after me." When his mother and aunt saw that Kila loved his brothers more than he did himself, they gave up their determination to have their sons killed.

CHAPTER IX.

HOW HOOIPOIKAMALANAI AND HER SISTER LIVED IN WAIPIO AND THEIR RETURN TO KAUAI.

HOOIPOIKAMALANAI and her sister lived with their sons in Waipio many days after this; but when the food began to show itself above the ground in all the lands, then they returned to Kauai where Kila, his brothers and mother and aunt, made new regulations and adjustments of the land and its government. Hooipoikamalanai and her sister desired and insisted that Kila take charge and act as king of Kauai according to the wish of Moikeha. In this desire of Hooipoikamalanai and her sister they were disappointed, as Kila did not wish it to be so, but insisted that his mother and aunt should be at the head of the government, their sons to live with them as advisers, while he himself was to be independent; for, as he expressed it, he was satisfied with his own land, Waipio. When his mother and aunt saw they could not prevail on Kila to think as they did, Hooipoikamalanai and her sister acted as the rulers of Kauai until their death, while Kila returned to Waipio with Kunaka, his adopted father.

At the death of Hooipoikamalanai and Hinauu, their sons lived on after them as the joint heirs and successors of the land in the place of their mothers. At about this time Keoloewa, one of the chiefs of Kauai, rose in revolt against the sons of Moikeha, in which he became victorious, and the sons of Moikeha were thus deprived of their lands; for Keoloewa, by reason of his conquest, took all the lands to himself. Shortly after this Keoloewa set sail for Waipio, Hawaii, to urge upon Kila to come back to Kauai to be its king. Upon explaining his mission, Kunaka accepted the offer made in behalf of his adopted son, and Kila returned with Keoloewa to Kauai and assumed the position as king of Kauai with Keoloewa as his prime minister. Shortly after Kila had assumed the position of chief ruler of Kauai, Laamaikahiki arrived from Tahiti, this being his second visit to Hawaii.

LAAMAIKAHIKI'S SECOND VISIT.

After Laamaikahiki arrived at Tahiti upon his return from his first visit to Hawaii, he heard through Hawena that Moikeha had died; so he decided to come for the bones of Moikeha his father. Laamaikahiki soon after set sail for Hawaii and first appeared off the Kau coast, and by evening of the same day had his canoe moored on the beach at Kailikii. The following story is told of his arrival at Kau.

kona mau makuahine, nolaila, waiho iho la o Kila i kona manao pela i loko ona, aia a hiki i ka wa e kaiia mai ai kona mau kaikuaana i mua o ka lele, alaila, hai ae oia i kona manao huna.

A ma kekahi la ae, komo ae la na 'lii i loko o ka heiau, a laweia mai la o Umalehu ma a hiki i ke kumu o ka lele, ia manawa, ua paa kona mau kaikuaana i ka pouamanuia. I ka manawa i hoomaka ia ai e pepehi o Umalehu ma, ia manawa komo pu aku la o Kila ma kahi i manao ia ai e pepehi kona mau kaikuaana, me ka i aku: "Owau mua ke make, a mahope ae o'u mau kaikuaana." A ike aku la kona mau makuahine, ua oi aku ke aloha o Kila i kona mau kaikuaana, nolaila, hooki ae la o Hooipoikamalanai ma i ko laua manao e make ka laua mau keiki.

MOKUNA IX.

KA NOHO ANA O HOOIPOIKAMALANAI MA WAIPIO, A ME KA HOI ANA I KAUAI.

NOHO iho la o Hooipoikamalanai ma me kana mau keiki ma Waipio a nui na la; a hiki i ka manawa i ea ae ai ka ai o na aina a pau, alaila hoi aku la lakou i Kauai. Hooponopono hou ae la o Kila me kona mau kaikuaana a me ko lakou mau makuahine i ka noho ana o ka aina. Aka, o ka manao o Hooipoikamalanai ma, e noho no o Kila e like me ka Moikeha kauoha, o Kila no maluna o kona mau kaikuaana, a o na kaikuaana no na noho hale. Ma ia manao o na makuahine, aole pela ko Kila manao. O ko Kila manao, o na makuahine no maluna o ka aina, a o kana mau keiki no na noho hale, ku kaawale ae no o Kila, no ka mea, ua pono no o Kila i kona aina o Waipio. A no ka like ole o ko Kila manao me ko na makuahine, nolaila, noho iho la o Hooipoikamalanai ma i alii no Kauai, a hiki i ka make ana. A o Kila hoi, hoi aku la oia i Waipio me Kunaka, kona makua hanai.

A make aku la o Hooipoikamalanai laua o Hinauu, a koe iho la na keiki. Aka, noho alii iho la na keiki mahope iho o ka make ana o na makuahine. Ia manawa, kipi ae la o Keoloewa, kekahi alii o Kauai i na keiki a Moikeha, a lanakila ae la o Keoloewa, nele iho la na keiki i ka aina ole, lilo ae la ia Keoloewa. Mahope iho o ia manawa, kii aku la o Keoloewa ia Kila i Hawaii ma Waipio e hoi i alii no Kauai; aka, he mea pono no ia i ko Kunaka manao, nolaila, hoi aku la o Kila me Keoloewa, a noho iho la i alii nui no Kauai, a o Keoloewa no kona kuhina. I ka manawa a Kila i noho hou ai i alii no Kauai, aole i liuliu, hiki mai o Laamaikahiki mai Tahiti mai, o ka lua ia o ko Laamaikahiki hiki ana ma Hawaii nei.

KA HOLO ALUA ANA MAI O LAAMAIKAHIKI.

Noho o Laamaikahiki i Tahiti mahope iho o kona hoi ana aku mai Kauai aku ma kana holo mua ana mai, a lohe aku la oia ia Hawena ua make o Moikeha, nolaila, manao ae la oia e kii mai i na iwi o kona makuakane (Moikeha). A nolaila, ua holo mai la o Laamaikahiki mai Tahiti mai, a ma Kau kona hoea ana mai, a lana na waa ma Kailikii, ma ka poeleele ana iho.

Late in the evening the people of Kau heard the beating of a drum together with the notes of a kaeke[1] flute, which startled them and they rushed out to see where these sounds came from. When they got outside they saw that these sounds came from aboard of a double canoe. Upon seeing this the people remarked: "It is the canoe of the god Kupulupulu. These sounds came from that canoe." When the people heard that it was Kupulupulu's canoe they prepared food and swine as offerings to the god. As soon as it was daylight the next day the canoe and the people on it were seen, and the people ashore cried out: "Ye makers of the sounds, here is food and swine; they are offerings for the god."

Laamakahiki, however, did not make a long stay at Kailikii, when he again set sail, coming along the Kona coast. On this passage from Kau to Kona, Laamakahiki continued to beat the drum and play on the flute, and he was accorded the same treatment by the Kona people as was given him by the people of Kau. It was on this visit that hula dancing, accompanied by the drum, is said to have been introduced in Hawaii by Laamaikahiki.

Laamaikahiki, after receiving food and swine from the Kona people, continued on his journey to Kauai where he met his brother[2] Kila and made arrangements as to the taking of the bones of Moikeha to Tahiti. Soon after these arrangements were made the bones of Moikeha were brought from Haena. On this occasion Lamaikahiki made a long visit on Kauai and occupied his time in teaching the people the art of dancing. From Kauai Laamaikahiki visited all the other islands of this group for the purpose of teaching the people the drum dance.

Soon after Laamaikahiki's return to Kauai from his tour of the other islands, he made ready for his return to Tahiti, taking with him his brother Kila and the bones of their father[3] which were to be deposited in the mountain of Kapaahu, Moikeha's own inheritance, where Laamaikahiki and Kila also lived until their death. Nothing more was heard of these two since that time.

CHAPTER X.

THE STORY OF OLOPANA AND HIS WIFE.

IT IS said that Olopana was once the king of the island of Hawaii, who made his permanent home in Waipio, where he lived with his wife Luukia. There are, however, three Olopanas spoken of amongst certain people: The Olopana mentioned in the story of Kamapuaa, the Olopana said to be of Tahiti, and the Olopana mentioned in this story. But the Olopana of this story was the Olopana who first went to Tahiti with his wife Luukia, the same as mentioned in the legend of Moikeha. The genealogy of Olopana cannot be recounted here, as it is not known. The only things known of Olopana are the events of his reign on Hawaii and his arrival at Tahiti, which are as follows.

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[1] *Ohe kaeke* is lit. a drum-flute, a bambu instrument as accompaniment to the drum.

[2] Laamaikahiki, a son of Moikeha by Kapo, his first wife, was a half-brother of Kila.

[3] The bones of Moikeha must have been returned and cared for by the sons after that fateful trip to Waipio, instead of having been lost in the ocean, as reported by them.

A penei ka moolelo o kona hiki ana ma Kau. I ke ahiahi, lohe aku la na kanaka i ke kani o ka leo o ka pahu, a me ka leo o ka ohe kaeke. Nolaila, puiwa koke ae la na kanaka i keia mea e kani nei, a i ka puka ana aku e nana, lohe pono loa aku la na kanaka, aia no luna o na waa keia mea e kani nei. A no ia mea, olelo ae la na kanaka: "He mau waa no ke akua, no Kupulupulu, a nolaila keia mea kani." A no ia mea hoomakaukau aku la na kanaka i ka ai, a me ka puaa, i makana na ke akua.

A ma ke ao ana ae, ike maopopo ia aku la na waa me na kanaka maluna o na waa. Alaila, kahea aku la na kanaka o uka: "E ka mea kani-e! Eia ka ai me ka puaa. He makana na ke akua." Aka, aole i liuliu ko Laamaikahiki ma lana ana ma Kailikii, a o ka holo mai la no ia ma Kona. Ma ia holo ana mai a Laamaikahiki mai Kau mai a hiki ma Kona, o kana hana mau no ia o ka hookani i ka pahu, a me ka ohe. A e like me ke kahea ana a ko Kau poe, pela no ko Kona poe kanaka, a pela no ka lakou hana ana. Ma keia holo ana a Laamaikahiki, ua olelo ia nana i hoomaka mua ka hula kaeke ma Hawaii nei.

Holo aku la o Laamaikahiki a hiki ma Kauai, a halawai me kona kaikaina me Kila, a kuka iho la me kona kaikaina no ka lawe ia Moikeha i Tahiti. Kiiia aku la na iwi o Moikeha ma Haena, a laweia mai la. Noho iho la o Laamaikahiki ma Kauai, a ao aku la i ka hula i na kanaka, pela mau ko Laamaikahiki kaapuni ana a puni neia mau aina. Pela i laha ai ka hula kaeke ma keia mau moku. A hoi aku la o Laamaikahiki i Tahiti.

Ia manawa a ua o Laamaikahiki i hoi ai, lawe ae la oia ia Kila i Tahiti, a lawe pu ia aku la me na iwi o ko lakou makuakane, a waihoia aku la ma ka aina hooilina o Moikeha ma kahi i olelo ia o kuahiwi o Kapaahu. A malaila lakou i noho ai a hiki i ko lakou make ana. Aole i lohe hou ia kekahi Moolelo no lakou ma ia hope mai.

MOKUNA X.

Ka Moolelo o Olopana, a me Kana Wahine.

Ua oleloia he alii nui o Olopana no ka mokupuni o Hawaii, a o Luukia kana wahine, ma Waipio ko laua wahi noho mau. Aka, ekolu nae Olopana i kamailio ia mawaena o kekahi poe. O ka Olopana i oleloia iloko o ka moolelo kaao o Kamapuaa. A o ka Olopana i oleloia no Tahiti, a o ka Olopana ka mea nona keia moolelo. Aka o ka Olopana nona keia moolelo, oia no ka Olopana i holo mua i Tahiti me kana wahine me Luukia, a oia no ka mea i olelo ia iloko o ka moolelo o Moikeha. A penei no ka moolelo no Olopana a me Luukia. Aole nae e hiki ke lawe mai i ka mookuauhau no ko Olopana hanauna, no ka mea, aole i maopopo; o ka noho alii ana no Hawaii a me ka hiki ana i Tahiti, oia wale no ka mea i ike ia ma ko Olopana moolelo. A penei no

Once upon a time Olopana and his wife Luukia were the rulers of the island of Hawaii, and all the people were under them. During their reign a great flood swept down the valley of Waipio and carried away the people and their houses into the ocean. It is said that in this flood Olopana and his wife were carried out to sea, which was the means of their reaching Tahiti. When Moikeha came to Hawaii and spoke of Olopana as being in Tahiti, the story was then made up that when they were carried out to sea in the flood, they must have actually swam all the way to Tahiti, as nothing had been heard of Olopana and his wife from the time of the flood until the arrival of Moikeha. According to some of the old people, however, it is said and believed that the passage to Tahiti was made in a canoe.

When the news was first brought here about Olopana being in Tahiti, the people of Hawaii were so divided in the belief that he was actually alive and in Tahiti that it was decided, as a means of settling these differences, to send Ulu, the king of Kau, in a canoe made of bulrushes.[1] After Ulu set out nothing more was heard of him, not even if he had reached Tahiti. After some time had elapsed a certain priest was sent in search of Ulu, but while in mid-ocean the priest discovered that Ulu had died, so he returned. Shortly after the return of the priest, Kapukini, a chief of Puna, was made king of Hawaii, there being no king over the island of Hawaii at this time.

Olopana in the meantime was living in Tahiti with his wife Luukia. Moikeha and his wife Kapo were the king and queen of Tahiti at this time. When Moikeha saw that Luukia was pleasant to look upon he took her to wife, as already spoken of in Chapter I. After Moikeha left Tahiti and came to Hawaii, Olopana, through his kind and considerate treatment of the people, became the king of Tahiti. But when Kupohihi, an uncle of Moikeha, heard that Tahiti had become independent with Olopana as its king, he came and sent Olopana away. Olopana therefore set sail for Hawaii with his wife Luukia.

Olopana is said to have so treated the people of Tahiti that he and his wife were thought much of, and when he set out for Hawaii a large number of people accompanied him. Upon the arrival of Olopana and his companions, the people of Hawaii saw that their hands and arms were tatued. The people became so infatuated with the idea that they too had their arms and hands tatued. It is said that this was the first time that tatuing was introduced into these islands.

As soon as Olopana and his people arrived from Tahiti, he caused some of his men to reside on Maui, some on Molokai, and some on Oahu and Kauai. It is said that is the reason why the people of these islands speak differently from those of Hawaii.

On their return Olopana and his wife again took up their residence in Waipio, except at times when Luukia was isolated to other places where she was kept and well treated. These times of isolation came only at Luukia's monthly periods, when she

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[1] *Waa naku* seems to have been coupled erroneously in its rendition of "a canoe made of bulrushes." *Naku* has several meanings, one of which, according to Andrews, is "a search, a pursuit after." Using that term in this case would render it appropriately a "search canoe," rather than an unseaworthy craft of rushes, nowhere else referred to in Hawaiian tradition.

ia: Noho alii iho la o Olopana me Luukia kana wahine, no ka Mokupuni o Hawaii. Aia na kanaka a pau malalo o laua. A i ka manawa i wai kahe nui ai o Waipio, oia ka wai kahe nui ana i halana ia ai ka aina, a lilo na hale a me na kanaka i ka moana, ia manawa ka lilo ana o Olopana laua me Luukia a noho i Tahiti. Aka, aole nae i ike ia ko laua mea i hiki ai i Tahiti, aka, ma ka lohe ana o ko Hawaii nei ia Moikeha ma, aia o Olopana ma i Tahiti, nolaila, ua manaoia e ko Hawaii nei, ua lilo maoli i ka moana ma ka au ana a pae ma Tahiti. No ka mea, mai ka hoomaka ana o ka wai nui ma Waipio a hiki i kela manawa i loheia ai ia Moikeha ma ka haohaoia ana.

Ma ka manao ana hoi o kekahi poe kahiko, maluna o na waa ka holo ana a hiki i Tahiti. A no ka nui loa o ka hoopaapaa o na makaainana o Hawaii no Olopana, nolaila, holo aku la o Ulu ko Kau alii maluna o ka waa naku akaakai. Ma kela holo ana o Ulu maluna o kona waa akaakai aole i ikeia ko Ulu hiki ana i Tahiti, aole no hoi i loheia, aka, he kahuna ka mea nana i holo aku e imi mahope o ka Ulu holo ana, a waena moana, ike mua ke kahuna ua make, nolaila hoi mai ke kahuna. Mahope iho oia manawa, aole he alii o Hawaii, nolaila lilo ae la o Kapukini, ke alii o Puna, i alii no Hawaii a puni. A o Olopana hoi, noho aku oia i Tahiti me kana wahine me Luukia i ka manawa e noho alii ana o Moikeha· me kana wahine me Kapo. A ike ae la o Moikeha ua maikai o Luukia imua o kona mau maka, nolaila lawe ae la o Moikeha i wahine moekolohe nana, e like me ka mea i olelo ia ma ka moolelo o Moikeha, Mokuna I. (E pono ke nana malaila.)

A o Olopana hoi; mahope iho o ko Moikeha haalele ana ia Tahiti a holo mai i Hawaii nei. He nui na hana maikai a Olopana ia manawa, a no kana mau hana maikai he nui, hahai ae la na kanaka malalo ona, a noho alii ae la oia no Tahiti. Aka, i ka manawa i lohe ai o Kupohihi ka makuakane pili koko o Moikeha, ua kuokoa ae la o Tahiti malalo o Olopana, nolaila, kiiia mai la o Olopana e hookuke. A no ia mea, hoi mai la o Olopana i Hawaii nei, me kana wahine me Luukia. He nui ke aloha o na kanaka ia Olopana no kana mau hana maikai, a nolaila, ua nui ke aloha ia Luukia o na wahine. A ma keia mea, ua nui na kanaka i holo pu mai me Olopana ma ia hoi ana mai i Hawaii nei.

Ma ia hoi ana mai o Olopana, ua kakauia na lima i ka uhi, a no ka ike ana o ko Hawaii nei i ka uhi o Olopana, a me na kanaka o Tahiti i holo pu mai ai me laua, nolaila, hoopili aku la lakou i ke kakau i ka uhi. Ua oleloia, oia ka hoomaka ana o ke kakau uhi ma keia pae aina.

I ka manawa i hiki mai ai o Olopana me na kanaka o Tahiti mai, hoonoho ae la o Olopana i na kanaka ma Maui, Molokai, Oahu, a me Kauai, a nolaila ka mea i ano e ai ka leo o na kanaka o keia mau aina, aole he like o na olelo ana ma ka leo. Noho ae la o Olopana ma Waipio me kana wahine a i kekahi manawa, hookaawale ae la ia Luukia ma kahi kaawale loa, me ka malama pono loa ia o ka maluhia. A ia a hiki i

was removed to Puukawaiwai, a place located between Kawaihae and Waimea. Here a house was built for her surrounded by a wall. This particular spot has always been known as the wall of Luukia and is so called to this day.

HOW LUUKIA LIVED AT PUUKAWAIWAI.

It was customary for Luukia to retire to this house of separation at the approach of her periods of infirmity. During one of her trips to this house of separation, while on her way from Waipio, Luukia met a man by the name of Waiauwia, a person of some note who was living at Waimea. This man became so enamoured of her that he followed her to her house of separation and there made advances on her, to which Luukia replied: "We cannot do such a thing, as I am defiled." Upon receiving this reply from Luukia, Waiauwia was puzzled to know the meaning of such a thing; he insisted that she grant his request. At this determination on his part, Luukia told Waiauwia: "Don't come in unto me, for I have my period of infirmity. This is the reason why I am separated from Olopana the king."

This was the first time that Waiauwia ever heard of such a thing, that men were prohibited from living with women during their monthly periods. Waiauwia was therefore forced to return to Waimea, and there informed his wife that it was against the wish of the gods to have men live with their wives during their periods of infirmity. Some time after this first meeting between Waiauwia and Luukia at Puukawaiwai, Waiauwia again visited Luukia at her house of separation, after one of her periods of infirmity, and this time his desire was at last satisfied and Luukia fell in wrong-doing with Waiauwia.

It is said that Olopana brought the tabu system to these islands. Shortly after this the tabu system was inaugurated throughout the whole group.

ANOTHER STORY ABOUT OLOPANA.

There are several versions of Olopana, as told by the old historians, and there seems to be several Olopanas; but it is said that the Olopana who was the husband of Luukia was the Olopana who was known as the younger brother of Moikeha and that he was a Tahitian, being born and raised there; and that it was in Tahiti that he first met and lived with Luukia; and that Luukia was also a Tahitian. But this version is very rarely spoken of. What are commonly known, however, are these: that Olopana is mentioned in the chant of Kualii, and the Hawaiian people are still using the skirt or pau of Luukia.

ka wa e hana-wai ai o Luukia, hoihoi ia mai la oia a hoonoho ma Puukawaiwai kahi e pili la me Kawaihae a me Waimea. Malaila ko Luukia halepea, ua paia i ka pa a puni, nolaila i kapaia ai ka inoa o ua wahi la o Panoluukia, o kona inoa ia a hiki mai i keia wa.

KE ANO O KO LUUKIA NOHO ANA MA KELA WAHI PUUKAWAIWAI.

He mea mau ia Luukia ka hoi ma kona halepea ke kokoke aku i ka manawa e hanawai ai. I kekahi manawa, i ke kokoke ana o Luukia e hanawai pii mai la oia mai Waipio mai. Aka, e noho ana kekahi kanaka koikoi ma Waimea, o Waiauwia kona inoa, manao ae la oia e moe me Luukia. Nolaila, hele aku la oia (Waiauwia) ma kahi o ka halepea o Luukia, a nonoi aku la e moe me ia. I mai nae o Luukia, aole e hiki ke moe laua, no ka mea, aole i pau ka haumia. A ma keia olelo a Luukia, haohao iho la o Waiauwia i keia mea. Aka, hoopaa aku la no o Waiauwia, me ka makemake no e moe laua. A no ia mea, olelo mai o Luukia, me ka i aku ia Waiauwia: "Mai komo mai oe maloko nei, ua hanawai wau, nolaila wau i kaawale ai me ke alii (Olopana)."

Akahi no a loheia keia mea e Waiauwia, he mea kapu no na kane ka noho pu me na wahine i ka manawa e hanawai ai. Nolaila, hoi aku la o Waiauwia, a hai aku la i kana wahine, he mea kapu loa ka noho pu ana o na kane me na wahine ke hiki i ka manawa e hanawai ai na wahine.

I kekahi manawa, mahope mai o ko Waiauwia halawai mua ana me Luukia ma Puukawaiwai, hele hou aka la ua o Waiauwia ma ka halepea mau o Luukia, kahi hoi i halawai mua aku ai laua, kahi i haiia mai ai ke kapu. Ia manawa, ia laua i halawai hou ai, mahope iho o ka pau ana o ko Luukia hanawai ana; hai aku la o Waiauwia i kona makemake e launa me Luukia. A mamuli oia ano, haule iho la o Luukia i ka hana hewa me Waiauwia.

Ua oleloia ua Olopana i lawe mai ke kapu ma Hawaii nei. Ma ia hope mai laha ae la ke kapu ma keia mau Mokupuni a pau.

KEKAHI KAMAILIO ANA O OLOPANA.

He like ole ke kamailio ana a ka poe kahiko no ka moolelo o Olopana, no ka mea, aole hookahi Olopana i oleloia. Aka, ua oleloia, o ka Olopana nana o Luukia, ua oleloia oia ka Olopana kaikaina o Moikeha, no Tahiti no ia, a ma Tahiti no kona wahi i hanau ai, a malaila no ia i hoao ai me Luukia, a no Tahiti no o Luukia. Aole nae he nui loa o ke kamailio ana pela. Aka o ka mea maopopo, no ka mea, ua hoomaopopoia ma ka moolelo o Kualii. A ke malamaia nei e keia lahui ka pa-u o Luukia.

The Legend of Kila.

MOIKEHA was the father and Hooipoikamalanai was the mother of Kila, whose birthplace was the land of Kapaa. There were three children in the family, of which Kila was the youngest. While very young it was their custom to resort to the Wailua River and there learn the art of canoe sailing. In the wrestling matches Kila, though the youngest, always prevailed over his older brothers. One day, in order to determine which one of his sons was the strongest, bravest and most skillful in the art of canoe sailing, Moikeha decided to give them a test. After calling his sons to come before him, he said: "I want you all to go to the other side of the river and set your canoes down in the water and let them sail toward me. The one who will be able to so steer his canoe as to hit me in the navel will surely be the most prosperous amongst you."

After arriving at their stations the first-born set his canoe down and steered it to his father, but it missed the mark. The second son then in his turn set his down and steered it for the mark, but it missed also. Kila then in his turn started his, and it sailed directly to Moikeha and hit his navel. Moikeha then addressed his sons, saying: "You two," turning to the oldest, "will never amount to much. This your youngest brother will be the most prosperous of you all."

As Kila grew up into manhood he also grew in beauty and manliness, so much so that he was recognized as the most handsome man in all of Kauai, he having no equal. He also grew up to be a very strong and brave man.

Moikeha originally came from Tahiti, through grief and depression of spirit over Luukia. Because of his great grief he left his home Moaulanuiakea, the chiefs, the people and the demi-gods of the deep. On his way to Kauai he met Kakakauhanui off the Kalaau point, Molokai, fishing. This man had very long legs; his body while in the water could steady his canoe with his legs. He could stay under water without breathing for a very long time. Upon meeting this man, Moikeha took him as an adopted son and brought him along to Kauai. Moikeha was a high chief, and his wife Hooipoikamalanai was a chiefess of very high rank throughout the whole island of Kauai.

After the lapse of some time, Moikeha fitted out a double canoe for his son Kila and instructed him to go to Tahiti and slay his old enemies. After everything pertaining to the voyage was ready, the paddlers, the bailers, immediate attendants, uncles and Kakakauhanui boarded the canoe together with Kila, who sat in the covered platform, and they set sail for Tahiti. Before Kila boarded the canoe, however, Moikeha addressed him saying: "You are on your way. Don't fail to recognize your uncle Makalii, or you will kill him." After all the islands had disappeared and all that could be seen was the top of Maunakea, they were met by Keaumiki and Keauka,[1] two

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[1] The two tides, rising and ebbing, are here ingeniously likened to two powerful demi-gods of the ocean.

He Kaao no Kila.

OMOIKEHA ka makuakane, o Hooipoikamalanai ka makuahine, o Kapaa i Kauai ka aina, oia kahi o Kila i hanau ai. Ekolu lakou o ka hanau ana, o Kila ka muli. I ko lakou wa kamalii, he hooholoholo waa ka hana i ka muliwai o Wailua, a i ka wa nae e hakoko ai me na kaikuaana, na Kila no ka eha o na kaikuaana. A mahope, hailona o Moikeha i na keiki ana, i akaka ko lakou mea ikaika, a koa. I aku o Moikeha: "E hele oukou a ma kela kapa o ka muliwai, kuu mai i na waa a oukou, a i ku kuu piko, o ke keiki waiwai ia o oukou." Kuu mai la ka mua, aole i ku, kuu mai la kona muli, aole i ku, kuu o Kila, ku ka piko o Moikeha; olelo aku o Moikeha i na keiki: "Aohe a olua waiwai, eia ke keiki waiwai o ko olua pokii."

A nui ae la o Kila, nui pu kona maikai a me ka nani, a oia ko Kauai oi a puni; aole ona lua, nui pu me ka ikaika a me ke koa. O Moikeha, mai Kahiki ka hele ana mai, i aaia i ke aloha o Luukia, a haalele aku ia i kona hale ia Moaulanuiakea, a me na 'lii, na kanaka, na kupu o ka moana.

Ma kona hele ana mai, loaa o Kakakauhanui i ka lae o Kalauu i Molokai, e lawaia ana. He kanaka uha loihi ia, e luu ana ke kino ilalo, e kaohi ana ka uha i ka waa, he kanaka aho loa. Lawe mai la o Moikeha ia ia i keiki hookama, a noho i Kauai. He 'lii nui o Moikeha, a he 'lii no hoi ka wahine o Hooipoikamalanai, no Kauai a puni.

Hoomakaukau o Moikeha i na waa no kana keiki no Kila, e holo ai i Kahiki i kona wahi i kumakaia ia ai e kona poe enemi. A makaukau, ee na hoewaa, na ka liu, na kahu, na makuakane hanauna; o Kakakauhanui, o Kila i luna o ka pola o na waa. Mamua ae o ke kau ana i na waa, olelo aku o Moikeha i ke keiki: "Ke hele la, mai hoohewahewa i ko makuakane, o Makalii, o make ia oe."

Holo aku la lakou a naha na moku o Hawaii nei, a nalowale ka aina, koe o Mauna Kea, aole i nalowale. Loaa lakou i na kupu o ka moana ia Keaumiki a me Keauka, mimiki ia ka waa o lakou ilalo, a loaa ke ko-a, a me ke a, ka puna. Ia wa luu o Kakakauhanui a noho ilalo; hookahi anahulu a me na po keu elua, ea mai o Kakakauhanui; hookahi anahulu ko Keaumiki a me Keauka, ea mai. Nolaila, pakele na

monster demigods of the deep, who drew their canoe down to the coral beds of the sea: so Kakakauhanui dove down to the bottom and staid there for ten[1] and two nights before coming up again. Keaumiki and Keauka were only able to stay down ten nights. This feat of endurance saved the canoe. The voyage was then resumed.

When they were approaching near to Tahiti they first touched at a small island where the aunt of Moikeha was living, a supernatural rat, Kanepohihi by name. Her eyes were covered over with wrinkles and she was blind. When Kila came upon her she was cooking bananas in the ashes. When he saw Kanepohihi cooking bananas, he reached down, took the bananas and placed them on to one side of the cooking place. When Kanepohihi reached for the bananas she was unable to find them, so she said to herself: "There must be a demi-god about."

At this Kila addressed her saying: "My greetings to you, Kanepohihi."

Kanepohihi replied: "The same to you."

Kila continued: "Your grandchild and lord send you aloha greetings."

Kanepohihi asked: "Who is this grandchild and lord of mine?"

Kila answered: "Moikeha."

Kanepohihi again asked: "Is Moikeha then still alive?"

Kila replied: "He is still alive."

Kanepohihi again asked: "What is he doing?"

Kila then chanted the following in a pleasing way:

"He is indulging in ease in Kauai,
Where the sun rises and sets again,
Where the surf of Makaiwa curves and bends,
Where the sun comes up over
The kalukalu[2] of Kewa;
The cool and calm shade of Kewa,
The stretched out waters of Wailua,
And the entrancing favors of my mother
Hooipoikamalanai.
He will live and die in Kauai."

Kanepohihi replied: "You seem to know my name, but I don't know who you are." He then told her his own name: "I am Kila of the uplands, Kila of the lowlands. I am Kila, the last child of my mother Hooipoikamalanai, and the offspring of Moikeha."

Kanepohihi replied: "You are my lord. What is the object of this voyage and visit paid me by my lord?"

Kila replied: "It is a voyage in search of a chief."

Kanepohihi answered: "There are no chiefs left. Kahuahuakai was the last of the chiefs that was slain, with the exception of your father, myself and your father's younger brother. This was the cause why your father Moikeha left this place and moved to Kauai."

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[1] *Anahulu* is a measure of time only, indicating a period of ten days and nights. The term did not apply to any other counting, neither of years nor of articles. The length of time might be one, two or forty anahulus and so many days, as fractions of an anahulu.

[2] *Kalukalu*, a delicate, gauze-like kapa, to which the morning mist is likened as it is dissolved by the rays of the rising sun.

waa i ka make. Ia lakou i holo ai a kokoke i ka aina o Kahiki, aia i ka moana he wahi aina moku i ke kai, ilaila ka makuahine o Moikeha, he iole, o Kanepohihi, ua nalo na maka i ka alu, he luahine makapo, e pulehu maia ana.

A hiki o Kila i kahi o Kanepohihi e pulehu maia ana, lalau iho la keia i ka maia, a kapae ae la i kapa; haha iho la o Kanepohihi, aohe loaa, olelo iho la: "He kupu hoi keia." I aku o Kila ia Kanepohihi: "E weli hoi ia oe e Kanepohihi."

Olelo mai o Kanepohihi ia ia: "E ane ana."

Olelo aku o Kila: "I aloha mai ko moopuna haku ia oe."

Ninau aku o Kanepohihi: "Owai ua moopuna haku nei a'u?"

Hai aku o Kila: "O Moikeha."

Ninau hou mai o Kanepohihi: "Ke ola ala no ka o Moikeha?" "Ae, ke ola ala no."

Ninau hou o Kanepohihi: "Ka walea ana?"

Kau aku o Kila me ka lealea:

"I walea ia Kauai,
I ka la hiki ae a po iho,
I ke kee a ka nalu o Makaiwa,
I ka hiki mai a ka la maluna,
O ke kalukalu o Kewa,
O ka wai halau o Wailua.
O ka lealea o ka mai o kuu makuahine,
O Hooipoikamalanai,
O kahi noho no o Kauai a make."

Olelo mai o Kanepohihi: "Akahi ka hoi ka loaa o ko makou inoa ia oe, aole hoi he loaa o kou inoa."

Olelo aku o Kila me ka hai i kona inoa ponoi: "O Kila iuka, o Kila i kai, o Kila pa wahine, a Hooipoikamalanai o Kama au a Moikeha."

Olelo mai o Kanepohihi: "E kuu haku, heaha ka huakai a kuu haku o ka hiki ana mai?" I mai o Kila: "He huakai imi alii."

"Aohe alii; a Kahuahuakai pau na 'lii i ka luku ia, koe ko makuakane, koe au a me ka muli o ko makuakane, nolaila, hele aku ai ko makuakane o Moikeha a noho ia Kauai." Ma ko Kila mana a me ka ike, olelo aku la ia: "He 'lii no, aia la i uka o Wahiawa, ua alai ia mai e ka ohu, ua paa ia Huihui laua o Maeele." O ke kumu o

Through Kila's power of foresight he answered: "There is a chief. He is living in the uplands of Wahiawa, screened by the fog and secreted by Huihui and Maeele."

The reason why this call was made by Kila on Kanepohihi, was because he was without food. To the request for food, Kanepohihi replied: "I have no food. All I do is to live in idleness here. There is only one person who has food, your uncle Makalii."

Makalii was Moikeha's own younger brother, and he was the king and ruler of the land. He had a net named after himself, Makalii, in which were kept the food and fish as well as other things. Makalii, who was also educated in all of the arts of the day, could tell of coming future events, as well as Moikeha or Kila. Because of this power as a fortune-teller he was able to foresee the arrival of Kila to his kingdom. So he took up all the food and placed it in a net and hung it out of reach, which was the origin of the old Hawaiian saying: "Makalii drew in his net (koko) and hung it up." Kanepohihi, on being requested for food, changed herself into the form of a rat and climbed up, nibbled at the net of Makalii, cutting it and causing the food and fish to fall out, thus supplying Kila and his companions with food.

Shortly after this Kila sailed for the main island, the canoe going toward the kapued harbor, where the kapu stick was standing. This place was Moikeha's; no canoe was allowed to land here; no person was allowed to pass by it upon pain of death. The place had been kapued before Moikeha left, and ever since his departure its sacredness had been maintained. When the canoe was nearing the landing place the people on shore were heard calling: "There is a canoe! There is a canoe!! That canoe does not seem to have any fear for the kapu of the king. Your superior strength, if any you have, will be the only salvation for you this day."

Before Kila and his people reached the landing place and hauled their canoe up on the sand, he was bundled up and placed on the platform. Kila, as we have said, was a very handsome man and was good to look upon, so much so that it could not be hidden by the covering in which he was wrapped. After he had been placed on the platform he addressed his followers, saying: "When you see a large man come to the canoe, it is Mua. He is a great admirer of women. He is the man that was the betrayer of Moikeha, and the one that caused Moikeha to leave his own country. Don't tell him about me, in case he should ask you."

As soon as Mua reached the canoe, he looked over the men and stood them up. Examining the first one and finding a protuberance on his body, he remarked: "You will never be able to get Luukia." He then examined the next man, and so on to the last, with the exception of Kila. The reason why Mua examined the men was because he wished to find one who could command the admiration of Luukia, and by him get a chance to approach Luukia, as he had never been able to please Luukia even up to this time.

Luukia was a very beautiful woman and had no equal. She was the wife of Olopana, and owing to his being afflicted with the dropsy they never lived together.

Kila i hiki ai imua o Kanepohihi, o ka pololi. I mai o Kanepohihi: "Aohe a'u ai, o ka noho wale iho la no i anei. Hookahi no mea ai o ko makuakane o Makalii."

A Makalii, o ko Moikeha kaikaina no ia, a oia no ke 'lii o ka aina, a nana ua koko nei o Makalii (no ka inoa), ilaila ka ai, ka ai, na mea a pau loa. A he ike no ko Makalii i ke kilokilo e like me Moikeha, a me Kila; no kona ike e hiki aku ana nei kupu (Kila) i ka aina, nolaila, lawe keia i na mea ai a pau a paa i ke koko, kau i luna, oia kela olelo kahiko o Hawaii nei: "Hului koko a Makalii kau iluna." E pii ae ana o Kanepohihi ma kona kino iole, a aki i ke koko a Makalii, haule ka ai a me ka ia i lalo nei, loaa ka ai a Kila a me na ohua.

Holo aku la o Kila a hiki i ka aina, holo aku la ka waa o Kila a ke awa kapu e ku ana ka pahu kapu, no Moikeha ia wahi; aohe waa pae malaila, aohe kanaka hele, hele no make, he kapu mai ko Moikeha noho ana a hele, oia mau no ke kapu a me ke kiai ia. Kahea mai la o uka: "He waa e! he waa hoi kela!! Makau ole kela waa i ke kapu o ke 'lii; a nui ko ikaika i na la, ola oe." Ia lakou nei i pae ai ma ia wahi, aole nae i kau na waa o lakou nei i uka, i ke kai no kahi i hekau ai. O Kila hoi, ua opeope ia a paa kau iluna o ka pola o na waa. He kanaka maikai loa o Kila, aohe puu, aohe kee, a he nani ke nana aku, a ua hele kona maikai mawaho o ke kapa a me kona opeope e wahi ana.

Olelo aku o Kila i na kanaka o luna o ka waa: "Ina nana oukou a i hele mai kekahi kanaka nui, i na waa nei, o Mua ia, he kanaka puni wahine ia, oia ka mea nana i kumakaia o Moikeha i hele ai. A owau hoi, mai hai oukou ia'u ke ninau mai." A hiki o Mua i na waa, nana i na kanaka, kukulu iluna, kukulu ae la i ke kanaka mamua, nana i ke alo aohe puu, nana i ke kua, loaa he okakulai, he puu. Olelo aku o Mua: "Aole e loaa ia oe o Luukia." Pela no ka nana ana a pau na kanaka o na waa, a koe o Kila. O ko Mua manao ma keia nana ana, i loaa ke kanaka maikai e lilo ai o Luukia, alaila, nonoi aku nana e moe e mamua o Luukia, no ka mea, aole i loaa o Luukia ia ia mamua a hiki ia la.

He wahine maikai loa o Luukia, aohe ona lua ma ia aina a puni, o ka Olopana wahine ia, aole nae o laua moe kino, no ka pehu o Olopana, nolaila, ua paa o Luukia i ke kamaaha ia e Olopana (oia kela aha waa, e hoa ia nei a hiki i keia la), mai ka hele ana mai o Moikeha a hiki ia Kila.

Luukia, however, had been bound,[1] or netted, by Olopana with small cord in the fashion of the lashing of canoes ever since the departure of Moikeha.

Upon seeing the bundle on the platform, Mua asked the people: "What is this large bundle on the platform?" The people replied: "It is a bundle of clothes." Mua then went up to it and felt the bundle. After feeling it he opened the bundle and discovered a man. He then looked all over the man and found him to be perfect in every respect. He then remarked: "You will be admired by Luukia. If in case you should, will you ask her to be mine?"

Before Mua boarded the canoe, Kila had instructed his men as follows: "If Mua should come and ask that some one of you ask Luukia to be his wife, tell him to lie in the canoe face down, and not to get up or move about or speak, but he must lie very quietly so that he will be able to get Luukia."

After inspecting Kila, the people told Mua to do as they had been instructed by Kila. When Mua heard this he was very glad. As soon as Mua had lain face down in the canoe, Kila told the men to hold Mua down and urinate on him. This was done until it covered him for two days and one night, so that he died without accomplishing his desire respecting Luukia. Thus, through the wit of Kila, was the betrayer of Moikeha his father avenged.

During the reign of Moikeha he had two very powerful warriors, Niniukalani and Pohinakahonua. There were none stronger than these two. Upon seeing the canoe coming to be moored on the kapued grounds, Niniukalani took up his war club, Kahikinaakala, and approached the canoe. When he reached the dry sand he began twirling his war club. As the man was approaching, Kila asked his men: "Which one of you is willing to go and fight Niniukalani?" No one spoke up for some time, as they were all afraid. Ukulii, however, arose and said: "I will go and fight him." Kila then said: "Yes, you are so small that you will be able to get very close to him. When you get ashore don't look up or you will get killed; but keep your eyes always down and watch the shadow over you. If he twirls his club on the left, jump to the right, as he will then strike to the left; and if he twirls on the right, jump to the left. After Kila had imparted his instructions, Ukulii jumped ashore with his war club and approached Niniukalani. Niniukalani was twice the size of Ukulii and was sure of beating him, which he likened to so much chaff.[2]

At this time the place was packed with the chiefs and people who were eager to see the conflict. They never had any idea that the small man had any chance with the big man at all. Niniukalani, upon seeing Ukulii, began to twirl his war club, Kahikinaakala, and, when Ukulii was within striking distance, let it come down; but Ukulii jumped to the right and toward his opponent. The club missed its object and hit the sand, causing it to fly in all directions, and left a deep valley, hiding the two contestants from view for a time. Everybody believed that Ukulii was killed. After

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[1] In the story of Moikeha this netting of cords which was designated "the pau of Luukia" was her own doing, according to other versions, not Olopana's.

[2] *Opala*, rendered here as "chaff", falls far short of the contemptuous expression of nothingness, rubbish, or anything worthless which may be blown away by the wind, conveyed in the original.

Nolaila, ninau aku la o Mua: "A heaha hoi keia opeope nui e kau nei i ka pola?" Olelo mai na kanaka: "He opeope kapa." Hele aku la keia haha, a ike iho la he kanaka. Haha iho la o Mua, wehe ae la i ke kapa, nana iho la ma ke kua, a me ke alo, aohe puu, aohe kee, olelo iho la: "Loaa ia oe o Luukia. Ea, a i loaa o Luukia ia oe, na'u e moe mamua."

Mamua ae o ka nana ana o Mua ia Kila, ua olelo aku o Kila i na kanaka: "I hiki mai ananei o Mua a i nonoi mai e moe me Luukia, olelo aku oukou, e moe i loko o ka waa nei, ilalo ke alo, aohe make ala, aohe make oni, aohe make olelo, e moe malie, i loaa o Luukia." A pau ka nana ana ia Kila, olelo aku la na kanaka ia Mua e like me na olelo a Kila, a lohe o Mua, he mea olioli ia. A moe o Mua i lalo ke alo, i loko o ka waa, olelo aku o Kila i na kanaka: "E mimi maluna iho o Mua." Pela ka hana ana, a po ka la, a ao ka po, a po hou ka la, ua lana ka mimi maluna o Mua, a make iho la ia me ke ko ole o kona kuko ia Luukia. Pela i hookoia ai ka huhu o Moikeha i kona mea nana i kumakaia, ma ka noonoo o kana keiki o Kila.

Iloko o ko Moikeha wa e noho alii nui ana ma ke aupuni, elua ona koa ikaika loa, o Niniukalani, o Pohinakahonua, aohe koa e oi mamua o laua. Hele mai la o Niniukalani me kana laau palau, o Kahikinaakala a ke one maloo, oniu. Olelo aku o Kila i na kanaka: "Owai ko oukou e hele e koa me Niniukalani?" Aohe kanaka aa, no ka makau; ku ae o Ukulii a olelo: "Owau ke hele e koa."

Ae mai o Kila: "Ae, o oe, o ko uuku ananei komo oe i loko, o koiala nui hele i waho, i lele oe i uka, mai nana oe iluna, o make oe, i lalo oe e nana ai i ke aka, i ka malu maluna ou. Ina e hookaa kela i ka laau ma ka hema, ma ka akau oe e ku ai, aia ka hauna laau ma ka hema, a ina hoi ma ka akau ma ka hema oe."

A pau ka olelo ana a Kila, lele aku la o Ukulii me kana laau, lele aku la a ku me Niniukalani, ua palua kona nui imua o Ukulii, a he mea ole o Ukulii i kona manao ana, heaha la ia imua ona? He opala. Ia wa, ua piha ke one i na 'lii a me na kanaka he nui loa, e nana ana i ke kaua, aole nae o lakou manao e ola ana kahi kanaka uuku i ke kanaka nui. O Niniukalani, ke hookaa nei i ka laau palau ana, ia Kahikinaakala hoomoe iluna o Ukulii, komo ae ana o Ukulii i ka akau, hala ka laau, loaa ke one, puehu liilii, moe ke awawa, nalo laua nei i loko o ke oue. Manao na mea a pau ua make o Ukulii; a mahope, ku hou laua nei, hookaa o Ukulii i ka laau ma ka hema a

the cloud of sand had settled, the people saw that both of the contestants were still there. Ukulii then twirled his club and made a feint as though to strike. Niniukalani dodged, but before he could recover himself, Ukulii struck to the right which caught Niniukalani squarely, cutting him in two and killing him instantly. At this the crowd cried out: "One for the stranger and none for the son of the soil. Nobly done! No wonder this canoe dared to land on kapued ground, for it carries a noble warrior."

Pohinakahonua, upon seeing the death of his mate, came up with his war club, Puaihanuole. He then issued a challenge, boasted and said: "He could not have been struck at; if he had he would have been in pieces. He shall not escape me."

Ukulii, after his encounter, returned and boarded the canoe. When Pohinakahonua was seen to come out and issue his challenge, Kila asked: "Which one of you will go and meet Pohinakahonua?" Hohoiea answered: "I will." Kila then instructed him what to do, and he jumped ashore to meet Pohinakahonua. As soon as he was within reach Pohinakahonua swung his club to the right, but Hohoiea was not there, as he had jumped to the left of Pohinakahonua. Hohoiea then swung his club from the ground upward, which cut Pohinakahonua in two from his hips to his head, killing him. At this the crowd gave another shout, saying: "The strangers have two, and the sons of the soil have none. This canoe carries some mighty men who have killed the warrior guards of the land."

The result of the conflict was then carried to the king, Makalii. When Makalii heard it he arose and came down with his war club, Naulukohelewalewa. Makalii at this time was living in a land above the clouds. Makalii was a goodly man to look upon, closely resembling his older brother Moikeha. He was very powerful and brave, but not like Kila. As Makalii arrived on the kapued ground he began to swing his war club right and left. Upon seeing this Kila said to his men: "That is Makalii, the king. He is a very powerful man; none of you will be able to stand up against him. I will go and meet him. But before I go, I want you to remember this: if I shall be slain in this encounter, you have your course of escape, return by it to Kauai; but in case I live, then all will be well." Kila then took up his war club, Kahihikolo,[1] and jumped ashore from the canoe, stepping on the rocks. At sight of Kila the crowd began to shout, admiring his beauty. Even the ants were heard to sing in his praise; the birds sang, the pebbles rumbled, the shells cried out, the grass withered, the smoke hung low, the rainbow appeared, the thunder was heard, the dead came to life,[2] the hairless dogs were seen and countless spirits of all kinds were seen. All these things mentioned were the people of Moikeha, who upon the arrival of Kila his son, caused themselves to be seen, in testimony of Kila's high chief rank.

As Kila came within reach, Makalii brought down his war club, Naulukohelewalewa. The wind whistled by, the dust and sand arose in clouds, and a deep valley

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[1] The naming of war clubs appears to have been a very general custom, as they are frequently referred to in tradition as being famous. It is likely that their names may have been applied to commemorate an event, as it is noted that these named clubs are the dependable weapons of celebrated warriors.

[2] A fairy story recognition by the elements of a royal descendant, at whose approach the spirits of former subjects appear as if to do homage.

hoana, aole nae i uhau, alo e o Niniukalani, e waiho ae ana keia ma ka akau, loaa no o Niniukalani, make loa, kaawale o luna me lalo.

Uwa ka pihe o uka: "Akahi a ka malihini, aole a ke kamaaina. Koa! malama no i komo ia ai ke awa kapu o ke 'lii e keia waa eia ka he koa." Ku mai o Pohinakahonua, me kana laau palau o Puaihanuole, paha, kaena: "He uhau ole ia i ka laau; e uhau ia okaoka, aole ia e pakele ia'u."

O Ukulii, hoi aku la no ia a na waa noho. Ninau o Kila: "Owai ke hele e hakaka me Pohinakahonua?" I mai o Hohoiea: "Owau." Ao ao mai la o Kila a maopopo, hele aku la a ku me Pohinakahonua. Waiho iho ana o Pohinakahonua i ka laau ma ka akau, alo o Hohoiea ma ka hema, hala; hue lepo ae ana o Hohoiea i kana laau, mai ka papakole a ke poo ke kaawale, make o Pohinakahonua. Uwa ka pihe o uka: "Alua a ka malihini, aole a ke kamaaina, ikaika kanaka o keia waa, ke make la na koa kiai o ka aina."

Lawe ia aku nei ka lohe, a i ke 'lii ia Makalii olelo; a lohe o Makalii iho mai la (aia kona wahi iluna); a hiki o Makalii i lalo me kana laua palau, o Naulukohelewalewa. He kanaka maikai loa o Makalii ke nana aku, ua like no me kona kaikuaana me Moikeha, he ikaika, he koa, he mana no hoi, aole nae i like me Kila. A hiki o Makalii i ke kahua kapu, ku iho la me kana laau palau, e hookaa ana me ka oniu ma ka akau a ma ka hema. I aku o Kila i na kanaka o ka waa: "O Makalii kela, he 'lii, he ikaika, aole oukou e ola ke hele aku e hakaka; owau ke hele ae. Eia nae ka'u olelo ia oukou, i hele au a i make, oke ala no nei hoi ia Kauai, aka hoi, i ola au, aole hoi o ia."

Hopu iho la o Kila i kana laau palau o Kahikikolo, a lele iho la mai na waa aku, a hehi iho la i ka paala. Uwa ka pihe o uka i ke kanaka maikai o Kila; uwe ka naonao, kani na manu, nehe ka iliili, oleole ka pipipi, mae ka manu, moe ka uwahi, pio ke anuenue, kui ka kekili, olapa ka uwila, ua ka ua, kahe ka wai, kaikoo ke kai, popoi ka nalu, lele ke akoakoa me ka puna i uka, olo ka pihe a ka hanehane, ala na ilina, ala ke namu ke nawa, ka huhu ai laau, hoike ka olohe, hele mai kini o ke 'kua, ka pukui akua, ka lalani akua, na mea a pau loa. O keia mau mea a pau loa, oia na kanaka o Moikeha, a i ka hiki ana o Kila kana keiki, hoike lakou, oia ka hoailona o ke 'lii nui.

A kokoke o Kila i o Makalii la, hoomoe iho ana o Makalii i kana laau palau, ia Naulukohelewalewa hio ka makani, lele ka lepo me ke one, kahawai kahi i loaa ai i ka

was seen where the club struck the ground. The two were hidden in the dust. The people ashore thought that Kila was killed, but after the cloud of dust and sand had settled they beheld Makalii and Kila still facing each other; because when Makalii swung his club on the right he brought it down on his left, so Kila had jumped toward the right side of Makalii and was saved from a terrible death. As they again faced each other, Kila twirled and brought down his club, Kahikikolo, the swirl of which felled Makalii. The reason of this escape was because Kila had in mind the warning given him by Moikeha his father, upon his departure from Kauai, in the following words: "You are about to go on your voyage. If you should fight with your uncle, don't be thoughtless, else you will kill him." This was the only reason why Makalii was saved; otherwise he would not have again seen the warming sun.

After the fight Kila returned to his canoe, while Makalii laid on the ground for a period of time sufficiently long to cook an oven (umu) of food; whereupon he arose and staggered to the house. While on his way to the house he congratulated himself on his miraculous escape. This was the last time he was seen on earth, for he returned up above[1] and died there.

The end of this contest saw Kila master of all the lands. The canoe was then beached and he went ashore. At this the shells[2] cried and asked: "What is the object of this voyage that has brought my lord here?" Kila replied: "It is a voyage in search of a chief." The shells said: "There are no more chiefs; all are dead. We were deserted by your father in this place, without food and without fish, your father taking everything with him, and we have managed to just exist."

Kila then continued on his way, meeting the former inhabitants of the land who wailed and cried to him, until he arrived at the palace of Moikeha, Moaulanuiakea. This was a very beautiful house, being very lofty and was thatched over with the feathers of birds. The battens were made from the bones of birds and the timbers were of kauila wood. It is said in the legend of Moikeha that the reason why Moikeha journeyed to Kauai and lived with Hooipoikamalanai was on account of his oath, never to return after the ridge-pole of his house, Moaulanuiakea, had sunk out of sight.

When Kila arrived at the house he looked it over and saw that it was indeed grand, majestic and lofty; but there were no people; the doors were fastened; the guards were dead and the place was overgrown with weeds. Kila, however, had with him the means of unfastening the doors and of bringing the guards to life as well as everything else. As he opened the gate, two of the guards came to life and wept over him. As he entered the roadway to the house, two more of the guards came to life. Arriving at the main door, two more guards came to life. As the door was opened another two came to life, and entering the house he found a guard in each room who all came and kneeled before him with tears in their eyes. Kila then lit the lamp which once belonged to Moikeha, walked to the couch and laid down.

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[1] This doubtless refers to returning to a mountain abode, from which the lowland plains are designated "the earth".

[2] Even the shells of the shore are made to recognize a royal scion.

laau, nalo laua i loko o ka lepo. Manao o uka, ua make o Kila; a pau ka wili ana o ka lepo, ku aku ana no o Makalii me Kila, no ka mea, ua kaa akau ka Makalii laau, ma ka hema ka hoomoe ana. Nolaila, komo o Kila i ka akau, a pakele i ka make weliweli a Makalii.

Ku hou laua, hookaa na laau hoomoe o Kila i kana laau palau, ia Kahikikolo i lalo o ka lepo, mana kahawai, kahe ka wai, wili ka puahiohio, wili ka lepo me ke one i ka lewa. O Makalii, ua loaa i ka hau o ka laau a Kila, ua waiho i lalo, o ke kumu o keia pakele ana o Makalii, o ka olelo kauoha a Moikeha i ka wa i Kauai ia Kila penei: "Ke hele la, a i hakaka oe me ko makuakane me Makalii, mai hana naaupo oe, o make ko makuakane." Oia wale no ko Makalii mea i ola ai, ina ua haalele i ka la i ka mea mahana.

Hoi aku la no o Kila a luna o na waa noho, o Makalii hoi, waiho iho la, a moa ka umu, ala ae la me ke kunewanewa a hoi i ka hale. Ma keia hoi ana, he mihi nui ko Makalii i kona pakele mai make, o kona ike ana no ia i ka aina, hoi i luna a make.

Puni ae la ka aina ia Kila, pae aku la na waa, hele aku la o Kila, uwe ka pipipi, a ninau mai: "Heaha ka huakai a kuu haku o ka hiki ana mai?" I aku o Kila: "He huakai imi alii." Hoole mai ka pipipi: "Aohe alii, ua make, o makou wale no koe, haalele ia iho makou e ko makuakane, i keia wahi, aohe ai, aohe ia, ua lawe aku ko makuakane a pau loa, o ke opu wale iho no ka makou." Pela no o Kila i hele ai, me ka uwe mai o na makaainana ia ia nei, a hiki keia i ka hale o Moikeha ia Moaulanuiakea. He hale maikai loa, a he hale kiekie loa no hoi, he hulu manu o luna i ako ia ai, he iwi manu ka aho, he kauwila ka laau. (Ua oleloia i loko o ko Moikeha kaao, oia kona kumu i noho ai ia Kauai me Hooipoikamalanai, alaila, nalowale ke kaupoku o kona hale o Moaulanuiakea.)

A hiki o Kila, nana aku la ia i ka hale, nani, hanohano, kiekie, aole nae he kanaka, ua paa na puka, ua make na kiai, ua kupu ka nahelehele. Aia ia Kila, he ki no ka hale, no na kiai, no na mea a pau. A komo o Kila i ka pa a wehe aku la, ala mai elua kiai, a uwe mai la ia Kila, komo o Kila a ke alanui e komo aku ai, ala mai elua kiai, a hiki o Kila i ka puka, elua kiai, a hemo ka puka, elua kiai. A komo o Kila i loko, he lumi no he kiai, he lumi no ke kiai, ala mai la na kiai a pau a kukuli imua o Kila me ka waimaka. Hoa ia ae la ka ipukui o Moikeha e Kila, hoi aku la o Kila a luna o ka hikiee o Moikeha moe, po iho la moe o Kila.

While Kila was asleep Luukia came outside of the house, spying, watching this glow inside, its redness; and when she saw this red glow, tears fell from her eyes. She choked, and her heart quickened when she thought it was Moikeha. The night was far spent when the guards fell asleep. Luukia walked softly and carefully to where Kila was sleeping and looked at him; he resembled Moikeha, but was handsomer. She leaped on him crying, and embraced and kissed him. Kila awoke startled and looked at her.

Then they contended together until the break of day, when Luukia said: "I have no private; it was corded up by Olopana, and it has been sealed up from the time your father went away to this day." Kila then said: "If you will consent it can be unfastened, and it can be closed again." Luukia consented, and Kila unfastened [the cords]. Then they gathered up the fine strands of thought, indulging in love's desire, and braided the lehua wreaths in dreamland, after which Luukia went her way. Later she became wholly Kila's.

And that is the end of this legend.

Ia Kila e moe ana, hele mai la o Luukia a mawaho o ka hale hoomakakiu, e nana ana i keia mea wena i loko, a me ka ula, a ike o Luukia i keia mea ula, uwe iho la ia me ka helelei o ka waimaka.

I kona manao o Moikeha, pela ka hakui o kona puuwai, pela ke kaoo ana o kona manao. A pau na kiai i ka moe, a aneane e huli ke kau o ka po, nihi aku la o Luukia a hiki io Kila ala, nana iho la, ua like me Moikeha a oi ae, lele iho la maluna, uwe; apo iho la me ka honi, puoho ae la o Kila, a nana ae la. I loko o ia wa laua i aumeume ai i ke kihi o ka malama, i aku ai o Luukia: "Aohe mai, ua paa i ke kamaaha ia e Olopana, mai ka la a ko makuakane i hele aku ai a hiki i keia la." Olelo aku la o Kila: "Ina he ae oe, he hemo wale no ia, a he paa hou no ke hana." Ae mai o Luukia, wehe iho la o Kila a hemo. Ia wa laua i mali iho ai i na kaula makalii a ka manao, e nonoke ana i na hakiua pau ole a ke aloha, e wili ana i na koai lehua a ka moe. A pau ae la, hoi aku la o Luukia, a mahope lilo loa ia Kila.

Oia ka pau ana o keia kaao.

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AND ORIGIN OF THEIR RACE
WITH THE TRADITIONS OF THEIR MIGRATIONS, ETC., AS
GATHERED FROM ORIGINAL SOURCES

BY

ABRAHAM FORNANDER
AUTHOR OF "AN ACCOUNT OF THE POLYNESIAN RACE"

WITH TRANSLATIONS REVISED AND ILLUSTRATED WITH NOTES
BY
THOMAS G. THRUM

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PART II

The Story of Umi: One of the Most Noted of Hawaiian Kings.

CHAPTER I.

ANCESTRY OF UMI.

IT IS said in this story that Umi was a part chief because his mother, Akahiakuleana, was not a high chiefess, although his father Liloa was a very high chief, whose genealogy could be traced to the very beginning of all things. So it is said that Umi was high on his father's side, but very humble on his mother's side. But in tracing out as to the origin of Akahiakuleana his mother, it is found that she must have been of very high blood, for her name appears in the genealogical tree of the kings of Hawaii.]

This story pertains to Umi, but in order to get at all the facts the story of Hakau his older brother should also be considered. Liloa was the father and Piena was the mother of Hakau; the father as well as the mother were chief and chiefess of very high blood. It is said that Hakau was one of the highest chiefs of Hawaii because both of his parents were of equally high blood. Waipio in Hawaii was the place where Liloa had his permanent residence. Here he lived with his wife Piena, and it was at this place that Hakau was born. Liloa was the king of the whole of Hawaii.[1]

Some time after the birth of Hakau, the first son of Liloa by his wife Piena, Liloa started out from Waipio and journeyed to Koholalele, a place at the east end of Hamakua, close on to Hilo. The cause of this journey by Liloa was to dedicate a temple which was at this place. The name of the temple was Manini. After the ceremonies pertaining to the dedication of the temple were ended he journeyed over to Kaawikiwiki, where he staid for some days. The cause of the delay at this place was the games that were being held, for it was the place where people from all the neighboring districts gathered to partake in the game of pahee[2] especially, although other games were also held there. While at the place, he one day went out to bathe in the Hoea stream, which is located next to Kealakaha. When he arrived at the place he saw a very beautiful woman, Akahiakuleana, coming out of the stream, without clothing. Her maid servant was sitting on the bank of the stream with her mistress's garment. When Liloa saw Akahiakuleana his desire to possess her became so great that they laid together, resulting in the birth of Umi, the subject of this story, for Akahiakuleana was just over her days of defilement, hence her quick conception.

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[1] Modern use of the term *alii aimoku* signified a district chief. Formerly it indicated the ancient hereditary supervising lord, or chief, of a district or island, distinguished in this case as *'lii nui aimoku*.

[2] A popular game in betting contests, which consisted of sliding a slender stick—a sort of javelin some four or more feet in length, first striking the ground in its flight.

Ka Moolelo no Umi: Kekahi Alii Kaulana o ko Hawaii Nei Paeaina.

MOKUNA I.

Na Kupuna o Umi.

UA OLELO ia ma keia moolelo, he keiki kapa alii o Umi, ma ka aoao o kona makuahine, o Akahiakuleana, a ma ka aoao o Liloa kona makuakane, he 'lii nui mai ke kumu mai, a ma ia aoao, he 'lii nui o Umi. Aka, ma ka hoomaloo ana i ka pololei o ka aoao o ka makuahine, loaa no he 'lii nui o Akahiakuleana, mai loko mai no o ka mookuauhau alii o Hawaii.]

O Umi ka mea nona keia moolelo, aka, i mea e maopopo ai ka oiaio, nolaila, e hoomaka ka olelo mua no kona kaikuaana no Hakau. O Liloa ka makuakane, o Piena ka makuahine, he mau alii laua elua, he 'lii ke kane, he 'lii ka wahine. Na laua mai o Hakau. Ua olelo ia o Hakau he 'lii nui no Hawaii, no ka mea, ua like ke 'lii nui o kona mau makua. O Waipio i Hawaii, kahi noho mau o Liloa me kana wahine, me Piena, a malaila i loaa ai o Hakau. He 'lii nui aimoku o Liloa no Hawaii a puni.

A hanau o Hakau, ke keiki mua a Liloa me kana wahine hoao me Piena, hele aku la o Liloa mai Waipio aku a hiki i Koholalele, ma ka hikina o Hamakua, e pili ana me Hilo. O ke kumu o keia hele ana o Liloa, he kapu heiau nana i laila, o Manini ka inoa o ua heiau la. A pau ke kapu heiau ana, hele aku la ia a noho ma Kaawikiwiki; o kona kumu i noho ai i laila, o ka lealea i ka pahee, a me na hana lealea a pau loa. Ia ia e noho ana ma laila, hele aku la ia i ka auau wai, ma ke kahawai o ka Hoea, e pili la me Kealakaha. Ia ia i hiki ai ma laila, ike aku la ia i ka wahine maikai o Akahiakuleana, e hoi mai ana mai lalo mai o ka wai auau, aohe kapa, a e noho ana kana kauwa wahine ma kapa, me kona pau.

A ike o Liloa ia ia, ua hoala ia mai kona manao e hana aku ia Akahiakuleana, alaila, moe iho la laua. Ma keia moe ana, ua loaa o Umi, ka mea nona keia moolelo. Mamua ae o ka launa kino ana o Liloa ma, ua kahe o Akahiakuleana, a ia laua i moe ai, oia kona mau ana, nolaila, ua loaa koke ke keiki.

GENEALOGICAL TREE OF AKAHIAKULEANA, THE MOTHER OF UMI.

In the following tree we will be able to see how Akahiakuleana was of high blood, and will satisfy us that Umi was also of high blood, and how Liloa was, after all, connected to Akahiakuleana. Kanipahu is the connecting link between Liloa and Akahiakuleana.

HUSBAND.	WIFE.	CHILD.
Kanipahu.	Alaikauakoko. Hulani.	Kalapana. Kalahuimoku.
Kalahuimoku.	Laamea.	Oikialamea.
Oikialamea.	Kalamea.	Kamanawakalamea.
Kamanawakalamea.	Kaiua.	Ouakaiua.
Ouakaiua.	Kuaimakani.	Kanahae. Kuaimakani.
Kanahae. Kuaimakani.	Kapiko.	Kuleanakupiko.
Kuleanakupiko.	Keanianihoolilei.	Akahiakuleana.
Liloa.	Akahiakuleana.	Umi.

After living with Akahiakuleana for a short time, Liloa saw that she was with child, so he asked her: "Who is your father?" Akahiakuleana answered: "Kuleanakupiko." Liloa said: "Then you are a cousin of mine." She replied: "May be so."

At the close of the above conversation Liloa instructed Akahiakuleana as follows: "You live on, and should you give birth to a boy, give him the name of Umi, but if you should give birth to a girl name her on your side." Akahiakuleana then said to Liloa: "What tokens are you to leave behind in order that you may know that the child belongs to the king?" When Liloa heard this he gave her his loin cloth, his necklace of whale's tooth and his war club, and then said: "Here are the tokens for our child.[1] When it is full grown give these things to the child as his." Akahiakuleana assented to this, took them from the king and passed them over to her maid servant who would take charge of them. Liloa then went out and tied together some dried ti-leaf and girded them around his loin as a loin cloth; and returned to his house. When Liloa arrived at the house, his attendants said to him: "You had on a real loin cloth when you went away, and here at this time you have on a ti-leaf loin cloth."

Liloa continued living at this place until the ceremonies pertaining to the dedication of his temple were ended, when he returned to Waipio, to his permanent residence.

CHAPTER II.

The Birth of Umi.

In course of due time it became apparent to all that Akahiakuleana was with child. Her husband thought of course the child was his, so he took great care of his wife. He did not know that it belonged to Liloa. When Akahiakuleana gave birth to the child, she gave him the name of Umi, and brought him up carefully until he was well grown. As he grew, Umi was very mischievous and would often go out to play with other boys. It was his custom on going out to join the boys in their games to bring

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[1] An evident custom for recognition in after years, as it forms the basis or key note in several popular Hawaiian traditions, for the future recognition of offspring by identification of articles of rank.

KE KUAUHAU NO AKAHIAKULEANA, KA MAKUAHINE O UMI.

Maanei e maopopo ai ka pili ana o Akahiakuleana, ma ka mookuauhau o Liloa, a pela i maopopo ai he 'lii nui no o Umi. E pono e nana malalo iho i na kumu i loaa ai na pili. O Kanipahu ke kumu o Liloa a me Akahiakuleana i pili ai.

KANE.	WAHINE.	KEIKI.
Kanipahu.	Alaikauakoko. Hulani.	Kalapana. Kalahuimoku.
Kalahuimoku.	Laamea.	Oikialamea.
Oikialamea.	Kalamea.	Kamanawakalamea.
Kamanawakalamea.	Kaiua.	Ouakaina.
Ouakaina.	Kuaimakani.	Kanahae. Kuaimakani.
Kanahae. Kuaimakani.	Kapiko.	Kuleanakupiko.
Kuleanakupiko.	Keanianihoolilei.	Akahiakuleana.
Liloa.	Akahiakuleana.	Umi.

A pau ka moe ana a Liloa me Akahiakuleana, he mau la i hala mahope, ike aku la o Liloa i ke ano hapai o kana wahine, ninau aku la keia i ua wahine la: "Na wai oe?" I mai la o Akahiakuleana: "Na Kuleanakupiko." I aku o Liloa: "He kaikuahine no ka oe no'u." I mai la kela: "Pela paha."

A pau keia mau kamailio a laua, kauoha aku la o Liloa ia Akahiakuleana: "I noho oe, a i hanau he keiki kane, e kapa iho oe i kona inoa o Umi. A i hanau he kaikamahine, kapa iho oe ma kou aoao." I mai la o Akahiakuleana ia Liloa: "Heaha kau hoailona e haawi mai ai, i maopopo na ke 'lii keia keiki?" A lohe o Liloa, haawi mai la ia i kona malo a me kona niho palaoa, a me ka laau palau. I mai la o Liloa ia Akahiakuleana: "Eia na hoailona o ka kaua keiki; a hiki i kona wa nui, e haawi aku oe i keia mau mea nona." Ae aku la o Akahiakuleana, lalau aku la ia, a haawi aku la i kana kauwa wahine, nana e malama ia mau mea. Alaila, hele aku la o Liloa a hipuupuu i ka laui i malo nona. A hume iho la o Liloa i ka malo laui, a hoi aku la i kona hale noho. A hiki o Liloa i ka hale, olelo mai la kona poe kanaka ia ia: "He malo maoli hoi kou e Liloa i hele aku nei, eia ka he malo laui kou i keia wa."

Malaila o Liloa i noho iho ai a pau ka hoomahanahana ana o kona heiau, hoi mai la oia i Waipio, i kona wahi noho mau.

MOKUNA II.

KA HANAU ANA O UMI.

NOHO iho la o Akahiakuleana me ka hapai ia Umi. Ma keia hapai ana, manao no ke kane i ka ili, nana no keia keiki e hapai nei. Nolaila malama iho la i kana wahine, aole oia i ike na Liloa.

A hiki i ka wa i hanau ai o Akahiakuleana, i ke keiki, kapa iho la ia i kona inoa o Umi; hanai iho la kona makuahine ia ia a nui. Ia wa hoomaka o Umi e kalohe, a e lealea me na keiki e ae. He mea mau ia Umi ka hele e paani me kamalii, a pau ka

them all to the house and then give them all the food in the house. When his mother's husband returned he would get angry and often punish the boy. This was continued for many days, until at last the mother took pity on the boy and protested against the harsh treatment of her son Umi.

One day Umi secretly asked of his mother: "Have I not a different father?" The mother replied: "Your father is in Waipio; his name is Liloa." Umi then said: "Shall I not go and see my father?" The mother replied: "Yes, you may go." Some time after this Akahiakuleana's husband again beat Umi, when she said to her husband: "My husband, the child is not yours that you should beat him." The husband in angry voice then asked: "And whose child is it, Liloa's?" The wife replied: "Yes, it is Liloa's child, let me tell you." The husband asked: "What have you to prove that the child is Liloa's?" Akahiakuleana then called for her maid servant to bring the things for Umi that were left by Liloa. On the things being brought in the wife said: "Here are the proofs." When the husband saw these things, his doubts were removed, for he was sure the boy Umi belonged to Liloa.

Some days after this Akahiakuleana said to her son Umi: "Here is the loin cloth of Liloa, gird it about you; here is the necklace of whale's tooth, wear it around your neck; here is the war club, hold it in your hand. Now when you go down to Waipio and meet your father, remember this: When you get to the bottom of the Waipio valley you will see a river which you will have to swim across. When you reach the opposite bank you will see a house standing facing you; that is Liloa's house. You must not enter in by the gate, but you must climb over the fence. You must not enter in by the front door, but you must go around and enter the house by the back door. After you are in the house look for the old man that is being guarded, with kahilis around him, that is Liloa, your father, my husband who begot you. Go in and sit on his lap,[1] and when he asks for your name tell him you are Umi."

After these instructions had been imparted by Akahiakuleana to Umi, she said to Omaokamau: "You must accompany the boy, and you must carry the war club for him; take good care of the war club of Liloa." When the two boys arrived at a place called Koakea they met a boy by the name of Piimaiwaa. Piimaiwaa then asked them: "Where are you two going?" They answered: "To Waipio." Umi then said to Piimaiwaa: "Will you be my adopted[2] son?" Piimaiwaa replied: "Yes." They then proceeded on their way until they came to the river in the Waipio valley called Wailoa; they then swam across it and climbed the opposite bank; and when they looked they saw the house of Liloa standing before them. When they drew near the house Umi said to Omaokamau and Piimaiwaa: "You two remain here while I go in and meet Liloa. If I should get killed, you two must retrace your steps over the road we have come by; but if I should live we will all live."

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[1] An act claiming recognition, as possessing rights. In such a case a retention of the claimant on the lap is favorable; but a separating of the knees to unseat the child is considered a repudiation.

[2] *Keiki hookama*, lit. adopted child, in this case is more that of a sworn boon companion, as they were lads together and in no sense as father and son. It illustrates a custom of companionship in expectation of sharing in the honors and good things of life. A close attendant, not a menial servant.

paani ana, hoi mai la me ia lehulehu kamalii, a ka hale, haawi aku la i kahi ai a pau loa, a hoi mai la ke kane a kona makuahine, huhu iho la ia ia, me ka pepehi; pela no ka hana mau a kona makuakane a loihi na la i hala. Nolaila, ua pono ole ko ka makuahine manao, a ua kaumaha loa, i keia hana ino i kana keiki ia Umi.

Nolaila, ninau malu o Umi i kona makuahine: "Aole anei o'u makuakane e ae?" I mai kona makuahine, o Akahiakuleana: "He makuakane kou aia i Waipio, o Liloa kona inoa." I aku o Umi: "E hele paha wau e ike i ko'u makuakane?" I mai ka makuahine: "Ae, e hele oe." Mahope o laila, noho hou iho la lakou, a pepehi hou ka makuakane hanai ia Umi. Alaila, pane aku o Akahiakuleana i ke kane: "E kuu kane, aole nau ke keiki au e pepehi mai nei!" I mai la ke kane me ka leo huhu inoino loa: "A nawai kau keiki, na Liloa?" I aku ka wahine: "Ae, na Liloa ka'u keiki, i lohe oe." Olelo mai ke kane: "Auhea na hoike e lilo ai ke keiki na Liloa?" Alaila, kahea aku la o Akahiakuleana i kana kauwa wahine, e lawe mai i na mea a Liloa i waiho ai no Umi. A lawe ia mai la ia mau mea a kona alo, i aku ka wahine: "Eia ka hoike." A ike iho la ke kane i keia mau mea, pau ae la kona kanalua, maopopo iho la ia ia, na Liloa ke keiki o Umi.

A mahope o keia mau mea a pau loa, olelo aku la o Akahiakuleana i kana keiki o Umi: "Eia ka malo o Liloa, e hume oe a paa, eia ka palaoa, e lei oe, eia ka laau palau, ma ko lima e paa ai. Nolaila, ke iho nei oe i Waipio e ike i ko makuakane, e hoolohe pono oe. I kou hiki ana i lalo o ka pali o Waipio, hele aku oe a au i ka muliwai, a kau ma kela kapa, a ike aku oe i ka hale e ku mai ana, e huli mai ana ke alo i kou alo, o ko Liloa hale no ia. Mai komo oe ma ka puka pa, aka, e pii aku oe maluna o ka pa; mai komo oe ma ka puka maoli, aka, e komo ae oe ma ka puka pakaka. A hike oe, nana pono aku oe i ka elemakule e kahili ia ana, oia no o Liloa, kou makuakane, ka'u kane i loaa ai oe. E hele oe a noho i luna o kona uha. A i ninau mai i kou inoa, hai aku oe o Umi."

A pau ka olelo ana a Akahiakuleana ia Umi, i aku la ia ia Omaokamau: "E iho oe me ke keiki, a nau e paa aku ka laau palau a Liloa; e malama pono oe i ka laau a Liloa." A hiki mai la laua i Waipio, ma Koakea, halawai laua me kekahi keiki, me Piimaiwaa. Ninau mai la o Piimaiwaa ia laua: "E hele ana olua i hea?" I aku laua: "I Waipio." Alaila, olelo aku la o Umi ia Piimaiwaa: "I keiki hookama oe na'u?" Ae mai la o Piimaiwaa: "Ae." Hele aku la lakou a hiki i ka muliwai o Waipio, oia o Wailoa, au aku la, a kau ma kela aoao, nana aku la lakou, e ku mai ana ka hale o Liloa. A kokoke lakou i ka hale o Liloa, olelo aku o Umi ia Omaokamau a me Piimaiwaa: "E noho olua ianei, e hele au i o Liloa ala; ina i hele au a i make, e hoi no olua ma kahi a kakou i hele mai nei; aka hoi, i ola mai au, ola kakou."

As soon as he concluded speaking he proceeded on his way and climbed over the wooden fence that surrounded the dwelling house of Liloa and then proceeded on and entered the house from the back[1] door.

When the officers of Liloa saw that the boy's life was forfeited to[2] the king, because he had climbed over the fence, the kapued place of the king, they chased the boy with the intention of killing him, but Umi boldly entered and sat on the lap of Liloa. Liloa then opened out his knees and Umi dropped to the floor. As Umi sat on the floor Liloa saw the necklace of whale's tooth around the neck of Umi, and he also saw his loin cloth around the waist of Umi. Liloa then asked: "What is your name?" The boy replied: "I am Umi." Liloa then took Umi up onto his lap and kissed him. Liloa then asked him: "Where is your mother, Akahiakuleana?" Umi replied: "She is still at home. It was by her directions that I came to you, and she gave me these things I have on me which you left with her." When Liloa heard this he said to his men around him: "This is my own loin cloth, and this is my necklace of whale's tooth." Liloa then asked the boy: "Where is my war club?" Umi replied: "It is with my companion, Omaokamau, outside of the fence." Omaokamau and Piimaiwaa were then sent for.

Liloa then proceeded to tell the people how he met the mother of Umi and how he lived with her for some days, saying: "When we went to dedicate the temple, and I one day returned without my loin cloth and I had on a ti-leaf loin cloth, you said that I was crazy; but today you see that here is my loin cloth, my necklace of whale's tooth and my war club. I left these things for my son, who is here."[3] At the end of the king's address they then knew that Umi was the son of Liloa.

Liloa then said to his servants: "Go and get my gods and bring them in the presence of Umi to perform the ceremonies of circumcision."[4] When the gods were set before Umi, the ceremonies were performed and the navel of Umi was cut, and the sacred drum was beaten. At the sound of the drum, Hakau, the first son of Liloa, heard it, so he asked of the servants: "Why is the drum being beaten?" "It is being beaten because the navel of the new son of the king is being cut. The young man's name is Umi." When Hakau heard this he came to meet Umi in a great temper. When he saw Liloa, he asked him: "Is this your new son?" Liloa answered: "Yes." And then he continued in a kindly way: "You shall be the king and he shall be your servant. You shall be above and he shall be under you." By these kindly words of Liloa his father, Hakau's temper was driven away and he pretended to be reconciled to Umi.

When Umi took up his residence with Liloa, he obeyed all of Liloa's advice, and in this way warmed the heart of his father toward him. Hakau, on the other

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[1] As a rule the Hawaiian house had but one door, in front, though end or side openings were not unusual. It was likely through such an end opening Umi was advised to enter and make himself known to Liloa, to avoid the guard at the entrance.

[2] *Ua laa ke keiki* of the original is not that the lad was sacred to the king in the usual sense, but that having trespassed the kapued royal precincts he was liable to the death penalty. He had forfeited his life, and the king only could stay the law's execution.

[3] "An honest confession is good for the soul."

[4] *Oki ka piko* was in this case a formal public act to confirm Umi's heirship, for doubtless the ceremony of circumcision had been performed according to custom shortly after birth, unless possibly it had been prearranged for Liloa's act of recognition.

A pau kana olelo ana, hele aku la ia a pii maluna o ka pa laau o ko Liloa hale noho, a komo aku la ma ka puka pakaka o ka hale.

A ike mai la na ilamuku o Liloa, ua laa ke keiki no ka pii ana maluna o ka pa laau o ko Liloa hale, kahi kapu o Liloa, alualu mai la na ilamuku e make o Umi, aka, pii aku la o Umi a noho i luna o na uha o Liloa. Wehe ae la o Liloa i kona mau uha haule iho la o Umi i lalo; a haule o Umi i lalo, ike iho la o Liloa i ka niho palaoa ma ko Umi ai, a me kona malo ma ko Umi hope. Ninau aku la o Liloa: "Owai kou inoa?" I mai la ke keiki: "O Umi au." Alaila lalau iho la o Liloa ia Umi, a honi iho la me ka hii i luna o kona mau uha. Ninau iho la o Liloa: "Auhea ko makuahine, o Akahiakuleana?" I aku o Umi: "Aia no ke noho la. Nana no wau i kuhikuhi mai nei ia oe, a me keia mau mea au i waiho ai ia ia." A ike o Liloa i keia mau mea, olelo aku la ia i kona poe kanaka: "O kuu malo keia, me kuu niho palaoa." Ninau mai la ia ia Umi: "Auhea kuu laau palau?" I aku o Umi: "Eia 'ku no i kuu hoahele ma waho, ia Omaokamau." Alaila, kii ia aku la o Omaokamau me Piimaiwaa.

Ia wa, olelo aku la o Liloa i ko Umi manawa i loaa ai ia ia, i kona poe a pau loa: "Ia kakou i hele ai i ke kapu heiau, a hoi mai au me ka malo ole, he malo laui ko'u ia la, a ua kapa mai oukou ia'u he hehena, aka, eia ua malo la o'u, a me ka niho palaoa, ka laau palau. Ua waiho au no kuu keiki, oia keia." Ia wa, ike na mea a pau loa he keiki o Umi na Liloa.

I aku o Liloa i kona poe kanaka: "E kii aku i kona mau akua, a e lawe mai i mua o Umi, e oki i kona piko." A hiki mai la na akua o Liloa ooki ia iho la ko Umi piko, a hookani no hoi ka pahu kapu. Ma keia kani ana o ka pahu, lohe o Hakau ke keiki mua a Liloa. Ninau mai la ia i na kanaka: "He pahu aha keia e kani nei?" "He pahu ooki no ka piko o ke keiki hou a ke 'lii, Umi kona inoa." A lohe o Hakau, hele mai la ia me ka huhu ia Umi, a ninau mai la ia Liloa: "O kau keiki hou keia?" Ae aku o Liloa me ka olelo oluolu ia Hakau: "Ae, o oe no ke 'lii, o kou kanaka keia, maluna oe, malalo keia." Ma keia mau olelo hooluolu a Liloa i kana keiki ia Hakau, ua oluolu o Hakau me ke ano hookamani ia Umi.

Ma keia noho pu ana o Umi me Liloa, ua malama loa o Umi i ka Liloa mau olelo i na la a pau loa, a ua aloha o Liloa ia Umi. O kona kaikuaana hoi o Hakau, ua nui kona hana ino i kona kaikaina, a hiki i ka la i make ai ko laua makuakane o Liloa.

Mamua ae o ko Liloa make ana, hooili aku la ia i na aina a pau o Hawaii, no kana keiki hiapo no Hakau. O ka hale akua a me ke 'kua, oia kana i hooili no kana keiki muli, no Umi. A make o Liloa, noho iho o Hakau ma na aina a pau o Hawaii, a o kona kaikaina o Umi, malalo aku no ia o kona kaikuaana.

hand, ill-treated his younger brother, and he kept this up even to the day of the death of their father, Liloa.

Before the death of Liloa, he willed all the lands of Hawaii to his first son, Hakau; but left the temples and the gods to his younger son Umi. On the death of Liloa, Hakau took immediate possession of all the lands of Hawaii, and Umi lived under him as a dependent. While thus living, Hakau showed his hatred of Umi in many ways. If Umi took Hakau's surf board, Hakau would get angry and tell Umi: "You must not use my surf board, because your mother is not a chiefess; the same with my loin cloth." This ill-treatment toward Umi was kept up by Hakau right along, which made Umi downhearted; so one day Umi was driven away by Hakau. Umi then took his companions, Omaokamau and Piimaiwaa, and left the king's presence. After they had climbed the cliff leading out of Waipio, and had reached the heights called Koakea, they then continued on to Kukuihaele where they met Koi, a young man, and he was taken along by Umi. From this place they continued on to Kaumoalii, then on to Koholalele, then to Kealakaha, where Umi was born and where his mother, Akahiakuleana, was living; but they did not call on her, prefering to wander on as strangers. They thus continued on their way until they reached the dividing line between Hamakua and Hilo, in the land of Waipunalei, where on account of darkness they called in one of the houses on the wayside.

In this part of the country there lived many pretty young women, who, when they saw how handsome Umi and his followers were, showed a desire for them for husbands. Umi, on account of his being better looking than his companions, had two wives.

After making their residence in this part of the country, they all four decided to hide Umi's identity, and to keep him at home and not let him touch work of any kind. To this Umi assented and took up a life of idleness. While living there in this way, Omaokamau, Piimaiwaa and Koi would go farming every day on the lands owned by the parents of their wives, and were thus much praised by those people and were made much of because of their great strength. Umi's father-in-law and mother-in-law, on the other hand, were displeased at the idleness on the part of their son-in-law, for he never would go out to work. Some time after this they went down to lower Laupahoehoe to have a sea bath.

CHAPTER III.

How Umi Lived in Humble Circumstances.

Umi was very skilful in riding the surf, and he showed this while living in humble life in Laupahoehoe. One day while out surf riding he had a race with Paiea, a man famous in Laupahoehoe as the best surf rider of that place. In this race Paiea crowded Umi up against the rocks, thus bruising his shoulder. Therefore, years after this it was remembered against Paiea, and he was killed by Umi when Hawaii came under his rule.

When the aku season in Laupahoehoe came around, Omaokamau, Piimaiwaa and Koi went out with the people of the place aku fishing, and would come home with

Ia laua e noho ana, he nui loa ko Hakau huhu ia Umi, ma na mea a pau loa, ina e hee o Umi i ko Hakau papa, alaila, olelo mai o Hakau ia Umi: "Mai hee oe i kuu papa heenalu, no ka mea, aohe alii o kou makuahine. Pela ka malo." Pela no ka noho inoino ana o Hakau ia Umi, a kipaku okoa ia Umi, alaila, hele aku la o Umi me kona mau hoa hele, o Omaokamau, o Piimaiwaa. Ia lakou i pii aku ai mai Waipio aku a ka pali o Koakea, a hala ia, hiki i Kukuihaele, alaila, loaa o Koi, alaila, hele pu oia me Umi. Mai laila aku lakou a Kaumoalii, a Koholalele, Kealakaha, oia kona wahi i hanau ai, a malaila kona makuahine e noho ana o Akahiakuleana. Aka, aole nae lakou i kipa ma laila, hele kuewa wale aku la no lakou me ka malihini. Hele aku la lakou a noho ma ka palena o Hilo me Hamakua, oia ka aina o Waipunalei, no ka aui ana o ka la, kipa ae la lakou ma laila e noho ai.

Aia hoi he nui na kaikamahine maka palupalu o laila e noho ana, ike mai la lakou i ka maikai o Umi ma, lalau mai la ia lakou i mau kane. A o Umi hoi, no ka oi o kona kanaka maikai i mua o kona mau hoa hele, nolaila, elua ana wahine.

I ko lakou noho ana i laila, hooholo iho la ko lakou manao, e huna ia Umi, a e hoonoho ia ia me ka hana ole i kela mea i keia mea, a noho wale iho la o Umi, e like ma ko lakou manao.

Ma keia noho ana o lakou i laila, hele aku la o Omaokamau, o Piimaiwaa, o Koi, i ka mahiai i ka aina o ko lakou makuahunowai, a ma ko lakou mahiai ana, mahalo mai la ko lakou makuahunowai i ka ikaika i ka mahiai. Aka, o ko Umi mau makuahunowai, kaumaha ko laua manao, no Umi, i ka mahiai ole. A mahope o laila, hele aku la lakou ma Laupahoehoe-kai, e auau kai ai.

MOKUNA III.

KO UMI NOHO ILIHUNE ANA.

HE AKAMAI loa o Umi i ka heenalu ana, i kona wa e noho iluhune ana ma Laupahoehoe. Ia ia e heenalu ana, heihei iho la laua o Paiea, he kanaka akamai i ka heenalu, no Laupahoehoe. I ko laua wa e heihei ana, hooke loa o Paiea ia Umi i ka papa heenalu, a eha loa ko Umi poohiwi. Nolaila lilo ia i hala no Paiea e make ai ia Umi i ka wa e puni ai o Hawaii ia Umi.

A hiki i ke kau aku o Laupahoehoe, holo aku la o Omaokamau, o Piimaiwaa, o Koi, i ka hoehoe me kamaaina o laila, a loaa mai la ka lakou aku, olioli iho lakou

aku, adding more joy to the parents of their wives. This, of course, did not help Umi's cause at all, for his wives' parents were more disappointed in their son-in-law for not going out to get some aku. So one day the father and mother of the wives of Umi said to their daughters: "If the well-proportioned physique of your husband could only be used paddling a canoe we would have some aku. It was indeed a mistake when you two took him to be your husband."

Shortly after this Umi was requested by some of the people to go out with them to help paddle their canoe, and Umi, being only too glad to go out, gave his consent and they set out. On this fishing trip Umi showed his great strength, and on their return he was given his share of the catch. In the division Umi saw that the fish given him, although a large one, was taken from under the seat of the paddlers. When Umi saw this he took the fish, but again exchanged it with one of the other paddlers for one that he saw was taken from the middle of the canoe and not from under the seat like the one he had. In asking for the exchange Umi said to the man: "Here, take my aku in exchange for your's; mine is a larger fish." The man consented to this and the exchange was made. Umi did not, however, take the fish home to be eaten, but took it and gave it as an offering to his god, Kaili,[1] which was hidden in a crevice in the cliff at Hokuli, in a place which no one but himself knew. Umi after this went out very often to fish for aku, and every time he was given his share he would take some and offer it to Kaili his god at its hiding place.

At about this time people began to see and to wonder at the frequent appearance of a rainbow on the cliff. Kaoleioku, a high priest who was living at this place, also saw the rainbow, and he, too, wondered at its constant appearance; but being of a class well versed in ancient lore, he began a study of the matter and concluded that it must be Umi, for rumors of his disappearance had come to them shortly before this. In order to make sure that his findings were true he decided to test the matter, and so one day he took up a pig and came down to look for Umi. When he entered the house and saw the form of Umi, and how noble and chiefly he looked, he made up his mind that it was indeed Umi. He, however, took the pig and offered it to Umi with a prayer, saying: "Here is the pig, O god, a chief-searching pig."[2] At the close of his prayer he released the pig and it walked towards Umi. After standing in the presence of Umi for a short time it turned and came back to Kaoleioku. Kaoleioku then asked: "Are you indeed Umi?" "Yes," said Umi, "it is I." Kaoleioku then said: "Let us return to my house." Umi assented and they returned to the home of Kaoleioku. When the father-in-law and mother-in-law as well as the people around the place saw this, they then knew that this young man was the chief Umi, the son of Liloa, the one that they had heard was lost.

Kaoleioku then took Umi and made him his chief and they lived together. As soon as Kaoleioku[3] had finished his preparations for the comfort of his chief, he im-

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[1] To use *Kaili*, the inherited war god of his father Liloa, as a fish deity, by Umi, seems an unusually degrading act.

[2] The appearance of a rainbow was held to indicate a person of high rank in its vicinity, and to be identified by a black pig was conclusive evidence beyond dispute. Even Kalakaua is said to have resorted to this means for identifying royal remains when he endeavored to locate the bones of certain ancient aliis.

[3] A Hawaiian Cardinal Wolsey.

mau makuahunowai; aka, o ko Umi mau makuahunowai, kaumaha loa laua, no ka laua hunona, i ka loaa ole o ke aku. Nolaila, olelo mai ko Umi mau makuahunowai i na wahine a Umi: "Ina paha ka puipui o ka olua kane a e ikaika ana i ka hoewaa, aina ke aku, make hewa ko olua kino ia ia."

Mahope o laila, olelo mai la kekahi mau kamaaina ia Umi, e holo e kaohi waa na lakou, ae aku la no o Umi i ka lakou olelo, a holo aku la. Ma keia holo ana o Umi i ke kaohi aku, a hoi mai la, haawi ia mai la kana aku, malalo mai o ka lemu ka haawi ana mai a ka lawaia. A ike o Umi, haalele aku la ia ia aku, aole i lawe mai, aka, kuai o Umi ia aku me kekahi mea aku e ae, no ko Umi ike ana malalo mai ka haawi ana mai. Nolaila, olelo aku la o Umi: "Eia kau aku o ka'u, he ia nui keia, he nuku kau." A pono ae la keia mea. Aole o Umi i ai i ua ia nei, hoihoi aku la no ia a haawi na kona akua, na Kaili, aia no ma Hokuli kona wahi i huna ai, me ka ike ole ia.

He mea mau ia Umi, ka holo i ke kaohi waa, a me ka lawe i aku na kona akua na Kaili, ma ua wahi la i olelo ia maluna. Eia hoi ka mea haohao loa ia, o ka pio mau o ke anuenue i luna o ia wahi. Nolaila, haohao o Kaoleioku, a manao iho la o Kaoleioku, o Umi ka i laila, no ka mea, ua lohe ia ko Umi nalowale ana. Alaila, hopu iho la o Kaoleioku i ka puaa a iho mai la e ike ia Umi. A hiki ia, nana aku la ia i ke kino o Umi, he kino hanohano, a kohu alii, a paa iho la kona manao o Umi. Alaila, lalau iho la o Kaoleioku i ka puaa, a kaumaha aku la ia Umi, penei: "Eia ka puaa e ke akua, he puaa imi alii."

A pau ke kaumaha ana a Kaoleioku i ka puaa, kuu aku la ia i ka puaa a ku ma ko Umi alo, alaila, huli hou mai la ka puaa ia Kaoleioku. Alaila, ninau aku o Kaoleioku: "O Umi no oe?" "Ae," mai la o Umi, "Ae, owau no." I aku o Kaoleioku: "E hoi kaua i ko'u wahi." Ae aku la o Umi: "Ae." Ia wa, ike kona mau makuahunowai a me na kanaka a pau loa, he 'lii ka keia, o Umi, o ka Liloa keiki, ka mea a lakou i lohe iho nei, ua nalowale.

Lawe aku la o Kaoleioku ia Umi, a lilo ae la i alii nana, a noho iho la me ia. Ia wa, hana o Kaoleioku i mea e lilo ai ke aupuni no kana alii no Umi, no ka mea, ua

mediately set his mind to the study of how he could get control of the kingdom for his chief, Umi, for he was well aware that Umi would some day make his mark, and that he would, therefore, receive his share of the benefits. He then began to take to his home all the people that he could find. He also went extensively into the raising of animals, and farming. At the same time he taught the people the use of the spear, built houses where the men were taught everything pertaining to the arts of warfare. It was during this course of education in the arts of warfare that Koi, Omaokamau and Piimaiwaa developed into the great warriors that they proved to be later on.

When Kaoleioku decided to enlist men to help him in gaining his one end, to place Umi as king of Hawaii, he built four large houses for the accommodation of four forties, equal to one hundred and sixty men each. In no time these houses were filled.

CHAPTER IV.

Relating to Nunu and Kakohe.

These were old men who had served under Liloa as priests and were great favorites of his. After the death of Liloa they again served under Hakau, his son, when he became the king of Hawaii. But shortly after Hakau assumed the reins of power the old men fell sick and they took some cathartic medicine. After the effects of the medicine had disappeared and a longing for food came upon them, they sent a servant to go to Hakau and get some food, meat and awa. Upon the arrival of the messenger in the presence of Hakau, Hakau asked the man: "What are you after?" He replied: "I have been sent by the old men to come to you, the king, and ask you for some food, meat and awa for them, for they have been taking some medicine and are now craving for some food." When Hakau heard the words of the messenger, he said: "Go back and tell them that there is no food, no meat and no awa."

In the days of Liloa, Nunu and Kakohe were great favorites, for they were the custodians of the great god Kaili, and whatever they wanted was always granted them by Liloa. The influence of these two old men was so great that even Liloa could in no way enter into any conflict without their consent and advice; and Liloa was constrained from doing anything without their knowledge. These old men were consequently Liloa's favorites, and after the death of Liloa they continued exercising the same influence over Hakau.

When the messenger returned to the presence of the old men he told them all the words told him by Hakau. When they heard the report they were greatly distressed and became very sore at heart, and in time, as the refusal of Hakau to give them their small needs became more apparent, they got very angry toward Hakau. Because of this ill-treatment the old men began to conspire within themselves to give away the possession of the kingdom to Umi. Nunu said to Kakohe: "Let us go and see how fares Kaoleioku with his ward, whether good or bad."[1] This was agreed on by

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[1] To test for royal care of the usually favored priestly order.

maopopo ia ia, he 'lii nui o Umi, a e ku ana i ka moku o Hawaii, a e loaa ana no hoi ia ia ka pomaikai. Hanai iho la ia i na kanaka, ka holoholona, mahiai, ao i ka oo ihe; kukulu i mau hale ao i ke ano kaua, a me na mea a pau loa. A no loko mai o keia ao ana, na kanaka akamai a koa hoi, oia o Koi, Omaokamau, Piimaiwaa.

Ma keia noho ana he nui loa na kanaka o ka hale hookahi, eha kaau ka nui (ua like me 160 i ka hale hookahi), pela a pau na kaau hale eha. Pela o Kaoleioku i hoomakaukau ai no kana alii, no Umi, no ko Kaoleioku manao e lilo ana ke aupuni no kana alii no Umi.

MOKUNA IV.

NO NUNU A ME KAKOHE.

HE MAU elemakule kahuna laua na Liloa, i kona wa e ola ana, a he mau punahele nana, a pela no i ka noho ana o Hakau kana keiki i alii no Hawaii a puni. Aka, mahope iho o ko Hakau noho alii ana, loaa iho la na mau wahi elemakule nei i ka mai, nolaila inu iho la laua i ka laau naha, a pau ka inoino o ko laua opu, a me ka mai i loohia mai ia laua. Nolaila, hoouna aku la laua i ke kanaka i o Hakau la. A hiki na elele la i mua o Hakau, ninau mai la o Hakau: "Heaha mai nei kau?" I aku kela: "I hoouna mai nei na wahi elemakule ia'u i mua ou e ke 'lii, e olelo aku ia oe, i wahi ai, a i wahi ia, i wahi awa no laua, i mea hoopaa i ka noha laau o laua." A lohe o Hakau i keia mau olelo a ka elele, olelo mai la ia: "O hoi a olelo aku ia laua, aohe ai, aohe ia, aohe awa." Maanei, e hoomaopopo ai kakou, he punahele keia mau elemakule, oia o Nunu a me Kakohe i na la e ola ana o Liloa. No ka mea, ia laua ka malama o ke 'kua o Kaili, a o ka laua mea e olelo ai, oia ka Liloa e hana ai. Aole e hiki ia Liloa ke kaua, me ka ae ole o na mau elemakule nei mamua, aole no hoi e hiki ke hana i kekahi mea me ko laua lohe ole. Nolaila, he mau punahele laula na Liloa, a ma ia ano laua i hana aku ai i kana keiki o Hakau.

A hoi mai la ka elele, a mua o na mau elemakule nei, hai mai la i na olelo a pau loa a Hakau; a lohe laua, eha iho la ko laua naau me ka ukiuki loa ia Hakau; nolaila ohumu iho la laua, ma ko laua mau naau, e haawi i ka aina no Umi. I aku o Nunu ia Kakohe: "E aho e pii wale kaua e nana i ka pono o ka Kaoleioku hanai, he pono paha, aole paha." A hooholo iho la laua i keia olelo, pii aku la laua mai Waipio aku a hiki ma Kukuihaele, malaila aku a Kapulena moe. A ao ae la, pii aku la laua a hala o Honokaa, a Paauhau, moe, malaila aku a Kalopa, a Kaumoali, a Kemau, moe.

the two old men and in due time they set out from Waipio, climbed the cliff and arrived in Kukuihaele. From there they continued on to Kapulena where they spent the night. On the next day they continued on their way until they arrived at Honokaa, then on to Paauhau where they rested. From this last place they continued on to Kalopa, then on to Kaumoalii, and on to Kemau where they spent that night.

While they were resting at Kemau, a man who saw and recognized them on the way arrived ahead of them at Kaoleioku's home at Laupahoehoe, Hilo, and said to Kaoleioku: "The old men Nunu and Kakohe are on their way coming to pay you a visit." Kaoleioku then asked of the man: "When will they arrive in Hilo?" "They will arrive on the day after tomorrow." "What is their great object in coming to make this visit?" The man replied: "I believe they are coming to look at your ward, to see whether his behavior is good or bad, for their ward, Hakau, has been treating them very badly of late."

When Kaoleioku and Umi heard this, Kaoleioku was made very happy, and he began to speak in glowing terms to the large number of people present of the good promise of his ward Umi coming into possession of the kingdom, for Kaoleioku was a great prophet, and versed in the art of foretelling the future of a person by looking at the carriage and manners. It was because Kaoleioku had seen a great future ahead that induced him to take Umi to his home when he first met him, and bring him up as his own son.

Kaoleioku then began to lay plans how Umi's interest could be advanced more advantageously, and saw that in the reception to be accorded to the old men laid his greatest chance, for he was well aware that Nunu and Kakohe were great priests, and if he could once get their support, the future of Umi would be assured.

On the fifth day of the old men's journey, Kaoleioku began his preparations for their reception by cooking and preparing food, fish, pork, chickens and awa.[1] Kaoleioku also ordered one of his men to go and prepare some firewood. In size it was about two fathoms in girth and three yards long. After this ohia log was procured, Kaoleioku ordered it split up into small pieces, of the proper size, and then to have the pieces bundled up and tied together and restore the log to its former shape. Kaoleioku then directed a couple of men to go to an awa bush that was growing near the doorway and dig all around it. To another couple of men he gave orders that a pig be caught and tied securely with ropes.

These were some of the preparations made by Kaoleioku so as to enable Umi to easily perform certain acts in the presence of the old men upon their arrival. By this we see how keen Kaoleioku was in furthering the interests of Umi.

The object of these preparations made by Kaoleioku was this: When the two old men were to arrive, Umi, according to the ancient custom, must start an umu for the baking of a pig; he was then to take up the log of wood and break it into pieces, and it being already cut up it would therefore take Umi but a short time to get the wood ready, and the quickness and dispatch of the work in the breaking up of the

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[1] An insight is given here of the ancient custom of entertaining distinguished guests.

Ia laua e moe ana ma Kemau, hiki mua aku la kekahi kanaka i ike ia laua ma ke alanui, i mua o Kaoleioku ma Laupahoehoe, i Hilo, a olelo aku la: "Eia ae na elemakule, o Nunu laua o Kakohe, ke hele mai nei i anei, i ou la." Ninau aku la o Kaoleioku: "Ahea laua puka mai i Hilo nei?" "Apopo, a kela la aku hiki mai." "Heaha la ka laua huakai nui e hele mai ai?" I aku ua poe nei: "E hele mai ana e nana i ka pono o kau hanai, a me ka pono ole, no ka mea, ua hana mai nei ka laua hanai, o Hakau, ia laua i na mea pono ole."

A lohe o Kaoleioku a me Umi i keia olelo, olioli loa o Kaoleioku, a pahapaha aku la o Kaoleioku i mua o ka lehulehu, i ka lilo o ka aina no kana hanai no Umi, no ka mea, he kanaka akamai o Kaoleioku i ke kilokilo, a me ka nana ana i ke kino o ke kanaka; nolaila kona apo koke a malama i ke kino o Umi.

Nolaila, hana maalea iho la o Kaoleioku i ke ano o kana mau hana, a Umi e hana aku ai i mua o Nunu laua o Kakohe, ke hiki mai laua ma ko Kaoleioku a me ko Umi wahi.

I ka po alima o ka la o na elemakule i ke alanui, hoomakaukau iho la o Kaoleioku i ka ai, ka ia, ka puaa, ka moa, ka awa. Kena aku la o Kaoleioku i ke kanaka, e hele e oki i pauku wahie. Ua like kona nui me na anana elua ke apo ae, a o kona loa, ekolo iwilei. A loaa ua pauku ohia nei, olelo aku la o Kaoleioku: "E wawahi a liilii, alaila, pua hou ae o waho a paa, a like no me ka pauku mua." A o kekahi mau kanaka hoi, e kohi i ka pu awa a puni, a o kekahi mau kanaka hoi, nakinaki iho la i ka puaa a paa i ke kaula a paa. Pela ko Kaoleioku hoomakaukau ana, i hiki ai ia Umi, ke hana i mua o na elemakule, o Nunu laua o Kakohe. Nolaila, ua maalea o Kaoleioku ma keia mau hana á pau loa a kakou e iki nei.

Eia ke ano o keia mau hana a Kaoleioku: i ko Umi wa e hoa ai i ka umu o ka puaa, alaila, e lalau oia i ka wahie, a kaka iho i ka pauku, o ka wa ia e helelei liilii ai, ma o a maanei, alaila, e manao na elemakule he ikaika io, pela ka puaa, ka pu awa.

wood, the catching of the pig and the uprooting of the awa bush would lead the old men to believe that Umi must be possessed of unusual strength.

After these different preparations had been accomplished, Kaoleioku then turned to Umi and said: "My chief, tomorrow shall be the day when you will gain control of the kingdom, and by your actions on that day alone is the thing to be done. My chief, I request of you that you give ear and keep these my instructions, for your future rests in your obedience. Tomorrow you will have the chance of your life, and if you fail to take heed to my instructions, my bones will not be saved by you, for then they will be dried out in the sun.[1]

At the conclusion of these words of Kaoleioku, Umi's face beamed, showing his determination to carry out every word of the instructions. He then gave his assent and promised to obey the orders and to carry out his part of the arrangement.

After a while Kaoleioku again addressed Umi, saying: "We will now retire, and at the period of time just after midnight I will then go up to our fields with all our men, leaving no one behind with you except your wives. If two old men should arrive tomorrow morning and they should ask for me, then remember they are the ones we are expecting. You must then make their reception complete in all things.

After this last advice they retired for the night. After midnight was passed Kaoleioku and his people all went up to the fields, while Umi and his wives continued sleeping on until daylight.

After the sun was up and it had become quite warm, that being about eight o'clock, the old men, Nunu and Kakohe, arrived. When they drew near to the houses of Kaoleioku, they looked around and noticed the quietness of the place, which looked to them as though it was deserted. The old men then called out: "The houses of Kaoleioku are completely deserted; no one seems to be around."

While the two were calling, Umi heard them, and so he answered the old men by saying: "Come in. We have no one at home except myself; all the people and Kaoleioku have gone up to the mountains to work in the fields; I was made to stay at home to receive you two upon your arrival." At the call of Umi the two entered the house. When Umi saw that the two had entered, he went out, took up the log of wood, lifted it over his head and threw it down onto the ground breaking it into small pieces. Umi then followed this by lighting the umu,[2] and on account of the liberal supply of kindling wood and leaves a great volume of smoke arose, making it impossible for the old men to properly see how the wood and the umu were prepared. Umi then grabbed the pig and, after letting it squeal for a while, let it go, not killing it. The pig was released and allowed to get away on the side where the smoke was thickest. After the kindling wood had burnt up he covered the umu with grass only. After this was done Umi went to the awa bush and pulled it up whole.

When Nunu and Kakohe saw the acts performed by Umi, they said one to the other: "If the ward of Kaoleioku is anything like this fellow, what a blessing! our

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[1] Illustrative of the solicitous expression "*Ola na iwi*," bones are preserved.

[2] The Hawaiian *umu*, or *imu*, oven, was made on the ground as required, by heated stones forming a mound over the various articles of food placed on a leaf-lined base of hot rocks and covered in like manner, over all which a mantle of earth was thrown to keep in the heat and steam.

A makaukau keia mau mea a pau loa, alaila, olelo aku o Kaoleioku ia Umi: "E ke 'lii, apopo ka la o ko aina, pa ia oe. E hoolohe mai e ke 'lii, i na e malama oe i keia mau kauoha a'u, apopo pa ka aina ia oe; i malama ole oe, aole e ola keia mau iwi ia oe, kaulai wale ia ae no i ka la."

Ma keia mau olelo a Kaoleioku, ua oluolu ia i ko ke 'lii mau maka, a ua ae aku no oia i na olelo a pau loa, e malama a e hana aku e like me ia.

I aku o Kaoleioku ia Umi: "E moe kakou i keia po, a huli ke kau o ke aumoe, pii au i uka i na koele a kaua, me na kanaka a pau loa, aohe kanaka a noho iho me oe, o au wahine wale no ke noho me oe. Ina i hoea mai na wahi elemakule i ke kakahiaka o ka la apopo, i ninau mai ia'u, alaila, e manao oe o laua ia, hoomakaukau aku oe i mua o laua, ma na mea a pau loa."

A pau ke kauoha a Kaoleioku ia Umi, moe iho la lakou a huli ke kau o ka po, pii aku la o Kaoleioku me na kanaka i uka i ke koele, moe iho la o Umi me na wahine a hiki i ke ao ana.

Puka ae la ka la a mahana, oia paha ka hora ewalu, hiki mai la ua mau wahi elemakule nei, o Nunu a me Kakohe. A hiki mai la laua ma kahi o Kaoleioku, nana iho la laua i ka mehameha a me ke anoano kanaka ole, kahea mai la ua mau elemakule nei: "Mehameha na hale ua o Kaoleioku, aohe maaloalo kanaka iki."

Ia laua e kahea ana, lohe aku la o Umi i keia leo, kahea aku la o Umi ia laua: "E komo mai olua maloko nei, aohe kanaka o ko makou wahi nei, ua pau aku nei na kanaka me Kaoleioku i ke kuahiwi i ka mahiai. Owau wale iho nei no koe, i hoonoho ia iho nei au i kanaka no olua e hiki mai ai." Ma keia leo kahea a Umi ia laua, komo mai la laua i loko.

A ike o Umi ua komo laua i loko, puka aku la ia a waho, lalau iho la i ka pauku wahie, amo ae la a kiekie i luna, hahau iho la i lalo i ka ili o ka honua, a naha liilii ae la. Hoa iho la o Umi i ke ahi, a nui ae la ka uwahi, no ka nui o ka pulupulu i hoolako ia, nolaila nui loa ka uwahi, a ike ole na wahi elemakule i ke kau ana o ka wahie. Hopu aku la o Umi i ka puaa, a alala iho la, hookuu ia aku la no aole i make. O kahi i hookuu ia ai ka puaa, ma kahi nui o ka uwahi. A pau ka a ana o ka pulupulu, kalua iho la keia o ka mauu wale no. A nalo ka umu, kii aku la o Umi i ka pu awa, a huhuki ae la a hemo.

A ike o Nunu laua o Kakohe i keia mau hana a Umi, i aku kekahi i kekahi: "Ina me neia ka hanai a Kaoleioku, ola na iwi. Kai ke kanaka ikaika i keia." O ke

bones would indeed be saved. What a powerful man this is! The reasons for the comment on the great strength of Umi were because of the breaking up of the ohia log of wood at one throw, the quickness in the covering up of the umu of pig, and the uprooting of the awa bush.

After Umi had pulled up the awa bush, he went to one side of the house where the old men were in, and cut up the awa into small pieces; then he proceeded to the place where the awa container was kept and brought it and placed it by his side; he then took some of the awa that was already prepared and put it into the cup. Umi then went over to the umu and uncovered an umu that was alongside of the one he had just covered, which contained a pig well cooked, which he took out and brought to the eating place, where the old men were already seated. The pig was well done. When Umi was uncovering the umu, Nunu said to Kakohe: "How quickly the pig has been cooked; the umu was only covered but a short time ago!"

After the pig was served, Umi brought the awa and poured it into two cups, in the presence of the two, and then handed the cups to the old men, who then took the awa and drank it down. After this they partook of the pig. Shortly after finishing their meal the effects of the awa began to come over them and they both laid down where they sat, completely overcome. In falling over, one fell near the sleeping place, while the other fell against the side of the house. Umi then picked up the one that was lying against the side of the house and took him to the sleeping place; then he pulled the other one over so that he, too, laid on the sleeping place.

While they slept Umi went on up to meet Kaoleioku in the fields, on the mountain side, where all the men were engaged in cultivating food. When Umi arrived, Kaoleioku said to him: "Have the old men arrived?" Umi replied: "Yes, they have arrived, and I have carried out your orders and have prepared everything for their comfort. They are both overcome with awa, and when I left they were sound asleep." When Kaoleioku heard this report from Umi he said to him: "Let us remain with your men, and in the afternoon we will return. The order of our return shall be as follows: I will go on down ahead, the men will then come after me, while you come on behind the procession." This was agreeable to Umi. The reason why Kaoleioku arranged the procession in this order was to allow him a chance to meet the old men first and thus give him time to answer any questions that they may put to him relating to Umi, for he wished to make a very favorable report of his ward, and also to keep the old men from making a mistake in their choice of which was Umi, whereas he, Kaoleioku, was well acquainted with them.

After Umi had gone up, and after the old men had slept off the effects of the awa, they got up and said to themselves: "This is not the way our lord has been treating us; even during the time of Liloa we never received such treatment. Then when Hakau came to the kingdom all we received was just our food and fish and kapa. Even our house is nothing but a filthy place, but here everything is so fresh and good that it is a blessing to live. This is the best treatment we have ever had. From our youth up we have ever been lowly, and here in our old age we begin to have a taste

kumu o ko laua mahalo ana, o ka naha o ka pauku ohia i ka hahau hookahi ana, o ka hikiwawe o ke kalua puaa ana, o ka huhuki ana i ka pu awa.

A huhuki o Umi i ka pu awa, a hemo ae la, hoi ae la ia a ma kekahi aoao o ka hale a ua mau elemakule la e noho ana, wawahi iho la a liilii, kukulu ke kanoa, a waiho iho la i ka awa i wali mua i loko o ke kanoa. Kii aku la o Umi i ka puaa i kalua mua ia, ma kahi o ka umu ana i kalua hope iho ai, huai ae la o Umi, a lawe mai la i mua o na mau elemakule nei. Ua hele a moa lea loa ka puaa. Ia Umi e huai ana, i aku o Nunu ia Kakohe: "Hikiwawe ka moa o ka puaa, o ke kalua ana aku nei no la."

A waiho ka puaa, kii aku la o Umi i ka awa, a nini iho la i mua o ua mau elemakule nei; elua apu awa. Haawi aku la o Umi i na mau wahi elemakule nei, inu ae la laua, a pau, ai iho la i ka puaa, mahope o ka ai ana, ooki mai la ka ona o ka awa ia laua, a waiho iho la laua me ka ona. Hina aku la kekahi ma kahi moe a waiho, o kekahi hoi ma ka paia o ka hale. Lalau iho la o Umi, a hapai ae la i ka mea i hina ma ka paia, a hoihoi ae la ma kahi moe.

A moe laua, pii aku la o Umi i o Kaoleioku, ma ke kuahiwi, kahi a lakou e mahiai ana me na kanaka a pau loa.

A hiki o Umi, ninau mai la o Kaoleioku: "Ua hiki mai na elemakule?" Ae aku o Umi: "Ae. Ua hiki mai laua, a ua hoomakaukau aku nei au i na mea a pau au i kauoha mai ai, a ua ona ua mau elemakule la, haalele aku nei au e moe ana."

A lohe o Kaoleioku i keia mau olelo a Umi, olelo aku ia ia Umi: "E noho kaua me na kanaka ou, a aui ae ka la, hoi kaua. Penei nae ka hoi ana o kakou. Owau mamua, o na kanaka mahope o'u, o oe mahope loa o ka huakai." Ua oluolu ia olelo ia Umi.

O ke kumu o keia hana ana a Kaoleioku pela, i hiki mua ia a kamailio me na elemakule, no ka ninau ia Umi. A na Kaoleioku ia e olelo aku i ke ano a me ka helehelena o Umi, i ole e kuhihewa laua, i kela kanaka, keia kanaka, o Umi, no ka mea, o Kaoleioku, ua kamaaina i ko laua maka.

Ia Umi i hala ai i uka moe iho la ua mau elemakule nei a ala ae la, kamailio iho la laua: "Aole me keia ko kaua mau haku o ka noho ana, ia Liloa, a hala ia i ka make. Ia Hakau hoi, he ai, he ia, he kapa, ka mea loaa ia kaua. O ko kaua wahi hale he pelapela. A o keia a kaua e noho nei, he oi keia a kaua e ike nei; mai ko

of real comfort; a good present indeed. In the days of our youth we never had a taste of it."

As the sun was slanting, it being about two o'clock, the first of the procession arrived from the uplands. The old men looked and saw that Kaoleioku was in the lead. They then saw a large number of people following along after him. The procession was so long that they were unable to see the rear. As the fore part of the procession came nearer they easily recognized Kaoleioku. Kaoleioku then greeted the old men and they wept,[1] for they had not seen each other for a long time.

In the arrangement of the procession Kaoleioku had divided the people into four divisions: first came the tallest of the men, then came the next in height, then came the shortest of the men, and lastly came the children.

While Kaoleioku was sitting with the old men, Nunu asked: "Where is Umi? Is it that nice-looking man?" Kaoleioku answered: "No, that is not Umi; he is coming on behind." The old men, however, kept on asking until the company of the tall men went by, then the next lot of men that came along, then on to the next in size, then to the children, when it became too dark to see the skin of one's hand. Still Umi had not been pointed out to the old men.

As it was getting late and the last of the procession had not arrived, the old men therefore said to Kaoleioku: "Are we not going to see your ward before dark?" Kaoleioku then asked them: "Have you two not seen the man that stayed here when you arrived?" The two answered: "Do you mean the one that entertained us?" "Yes, that is the man," answered Kaoleioku. The old men again asked: "The steward that received us and worked for us?" "Yes," answered Kaoleioku, "I made him stay behind to work for you two."

When the old men heard this from Kaoleioku they became very sad and for some time they bowed their heads down in shame, then they looked up and said to Kaoleioku: "Nothing will ever cover this shame." Kaoleioku answered, saying: "Is he such a rich chief that I should make much of him? He is a poor chief, and the most he can do for you is to serve you two." The old men then said: "We have no riches nor property to give him in return for his service; the only great property in our keeping is the whole of the island of Hawaii; let that be our present then to the chief Umi." Kaoleioku replied: "How can it be possible for Umi to get the kingdom, for you two have seen for yourselves that the men are not of sufficient number to go to battle? In case of war Hakau will probably be victorious, for he has all the men at his command, and owns the whole of Hawaii." The old men replied: "Hakau is already defeated;[2] he shall not live. On the day when the kapu for the gods is come, that will be the day when he shall die. He shall not escape. We will send the people to the mountain, leaving the king at home by himself, his steward and us two. That will be all who will remain."

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[1] A customary greeting on the meeting of long-separated friends or relatives.

[2] Meaning, the die is cast, his doom is sealed.

kaua wa ui, a ko kaua wa hapauea, loaa ia kaua ka makana maikai; i ko kaua wa ui, aole i loaa."

A aui ae la ka la (o ka hora elua paha ia), hiki mai la ka maka mua o ka huakai, nana aku la laua (na elemakule), o Kaoleioku mamua o ka huakai. Nui loa na kanaka, aole o kana mai, ua mea he nui, aole ike ia o waena a me hope o ka huakai. A hiki mai la ka maka mua o ka huakai, i o laua ala, oia no o Kaoleioku, aloha mai la o Kaoleioku ia laua, aloha aku la laua, pela lakou i uwe iho ai, no ka mea, ua loihi ke kaawale ana, a hui hou lakou.

Ma keia huakai kanaka hoi e iho ana, ua mahele o Kaoleioku eha mahele, o ka mua, na kanaka nunui, o ka lua, ka poe malalo iho o lakou, o ke kolu, ka poe poupou aa, o ka ha, o na kamalii, pela kona hookaawale ana.

I ka wa e noho ana o Kaoleioku me na elemakule, ninau mai la o Nunu ia Kaoleioku: "Auhea o Umi? Aia anei o kela kanaka maikai la?" I aku o Kaoleioku: "Aole ia, eia 'ku no mahope." Pela no ka ninau ana, a hala ka huakai nunui o kanaka, a hiki i ka huakai liilii o kanaka, a ka huakai kamalii, poeleele e ka la, nalowale ka ili o kanaka, aia o Umi mahope o ia.

No ka ike ole o na elemakule ia Umi, nolaila, olelo aku la laua ia Kaoleioku: "Aole ka maua e ike i ko hanai a poeleele wale." I mai la o Kaoleioku ia laua: "Aole ka olua i ike i ke kanaka i noho iho nei la?" I mai la ua mau wahi elemakule nei: "Ke kanaka no i noho iho nei la?" "Ae, oia no hoi," pela aku o Kaoleioku. I mai la na elemakule ia Kaoleioku: "Ka aipuupuu i noho iho nei e hana na maua la?" Ae aku o Kaoleioku: "Ae, na'u no i hoonoho iho nei i mea lawelawe na olua."

A lohe ua mau elemakule nei i keia mau olelo a Kaoleioku, kaumaha loa ko laua naau, kulou iho la ko laua mau poo i lalo, a ea ae la ko laua mau poo i luna, pane mai ia Kaoleioku: "Aole mea e nalo ai keia hilahila." Pane aku o Kaoleioku i ua mau elemakule nei: "He 'lii waiwai auanei ia e hoomailani aku ai ia ia, he 'lii ilihune, o kana waiwai no ka lawelawe na olua." Ia wa, pane mai na elemakule ia Kaoleioku: "Aole a maua waiwai e paa ai ka hope o ke 'lii, hookahi no a maua waiwai nui, o ka aina o Hawaii nei a puni, no ke 'lii ia no Umi." I aku o Kaoleioku i na elemakule: "Aole paha e lilo ka aina ia Umi; ke ike ae la no olua, aohe nui o na kanaka. Ina paha e kaua, make paha ia Hakau, i ka mea nui o na kanaka, no ka mea, no Hakau wale no o Hawaii a puni." I mai na elemakule ia Kaoleioku: "Ua make o Hakau, aole ia e ola, aia i ka la e kauila ai ke 'kua, o ia kona la e make ai, aole e pakele. Na maua e hoolale na kanaka e pii i ke kuahiwi, koe iho ke 'lii hookahi wale no, a me ka aipuupuu, o maua no hoi auanei pau no."

At the close of the remarks made by Nunu and Kakohe, Kaoleioku felt assured of the future of his ward, the chief Umi, and that Hawaii indeed would be theirs without bruising the skin in battle.

The old men lived on with Kaoleioku for forty-five days, when they decided to return to the bottom of the Waipio Valley. As they were about ready to make their return, they said to Kaoleioku and Umi: "We are going home this day and will spend the night along the road. We will be five days on the way and on the sixth day we will arrive at Waipio. You must, therefore, remain until the nights of Ole and Kaloa, when you must come down, because there are three Oles and three Kaloas,[1] giving you six days on the way. On the day of Kane you must remain on the cliff overlooking Waipio until the next day, the day of Lono, the day when the sacred ceremonies of placing new feathers on the gods are observed; that will be the day when Hakau shall be killed." These arrangements were then accepted by them all as being final.

The old men then began their homeward journey, and on the sixth day they arrived at Waipio and proceeded to make a call on Hakau. When Hakau saw them, he said: "The Hilo travelers have returned." The old men replied: "Yes," and they then paid their respects to the king, greeting him. After a while Hakau asked the old men: "Have you two seen Umi?" They replied: "Yes, we have seen him." Hakau again asked: "How is he getting along?" "He is still living with his guardian, Kaoleioku." The old men then continued: "That is the reason of our return; a kapu for your god must be declared and feathers procured."[2] Hakau then said: "Why so? Isn't such a thing done only when war is expected? I see no prospects of a coming conflict, so why declare a kapu for the god?" The old men replied: "We have seen your younger brother's men; they are too many for your comfort. He is likely to come some day and fight you while our eyes are weak; therefore, this is the proper time, while his men are yet few."

By these remarks from the old men, the king was greatly pleased. Their straightforward replies to his questions dispelled all doubts in his mind, for he believed they were telling the truth. However, they were not.

On the day of Ole[3] that was followed by Kaloa, Kaoleioku and Umi and all their men took up their journey; no one was allowed to remain behind. After six days had been consumed on the way they at last arrived at Kemamo, a place directly above Waipio. That day being the day of Kane, the day agreed by them as the day to be declared as kapued for the god of Hakau. Upon their arrival at this place they proceeded to gather stones to carry with them down to Waipio. The stones were bundled up into ti-leaf [wrappers], and made to resemble bundles of potatoes. The people were then all put to do this work; no one was allowed to be idle. When the bundles were all ready the downward journey was resumed. Those allowed to go without any bundle of stones in their hands were the chief Umi, the priest Kaoleioku,

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[1] Waning days of the moon, twenty-first to twenty-sixth; Kane followed, the twenty-seventh, then Lono; nights of special temple services.

[2] *E kauila ko akua* implies a temple ceremony in which the principal god is readorned with feathers; in this case Hakau's deity.

[3] The twenty-third of the lunar month.

Ma keia mau olelo a na elemakule, a Nunu laua o Kakohe, maopopo iho la ia Kaoleioku, e waiwai ana kaua alii o Umi, a e lilo ana o Hawaii a puni ia laua me ka eha ole o ka ili, ma ke kaua ana.

Noho iho la ua mau elemakule nei a hala eha anahulu a me ka hapa, alaila, manao iho la laua e hoi i lalo nei o Waipio. A makaukau laua e hoi, olelo aku laua ia Kaoleioku a me Umi: "Ke hoi nei maua i keia la, a moe aku i ke alanui, elima la, a hiki i ke ono, hiki maua i Waipio. Nolaila, e noho oukou a hiki i na la o Ole, a me Kaloa, alaila iho ae, no ka mea, ekolu Ole, ekolu Kaloa, aono o oukou la ma ke alanui e hele ae ai. A hiki i ka la o Kane, noho oukou i luna o Waipio, a hiki i kekahi la e ae, oia ka la o Lono, oia ka la e kauila huluhulu ai ke 'kua, a oia hoi ko Hakau la e make ai." Ma keia mau olelo a pau loa, ua hooholo like lakou a pau.

Hoi aku la ua mau elemakule nei a hiki i Waipio, o ke ono ia o ka la, hele aku la laua e ike ia Hakau. Ike mai la o Hakau ia laua, olelo mai la: "Mama ka Hilo." I aku na elemakule: "Ae." Aloha aku la laua: "Anoai ke 'lii." I mai la o Hakau i na elemakule: "Ua ike olua ia Umi?" Ae aku la laua: "Ae, ua ike aku nei maua." Ninau hou o Hakau: "Pehea kona noho ana?" "Ke noho la no me kona kahu, me Kaoleioku." I aku na elemakule: "O ko maua mea ia i hoi mai la, e kauila ko akua." Kahaha mai la o Hakau: "Kahaha, kai no a hoonene kaua, alaila, kauila ke 'kua, aole ka he nene kaua, kauila e no ke 'kua." I aku na elemakule: "Ua ike aku nei maua i na kanaka o ko kaikaina, ua nui loa, e noho mai paha auanei a kipi mai ia oe, pulapula ko maua mau maka. Nolaila, eia ka wa pono, oi uuku kona mau kanaka."

Ma keia mau olelo a na elemakule, ua oluolu ko ke 'lii manao ia mau olelo. Pau ae la kona kanalua, e manao ana he oiaio ka olelo a na elemakule. Aole ka 'uanei.

A hiki i na la o Ole, a me Kaloa, iho mai la o Kaoleioku, o Umi a me ko laua mau kanaka a pau loa, aole kekahi kanaka i koe aku mahope. A pau na la eono i ke alanui, hiki lakou ma Kemamo maluna pono o Waipio. O Kane ia la, he la kapu ia no ke 'kua o Hakau. Noho iho la lakou ma laila, hana iho la i mau pohaku, e iho pu ai i lalo o Waipio, wahi iho la i ka pohaku a paa i ka laui, me he pai uala ala ke ano, pela na kanaka a pau loa, aohe mea koe. Eia nae ka poe hele wale, aole lawe pohaku ma na lima: O ke 'lii o Umi, o ke kahuna o Kaoleioku, o ke keiki hookama o

Umi's adopted son Koi, Piimaiwaa, and Umi's uncle Omaokamau. When they came to the edge of the cliff they spent the night there. On the next day, the day of Lono, was the day when the feather god of Hakau was to be readorned with new feathers.

On this morning of Lono, Hakau said to the old men: "This is the first time that a kapu has ever been declared for my god when I, the king, remain at home, while all the men go to the mountain." The old men replied: "Yes, for you to accompany the people would have been the proper thing to do if your younger brother was making the first advances; but you see in this case you are the one who will make the first attack. Even if mistakes are made by your men, that will not matter; your men are so numerous that you will surely win; there is no mistake in that." When the king heard this he was much pleased. So the four of them remained at home; the king Hakau, Nunu, Kakohe and the chief steward.

While the four were at home that morning and as the sun began to get warm, about seven o'clock, Umi and his followers came down the eastern side of the Waipio Valley. When the first of the procession reached the bottom of the valley and were near the river, the last of the people were still out of sight on the top of the cliff.

When Hakau saw the shadows of the people on the side of the cliff, he said to the old men: "I thought that this was a day to be kapued for the god, yet I see the people going about." The old men replied: "They must be your own men from Hamakua bringing you some food." When the procession was almost up to the presence of Hakau, he saw that five of the men were without any objects in their hands; these men were Umi, Kaoleioku, Koi, Piimaiwaa and Omaokamau. Hakau then again remarked to the old men of this discovery, saying: "I see five of the people in the procession without any burden." The old men replied: "They must be your husbandmen." As Hakau beheld Omaokamau indistinctly he said: "I wonder where I first saw that man in the front of the procession?" The old men replied: "He must be one of your landlords, for you are a king who has often gone around Hamakua, so you must have seen him in your travels." Hakau then assented to this, saying: "Yes, that must be it."

While Hakau was conversing with the old men, the front of the procession came up to him, and the last of the file of people was yet on the cliff. The procession then surrounded Hakau who was seated, and continued coming until Hakau was surrounded by men about twelve deep. The men, however, kept on their feet and still held their bundles of stones in their hands. He saw that the bundles were all wrapped in ti-leaf as if they were bundles of taro or potatoes. After a while he was undeceived, for Umi came out of the ranks and stood in his presence. When Hakau saw Umi he raised up his head and then bowed down again.[1] Umi then called out to Omaokamau, who came and stood directly behind Umi. Umi then gave him the order to go and slay Hakau. At the words of command, Omaokamau went up to Hakau, took hold of his lower jaw, then turned his face up and said: "You are killed by Omaokamau, for Umi." When the people heard this remark by Omaokamau, they began to throw their stones on Hakau, killing him. The stones caused a great heap above Hakau, while the sticks

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[1] Realizing the trap into which he was led, a surprise so complete that he was unnerved for any resistance, or self-protection.

Koi, o Piimaiwaa, o ka makuakane o Omaokamau. Moe iho la lakou malaila ia po a ao, o Lono ia la, oia ka la e kauila huluhulu ai ke 'kua o Hakau.

Olelo mai o Hakau i na elemakule: "I keia kauila huluhulu wale no ko'u noho ko ke 'lii, o na kanaka a pau ke pii i ke kuahiwi." I mai na elemakule: "Ae, he pono ia, ina na ko kaikaina ke kii mai ia oe; aole, nau ke kii aku ia ia. Ina no ua hewa ka lakou hana ana mai, o ka nui no o kou mau kanaka, make no ia oe, aole e pakele."

A lohe ke 'lii i keia mau olelo, oluolu iho la no ia. Nolaila, noho iho la lakou eha, o ke 'lii o Hakau, o Nunu, o Kakohe, o ka aipuupuu.

Ia lakou e noho ana ia kakahiaka, oia paha ka mahana ana ae o ka la, he hora ehiku paha ia, iho mai la o Umi ma ka aoao hikina o ka pali o Waipio, me na kanaka ona. A hiki ka maka mua i lalo o ka muliwai, aole i pau mai o hope o ka huakai.

A ike o Hakau i ka malu o na kanaka i ka pali, i aku o Hakau i na elemakule: "He la kauila hoi keia, he la hele no ka no kanaka." I mai na elemakule: O na kanaka no ou o Hamakua e lawe mai ana i ai nau." A kokoke loa ka huakai i mua o Hakau, ike aku la ia elima poe hele wale, aohe ukana o na lima, oia o Umi, Kaoleioku, Koi, Piimaiwaa, Omaokamau. I aku o Hakau i na elemakule: "Elima poe auamo ole e hele mai nei." I aku na elemakule: "Ou poe hoa aina ia."

No ka ike pohihihi o Hakau ia Omaokamau, nolaila, ninau aku o Hakau i na elemakule: "I hea la ko'u wahi i ike ai i ke kanaka mamua e hele mai nei?" I aku na elemakule: "O kekahi hoa aina no hoi paha ia ou, he 'lii hele pinepine hoi oe ma Hamakua nei, nolaila, ua ike no paha oe?" Ae mai la o Hakau, "Ae."

Ia Hakau e olelo ana me na elemakule, hiki mai la ka maka mua i kona alo, a o ka maka hope hoi o ka huakai, i luna o ka pali. Poai ae la ka huakai a puni o Hakau, noho iho la ia i waena konu, he umikumamalua ka puni o Hakau, me ke ku no i luna me na auamo pohaku a lakou, ua paa i ka puolo ia i ka laki, me he pai ai la. Hele mai la o Umi a ku ma ke alo o Hakau. Ike aku la o Hakau ia Umi, ea ae la kona poo i luna, a kulou hou i lalo, kahea aku la o Umi ia Omaokamau. Hele mai la o Omaokamau a ku iho la mahope o Umi. Kena aku la o Umi ia Omaokamau, e kii e pepehi ia Hakau.

Hele aku la o Omaokamau a hiki i o Hakau la, lalau iho la i ka auwae a lole ae la i luna, i iho la o Omaokamau: "A make na Omaokamau, na Umi." A lohe ka lehulehu i keia olelo a Omaokamau, ia wa lakou i hailuku ai i na pohaku ia Hakau, a make

which had been used as packers for the burdens carried on the shoulders, formed the cone-shaped tomb of Hakau.

Upon the death of Hakau Umi became possessed of the whole island of Hawaii, and the prediction of Kaoleioku which was made while they were still in obscurity thus came true. Kaoleioku on the other hand was made the chief priest of Umi, his chief, while the priests of Hakau all served under Kaoleioku, Nunu, Kakohe and Umi the king.

CHAPTER V.

How Umi Became the King of Hawaii.

We have now seen the death of Hakau, and have also seen how Umi became the king of the whole of Hawaii. After the death of Hakau the people who had been sent up to the mountain returned with their sticks. When they arrived they saw Umi with his men in possession of everything. They then knew that their king Hakau must be dead, so they wept for him; but those who did this were but few, for Hakau in his day was ever a cruel king, one who killed his men without cause.

It is said that when Hakau was king he used to do the following things: Whenever a man was praised for his good looks, or a woman for beauty, he would cause the death of that person. If the head of a person was praised for being flat,[1] the head would be cut off; and if the body was praised, then the body was cut up; if the eyes were praised they would be gouged out, and so on. Once upon a time one of the priests of Hakau, upon seeing a young boy, said to his parents: "This child has a very fine body; he has not a single blemish." When Hakau heard this remark, he immediately sent a messenger to bring the boy to his presence. When the boy arrived Hakau then cut the boy in two. When the parents heard that Hakau had cruelly killed their child, the father made a prophecy, saying: "He has cut my son;[2] his kingdom shall also be cut from him. This shall happen on the day to be declared kapued for his god. He will die on that day." This prophecy was, therefore, fulfilled.

In the night of Muku, that being the last day of the month, the priests with their men went out ulua fishing. Upon arriving at the place where the canoes were kept, a tatu beat was sounded on the edge of the canoes.[3] As the men came up one of them would be caught and killed and the great hook Manaiakalani[4] was put into the dead body and it was taken to the temple. If no one came to the canoes, instructions were given that a great ball of seaweeds be gotten and the hook was placed in it. This custom was favorable to Kaoleioku.

When Umi became the king of the whole of Hawaii he made a division of all the lands amongst his chiefs as follows: Kau he gave to Omaokamau; Puna he gave

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[1] The flat-head ideal of beauty with Hawaiians had refereuce to a head broad and straight at the base, not flat on the top as might be supposed.

[2] *Ooki pahupu;* lit. cut asunder, is here used with a sense of injustice which calls for retaliation, or retribution.

[3] A sign to assemble together about the canoe for the capture therefrom of a victim for the altar.

[4] The fabulous fish-hook of Maui wherewith he sought to draw the islands together.

iho la o Hakau. O ka pohaku hoi, ku iho la ke ahua maluna o Hakau. O ka laau hoi a na kanaka i pii ai, o ka puoa no ia o Hakau.

A make o Hakau, lilo ae la ke aupuni o Hawaii a puni ia Umi. Ko iho la na mea a Kaoleioku i noonoo mua ai i loko o ka wa ilihune. A o Kaoleioku hoi, lilo ae la ia i kahuna nui na Umi, na kana alii, o na kahuna hoi a Hakau, noho mai la lakou malalo o Kaoleioku, Nunu a me Kakohe a me Umi ke 'lii.

MOKUNA V.

No ka Lilo ana o Umi i Alii no Hawaii.

Ua make o Hakau, a ua lilo ae la o Umi i alii no Hawaii, a puni. Mahope o ka make ana o Hakau, hoi mai la na kanaka i hoouna ia ai i ke kuahiwi, me na laau. A hiki lakou, nana mai la e noho aku ana o Umi, a me kona mau kanaka. Nolaila, noonoo iho la lakou, ua make ko lakou alii o Hakau, uwe iho la lakou ia ia, aka, aole i mahuahua ko lakou aloha nona, no ka mea, he 'lii hana ino, a he 'lii luku wale i na kanaka.

Penei ka Hakau hana, i kona wa e noho alii ana: Ina mahalo ia ke kane, i ke kanaka maikai, a me ka wahine i ka maikai, he luku wale no ka Hakau. Ina mahalo ia ke poo i ka palahalaha maikai, alaila, ma ke poo e oki ai, ina ma ke kino ka mahalo ia, alaila, ma ke kino e oki ai, ina ma na maka ka maikai, malaila no e poalo ai, a pela aku no. I kekahi manawa, nana aku la kekahi kahuna a Hakau i kekahi keiki opiopio, a olelo aku la i na makua o ua keiki la, he keiki maikai loa keia o ke kino, aohe ona kina. A lohe o Hakau i keia olelo ana, hoouna aku la ia i ka elele, e lawe mai i ke keiki a mua o kona alo, a hiki mai la ke keiki, ooki ae la ke 'lii o Hakau, ma waena konu o ke kino o ke keiki, a moku iho la. Lohe aku la na makua i keia hana a Hakau, alaila, olelo wanana iho la kona makuakane, penei: "Ooki pahupu iho la ia i kuu keiki, pela e ooki pahupu ia ai kona noho aupuni ana. A ka la kauila o ke akua, oia kona la e make ai." Nolaila, ua hookoia.

A hiki mai la ka po o Muku (oia ka pau ana o ka malama), hele aku la na kahuna a me ko lakou mau kanaka, e kapapa ulua, a hiki i kahi o na waa, hookoele ma ka niao o na waa. A i loko o ia wa, hele mai na kanaka, alaila, hopu ia lakou a pepehi ia a make, alaila, hoolou i ka makau ia Manaiakalani; ina aole ia, o ka limukala ka maunu, e hoolou ai i ka makau, a lawe aku i ka heiau. Aka, ua lilo keia hana ana i pomaikai no Kaoleioku.

Ma keia noho alii ana o Umi ia Hawaii a puni, mahele iho la ia i ka aina no kona mau alii. Penei kona mahele ana: O Kau no Omaokamau; o Puna no ke

to a friend of his;[1] Hilo he gave to Kaoleioku; Hamakua he gave to Piimaiwaa; Kohala he gave to Koi; and Kona he gave to Ehu.

HOW KAOLEIOKU WAS MADE PRIEST TO KING UMI.

After Umi had divided the lands amongst his chiefs, Kaoleioku one day stood up in the presence of the king, who was surrounded by his men, and said:

"O king, harken unto me.
I am standing in your presence
And in the presence of your people.
You have, O king,
Made me your priest this day.
As you have heard me in the past
Predict words that have been fulfilled this day,
I will prove to you that
God has assisted you.
You have triumphed over poverty,
And you are this day the great king of Hawaii,
With men living under you.
If you will rule wisely,
Then you will rule forever.
But if you should behave like your older brother,
Then you will be despised.
To refuse to take heed is death;
To take heed is life."

At the close of this chant of Kaoleioku to Umi he again addressed the king and Omaokamau.

We will here see whether the appointment of Kaoleioku as the high priest by Umi was a wise thing, and we will also see how true was the prophecy made by him before the king and people.

Kaoleioku said: "O king, stand up." After Umi had arisen he said: "Omaokamau, stand up." They were about eight fathoms apart from each other. This action of Kaoleioku was to test the king Umi, as to whether he would hold the kingdom firm or not.

While the two were thus standing, Omaokamau was given the spear called Kaniaupiiikalani, which he took and held in his right hand. This spear was never used for any other purpose except that of making tests, such as this, where the priest wished to determine the length of time a king was to reign. Kaoleioku then said to Omaokamau: "Say, Omaokamau, use all your strength and throw the spear at the king's middle." Kaoleioku was well aware that Omaokamau was a great spearsman, being of great strength. At this order, Omaokamau raised the spear, poised it and then threw it at Umi with all his might. [The thrust was known as "wahie."] As the point of the spear came near Umi's middle, Umi warded it off causing the spear to go glancing to his rear; while the spear was still on its flight Umi caught it by the point and held it.

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[1] This friend was Umi's backer in his surfing contest with Paiea off Laupahoehoe.

aikane a Umi; o Hilo no Kaoleioku; o Hamakua no Piimaiwaa; o Kohala no Koi; o Kona no Ehu.

KA LILO ANA O KAOLEIOKU I KAHUNA NA KE 'LII, NA UMI.

A pau ko Umi mahele ana i na aina no kona poe ponoi, ku mai la o Kaoleioku i waenakonu o ke 'lii a olelo mai la penei:

"E ke 'lii, e hoolohe mai;
Ke ku nei au i mua o kou alo,
A me ke alo o kou poe kanaka,
Ke hoolilo nei oe e ke 'lii,
I kahuna au nou i keia la,
E like me kou ike ana ia'u mamua,
A ua hooko ia mai i keia wa;
A ua kokua mai ke akua ia oe,
A ua lanakila oe maluna o ka ilihune,
A o oe ke 'lii nui o Hawaii nei.
A e noho ana na kanaka malalo ou;
Ina e pono kou noho ana alii,
Alaila, e mau loa kou alii ana,
A ina e like oe me kou kaikuaana
Alaila, hoowahawaha ia oe.
He hookuli ka make,
He hoolohe ke ola."

Mahope o keia mau olelo a Kaoleioku ia Umi, olelo aku la ia, i ke 'lii ia Umi, a me Omaokamau.

Maanei e ike ai kakou i ke kupono o ka noho kahuna ana o Kaoleioku na Umi, a maanei e ike ai kakou i ka pololei o na olelo wanana a Kaoleioku i mua o ke 'lii a me na kanaka.

I aku o Kaoleioku: "E ke 'lii; e ku i luna." A ku ae la o Umi i luna. "E Omaokamau, e ku i luna." Mawaena o laua, ewalu anana ke kaawale, a loaa kekahi i kekahi. O keia hana a Kaoleioku, he hoailona no ke 'lii no Umi, i mea e maopopo ai ka paa o ke aupuni, a me ka ole.

Ia laua e ku ana, aia ma ko Omaokamau lima akau, ka laau palau e paa ana, oia o Kaniaupiiikalani. Aole e pahu wale ia ia laau, aia no a pa i ka aina, alaila pahu, ma ke ano hoailona a kahuna. Olelo aku o Kaoleioku ia Omaokamau: "E Omaokamau e, o ko ikaika no a pau loa, pahu i ka piko o ke 'lii." No ka mea, ua ike o Kaoleioku ia Omaokamau, he kanaka ikaika i ka o ihe. Ia wa, kaikai ae la o Omaokamau i ka laau, a pahu mai la ia Umi, me ka ikaika loa (o "wahie" ka ai). A kokoke i ka piko o Umi, pale ae la o Umi, hala ka ihe mahope; me ka lele no, apo aku la o Umi, a paa aku la ma ka welelau o ka ihe.

In thus catching the spear Kaoleioku saw not only the dodging of Umi but also the seizure of the spear and holding it in his hand. When Kaoleioku saw these acts performed by Umi, each one followed by the other in such short time, he was much pleased and in praise of Umi said: "O king, I see you have acted wisely in my presence and you have taken heed to my instructions. To you, the king, and to these your men I must say, that I can see how you will hold on to your kingdon. This day I will place myself under your feet and will give you my assured word, O king, that your kingdom will never be taken away from your hands." Kaoleioku then explained more fully to the people his remarks, as well as to Umi himself. In explanation Kaoleioku said: "I will predict to you what the gods have told me in the matter of the test that we have just seen. By warding off the spear away from you so successfully, so shall trouble be warded off from your kingdom until death overtakes you. Just as you caught the spear and held it at the end, so shall your kingdom fall to your son, your grandson, your issue, your offspring until the very last of your blood."

At the close of the remarks of Kaoleioku Umi asked: "Where are the two old men, Nunu and Kakohe?" Some one answered: "They are here." Umi then said: "You tell them to come to my presence now." Upon the arrival of the two old men, Umi said to them: "Have you come?" "Yes," the old men replied.

HOW UMI GAVE LANDS TO NUNU AND KAKOHE, THE OLD MEN.

We will here see the wisdom of Umi and his great cunning, in the awarding of lands to the two old men. When Nunu and Kakohe arrived in the presence of Umi he stood up and, accompanied by the two, they started off without telling any one where they were going. On this journey Omaokamau, Koi, Piimaiwaa and a few others accompanied them. They proceeded along the road leading up the cliff out of the valley of Waipio until they arrived on the heights of Koakea, a land adjoining Waipio. At this place Umi said to Nunu, one of the old men: "You run from here toward Hamakua. If you fall, get up and keep on running; if you get tired and sit down, I will kill you."

When Umi said this, the old man was greatly frightened, but he stood up and started off running, following the order of the king. After Nunu had started, Omaokamau followed him to see how much ground he would cover, wondering what the king was about. In running the old man's feet became entangled soon after he started and he fell down, but he got up and kept on running; but he tripped on his feet and again fell, face down, breathing very heavily. When Umi and the other old man, Kakohe, came up to where he was lying face downward, Umi said to him: "Say, are you exhausted?" All Nunu could say was "Hu." After waiting for a while Nunu recovered himself, and so Umi said to him: "From the point where you started to this place where we are standing, covering two ahupuaas, is the width of your land." In making this remark to Nunu, Kakohe heard it, so he said to himself: "So, that is the way the king is going to give lands to his people. They must run until they fall down. He is indeed justified in doing this, for we must bear our burden even as he did when we made him work for us." Umi then turned to Kakohe and said: "Now

Ma keia apo ana a Umi i ka ihe, ike mai la o Kaoleioku i ka alo ana o Umi, a me ka apo hou ana i ka ihe, a paa ma kona lima, olioli iho la ia me ka mahalo no Umi. I aku o Kaoleioku ia Umi: "E ke 'lii, ke ike nei au, ua pololei kau hana ana i mua o ko'u mau maka, e like me ka'u mau olelo ao ia oe, e ke 'lii, a me kou mau kanaka, a ke ike nei no hoi au i ke kumu e paa ai kou aupuni me oe. I keia la, ke hoolilo nei au ia'u iho malalo o kou mau kapuai, a ke hai aku nei au i kuu olelo paa i mua ou e ke 'lii, aole mea nana e kaili ae kou aupuni mai kou lima aku." Alaila, hoakaka aku o Kaoleioku, i kona ike ma ka ouli kahuna i mua o Umi, e like me kona ike oiaio. Wahi a Kaoleioku i ke 'lii, ia Umi: "Ke ike nei au i ko akua; e like me kau pale ana i ka ihe a hala, pela oe e noho ai i kou aupuni a hala ka make. E like me kou apo ana i ka welelau o ka ihe a paa i ka lima, pela e paa ai kou aupuni a ili i kau keiki, kau moopuna, kau pua, kau mamo, a hiki loa i kau mau kawowo hope loa."

A pau ae la ka Kaoleioku olelo ana, ninau ae la o Umi: "Auhea na wahi elemakule, o Nunu a me Kakohe?" I aku la kekahi: "Eia'e no." Olelo aku la o Umi: "E olelo aku oukou e hele mai i mua o'u ano." A hiki mai la ua mau elemakule nei, i aku la o Umi: "O olua mai la ia?" "Ae," pela ua mau elemakule nei.

NO KA HAAWI ANA O UMI I KA AINA NO NUNU, A ME KAKOHE, NA ELEMAKULE.

E ike kakou maanei i ke akamai o Umi, a me kona maalea lua ole, oia kona mahele ana i ka aina no na elemakule elua. A hiki mai la o Nunu a me Kakohe i mua o Umi, ku ae la o Umi a hele aku la me na elemakule. Ma keia hele ana a Umi ma, o Omaokamau, o Koi, o Piimaiwaa, a me kekahi poe e ae, pii aku la lakou mai Waipio aku a luna o Koakea, he aina ia e pili ana me Waipio. Alaila, olelo aku o Umi ia Nunu, i kekahi elemakule: "E holo oe mai keia wahi aku, a hina, ala ae no holo; ina oe i maloeloe, noho iho, make oe ia'u."

Ma keia olelo o Umi, ua makau loa ia wahi elemakule, aka, ua holo no ia e like me ka olelo a ke 'lii. Ma keia holo ana a Nunu, o Omaokamau ka i holo pu me ia. O ke kumu i holo pu ai me Omaokamau, i maopopo ka nui o ka aina e lilo ia ia, a i ike ia ko ke 'lii manao. Ma keia holo ana, huikau na wawae o ua elemakule nei, a hina iho la, ala ae no a holo, a keehi kekahi wawae maluna o kekahi wawae, a hina iho la o Nunu i lalo ke alo ma ka honua, me ka paupauaho loa o kona hanu. A hiki o Umi, a me kekahi elemakule o Kakohe, i kahi o Nunu e waiho ana, olelo iho la o Umi: "E, make?" Hu ae la o Nunu, "Hu." Noho iho la lakou a liuliu, oluolu ae la o Nunu, i aku o Umi ia Nunu: "Mai ko wahi i ku ai a holo mai nei, a hiki i kahi a kakou e noho nei, alua ahupuaa. O kou mau aina ia." Ma keia olelo a Umi ia Nunu, lohe iho la o Kakohe kekahi elemakule. Olelo iho la ia penei, i loko ona: "Pela ka ka

you must run." Kakohe then started off and Piimaiwaa accompanied him. They ran until one ahupuaa was passed, when Kakohe fell down to the ground and he remained there exhausted. When Umi arrived at the place where Kakohe was lying, he said: "Exhausted, are you?" Kakohe said "Hu." This expression, "hu", was intended to be for "u", meaning "yes", but being so exhausted, the "u" was changed into "hu". Umi then said to Kakohe: "This is your land, one ahupuaa, while Nunu has two ahupuaas. You two will make your own arrangements in reference to their use." Turning to both the old men, Umi continued: "All of the things that are growing on your lands are yours, and you two shall do what you wish with your lands without any reference to me; and you can leave the same to your heirs after you."[1] At the close of these remarks to the old men they all returned to the Waipio Valley where they lived.

It became a common thing to see Umi practicing the art of throwing the spear with his immediate followers, Koi, Omaokamau and Piimaiwaa. These three men were the bravest of his followers and because of this fact they were made his chief warriors. The one who was the strongest and most skilful of the three, the one whose left arm was as good as his right, was Piimaiwaa. Koi was good with his left and weak with his right arm, and this was the case with Omaokamau.

After Umi had been in Waipio for some time, Kaoleioku said to him: "O king, I believe it most proper that you should make a trip around Hawaii." When Umi heard this he was much pleased at the suggestion and directed Piimaiwaa to go on ahead and notify the different landlords of the proposed trip to be made by the king, and to order them to prepare food and meat. Piimaiwaa then set out, and as he came to the different landlords he would deliver to them the orders of the king, to the six different districts, those of Hilo, Puna, Kau, Kona, Kohala and Hamakua.

CHAPTER VI.

Relating to the Trip Made by Umi the King and His Chiefs Around Hawaii.

When the arrangements relating to the king's trip were concluded Umi expressed his wish to Kaoleioku that the first place to be visited be Kawaihae, as he wished very much to see this place. When Kaoleioku heard this wish of Umi, he said: "It will not do for you to travel toward the west. The proper thing for you to do is to travel toward the east first, this being your first journey around your kingdom. If you were a chief of the lower order, then it would be right to travel westward." By these remarks of Kaoleioku Umi was satisfied.

Soon after this conference Umi, together with Kaoleioku and the chiefs who had charge of the different districts and a very large following, set out, going by way of Hamakua. After spending about twenty days on the road at different places in Hamakua they arrived in Laupahoehoe (where Paiea was living).

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[1] An unusual procedure, likely of modern interpolation.

haawi ana a ke 'lii i ka aina i kona poe kanaka, he holo a moe okoa, o ka make wale no koe. Ua pololei io no, e like me ka maua hooluhi ana, pela no hoi e hooluhi ia ai maua." I aku la o Umi ia Kakohe: "O oe hoi, e holo oe." Ia wa holo o Kakohe me Piimaiwaa, holo aku la laua a pau ke ahupuaa hookahi, hina iho la o Kakohe i lalo ma ka honua, a waiho iho la me ka pau o ke aho. Hiki aku la o Umi i laila, olelo iho la: "Make, ea?" Hu ae la ia, "Hu." Oia olelo, penei ke ano, "u", a no ka pau pono ole o ke aho, hepa ka olelo ana, oia kela "hu". Alaila, i aku o Umi: "O kou aina keia, hookahi ahupuaa, a o ko Nunu elua ahupuaa, ia olua no ka hooponopono o ko olua." I aku la o Umi ia Nunu a me Kakohe: "O na mea a pau i luna o ko olua mau aina, no olua ia, a na olua e hana e like me ko olua makemake, mai manao olua ia'u a na olua ia e hooili aku i ko olua mau hooilina." A pau keia olelo a Umi i na elemakule, hoi mai la i lalo o Waipio, me kona mau hoahele. A hiki lakou i lalo, noho iho la.

O ka Umi hana, o ka oo ihe me kona mau kanaka ponoi, oia o Koi, Omaokamau, Piimaiwaa. O keia mau kanaka ekolu, he mau kanaka koa loa lakou, a no ko lakou koa, ua hoolilo ia lakou he mau pukaua no Umi. O ko lakou oi loa, ma ka lima akau, a ma ka lima hema, o Piimaiwaa. O Koi, he ikaika lima hema, he nawaliwali kona lima akau, pela o Omaokamau.

A liuliu ka noho ana o Umi ma Waipio, olelo aku o Kaoleioku ia Umi: "E ke 'lii e, pono e kaapuni oe ia Hawaii nei a puni." A lohe o Umi, ua oluolu ia olelo i kona manao. Ia wa, kena aku la o Umi ia Piimaiwaa, e hele e mamua e hai aku i na konohiki i ka hele aku o ke 'lii, a e olelo aku, i ai, i ia. Pela no ke kala hele ana, a lohe na konohiki, a me na 'lii, i hoonoho ia i na moku o Hawaii eono, oia o Hilo, o Puna, Kau, Kona, Kohala, Hamakua.

MOKUNA VI.

KO KE 'LII O UMI KAAPUNI ANA IA HAWAII ME KONA MAU ALII.

A MAKAUKAU ka hele o Umi, olelo aku la ia ia Kaoleioku, ma Kawaihae mua e hele ai, no kona makemake loa e ike ia Kawaihae. A lohe o Kaoleioku i keia olelo a Umi, i aku la ia i ke 'lii: "Aole oe e pono ke hele ma ke komohana; eia wale no ka pono ia oe, e hele mua oe ma ka hikina. Oia kou hoomaka ana e kaapuni i kou aupuni. Ina he 'lii oe ma lalo loa, alaila, he pono oe ke hele ma ke komohana." Ma keia mau olelo a Kaoleioku, ua oluolu ia mea ia Umi.

Mahope o keia mau olelo, hele aku la o Umi me Kaoleioku a me na 'lii aimoku, na kanaka he lehulehu loa, ma Hamakua. A hala elua anahulu ma ke alanui o ka hele ana, hiki lakou ma Laupahoehoe (kahi o Paiea). Maanei, e hoomaopopo kakou

We will now recall the incident of the surf-board race which was held between Paiea and Umi, while Umi was living in Laupahoehoe, mentioned in Chapter III, the details of which were not fully described.

While Umi was living in humble circumstances in Waipunalei, Hilo, he and Koi one day went down to the beach at Laupahoehoe, the great bathing place in those days, where they saw Paiea and several people of the place out surf riding. While looking on they often heard praises of Paiea and his great skill in the use of the surf board. Umi approached one of the people of the place and whispered to him: "Is that the best Paiea can do, just to rise up with the surf and fall back again? That is not the way surf is ridden in our land. One must ride clear to the edge of the beach before he can be called an expert." When the fellow heard this he went over to Paiea and repeated to him what he had heard. Upon hearing this expression of criticism against his skill as a surf rider, he called Umi to come to him. When Umi came up to Paiea, he was asked: "Is it true that you passed the remark that has been reported to me by this man?" Umi replied: "It was only a casual remark on my part; I did not think that he would take it seriously." Paiea then said to Umi: "Let us have a race surf riding. If you beat me I will be your servant, and if I beat you, you will be mine." Umi accepted the challenge and wager. Not satisfied with this wager, Paiea further put up two double canoes and one single canoe against Umi's whale's tooth necklace. Again Paiea offered four double canoes thinking to wager them against the bones of Umi,[1] but a young man belonging to Laupahoehoe stepped in and helped Umi by matching four double canoes against the four offered by Paiea. This young man was very wealthy, but Paiea's stock of wealth was already exhausted. Because of this assistance to Umi by the young man, Paiea said to him: "If your intention was to conspire against me I would have been killed, for you have very many relatives." Paiea was but a petty chief under Liloa, while the young man was a high chief, a resident descendant of the soil of Hilo and Hamakua.

After the bets had been decided on, Umi and Paiea swam out to the point where the surf rose before breaking and there floated waiting for a surf to form. After they were in position, Paiea upon seeing the first surf called out to Umi: "Let us take this one." But Umi said, "No". On the approach of the second surf, Paiea again called out to Umi: "Let us take this one." Again Umi refused to take it. On the approach of the third surf, Umi called out: "Let us take this one." "Yes," said Paiea and they then caught the surf at the same time and away they came in on the same surf. As they neared a rock that was in their way, Umi was crowded by Paiea against this rock. When Umi saw his predicament he made a turn, passing the coral rock on the inside, and rode clear to the edge of the beach, beating Paiea. As Umi stepped on to the beach, Koi saw the bruise on the shoulder of Umi, so he went up to him and whispered: "After you have become the king of the land I shall slay Paiea."

In this defeat of Paiea by Umi he lost all his property to the young man who backed Umi, except the canoes that were wagered against Umi's whale's tooth necklace.

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[1] A not uncommon wager in those days.

i ka heenalu ana a Paiea me Umi, i ko Umi noho mua ana i Laupahoehoe, e like me ka olelo ma ka Mokuna III. Eia nae, aole i hoakaka loa ia malaila.

Ia Umi e noho ilihune ana ma Waipunalei i Hilo, hele aku la laua me Koi, i kahakai o Laupahoehoe, nana aku la laua e heenalu ana o Paiea me na kanaka o laila, a e hookani ana ka poe makaikai i ka pae o Paiea, a me ke akamai i ka heenalu. Hele aku la o Umi, a loaa he wahi kanaka kamaaina, olelo malu aku la: "O ko Paiea iho la no ia, o ke opu wale ae no i luna o ka nalu a emi iho, aole pela ka pae o ka nalu o ko makou aina, aia ka pae a hala loa i uka i ka pa ala." Ma keia lohe ana o ua wahi kanaka kamaaina nei, hele aku la ia olelo ia Paiea. A lohe o Paiea i keia mau olelo, kahea mai la ia Umi, e hele aku ma laila. A hiki o Umi i mua o Paiea, olelo mai la o Paiea: "He oiaio anei, ua olelo oe e like me ka ia nei mea i olelo mai nei?" I aku o Umi, ia Paiea: "I mea wale ae no wau, o ke ku io mai no ka ka ia nei." I aku o Paiea ia Umi: "E heihei kaua ma ke kaha nalu ana. Ina wau e make ia oe, lilo no hoi au ia oe, a aina hoi oe i make ia'u, lilo no hoi oe ia'u." Ae aku la o Umi i keia mau olelo. Ia wa, pili laua, ka Paiea pili, elua waa kaulua, hookahi waa kau kahi, mau i ka palaoa o Umi. Pili hou o Paiea, eha waa kaulua, e manao ana o Paiea e pili i na iwi o Umi. Aka, ku mai kekahi keiki papa o Laupahoehoe, a kokua mahope o Umi. Eha waa kaulua, mau i ko Paiea. Aole i pau ka waiwai o ua keiki nei, pau e ko Paiea waiwai. No keia kokua a ua keiki nei ia Umi, olelo aku o Paiea: "E kipi ia no wau e oe, o kuu make no ia, no ka mea, he nui loa kou mau ohana." No ka mea, he 'lii no o Paiea, malalo aku o Liloa, a o ua keiki nei hoi, he keiki papa no Hilo a me Hamakua.

A mau ka pili a Umi me Paiea, au aku la laua a ke kulana nalu, i aku o Paiea ia Umi: "Pae kaua," elua kahea ana a Paiea ia Umi, elua hoole o Umi. Ku hou ka nalu, kahea o Umi: "Pae kaua." "Ae," aku o Paiea. Kaha iho la o Paiea a me Umi i ka nalu hookahi, a kokoke laua i ka moku pukoa i waena konu, hooke mai la o Paiea ia Umi. Paa loa ka poohiwi o Umi. A ike o Umi i kona paa kunihi ae la ia, hala maloko, kaa ka moku pukoa i waho, pae aku la o Umi a hiki i ka pa ala, a eo ae la o Paiea ia Umi. Ma keia pae ana o Umi, ike mai la o Koi i ka poohiwi o Umi, ua pohole, hele mai la o Koi, a ma ke alo o Umi, olelo malu mai la: "Ina e pa ka aina ia oe, make o Paiea ia'u."

Ma keia eo ana o Paiea ia Umi, ua pau loa na waiwai o Paiea i ke keike mahope o Umi, a koe na waiwai i piliia e Umi i ka palaoa. O kela keiki hoi i kokua ai ia Umi, oia ke aikane a Umi, nona kela aina o Puna, i ka wa i lilo ai o Hawaii ia Umi.

The young man who aided Umi was the friend that was placed in charge of the district of Puna when Umi became the king of Hawaii.

We will now take up the matter of the journey of Umi around Hawaii.

After the king had visited through the district of Hamakua he continued on into Waipunalei, the land separating Hilo from Hamakua. Waipunalei was the land owned by Kaoleioku and the land in which he had already erected, at the time when he was in humble circumstances, a large temple. The temple, however, had never been dedicated by a human sacrifice offered on its altar. When they arrived at this place, Umi said to Koi: "Go and fulfill your promise and kill Paiea and those who were against me." Koi assented to this and started on his errand, killing Paiea and all those who had shown their ill feeling against Umi in that section of the country. At the end of the slaughter Koi returned with the body of Paiea, which was offered as a sacrifice on the altar in the temple erected by Kaoleioku, in Waipunalei.

In the course of Umi's and Kaoleioku's stay in Waipunalei, the government was firmly established in Umi, and Kaoleioku assured him that he would be the undisputed king of Hawaii to the end of his days. Because of these ceremonies they made a very long stay at this place before they again continued on their journey around Hawaii. After a circuit of Hawaii had been made they returned to Waipio where the king took up his residence.

The time consumed on this circuit was two summers and two winters, making about two years on the journey. The common people as well as the chiefs received Umi, the new king, graciously.

After this return to Waipio, where the king made his residence, Kaoleioku returned to his possession, the district of Hilo, to reside, leaving Omaokamau, Piimaiwaa and Koi with very many people with the king.

While Kaoleioku was in Hilo, Umi began courting a young chiefess of high rank who was connected to the king by blood. When Kaoleioku heard this he expressed his disapproval of the royal match by saying: "Umi must not marry a woman of his own blood, because he already owns the whole of Hawaii. He should take as a wife the daughter of Piilani of Maui, Piikea by name, so that Maui would be united to Hawaii by ties of blood which would assure a lasting peace with that island." This was pleasing to Umi as well as to his chiefs.

CHAPTER VII.

How Umi and Piikea, the Daughter of Piilani, the King of Maui Became United.

After the advice of Kaoleioku to Umi was agreed upon by all the chiefs as well as the king, Omaokamau was sent to Maui to inform Piilani of the desire of the chiefs of Hawaii, that Piikea become the wife of Umi. After the matter was fully understood and the arrangements perfected, Omaokamau set out for Maui and landed at Kapueokahi in Hana, a place close to the Kauiki hill. As the double canoe was making the shore the people of Maui became greatly excited, for they thought this

Maanei, e hoomaka hou ia ke kamailio ana no ka huakai kaapuni a ke 'lii, a Umi.

A haalele ke 'lii ia Hamakua, hiki aku la lakou ma Waipunalei, ma ka palena o Hilo a me Hamakua. O Waipunalei ko Kaoleioku wahi kupa, ua hana mua oia i heiau malaila, i loko o ka wa ilihune aina ole, aole nae i hei ia i ke kanaka.

A hiki lakou malaila, olelo aku la o Umi ia Koi: "E kii oe e pepehi ia Paiea, a me ka poe a pau i kue mai ia'u." Ae mai la o Koi. Hele aku la ia, a luku aku la ia Paiea, a me na kanaka a pau o ia aoao o Hilo. A pau ae la ko Koi luku ana ia lakou, hoi mai la ia, lawe ia mai la o Paiea a kau i ka heiau a Kaoleioku, ma Waipunalei.

Ma keia noho ana a Umi me Kaoleioku ma Waipunalei, ua makia paa loa ia ke aupuni no Umi, a ua hoohiki paa hoi o Kaoleioku malaila e noho ai o Umi he 'lii nui no Hawaii a pau kona ola. Malaila lakou i noho ai a liuliu, hele aku la lakou e kaapuni ia Hawaii; a puni ae la o Hawaii a pau loa, hoi mai la lakou a noho ma Waipio.

Ma keia kaapuni ana ia Hawaii, elua kau, elua hooilo, ua like me alua makahiki, ma keia hele ana; ua mahalo oluolu mai na makaainana, no ke 'lii hou no Umi.

Ia lakou i noho ai i Waipio, a liuliu iki iho, hoi aku la o Kaoleioku i kona aina i Hilo e noho ai, koe iho la o Omaokamau, o Piimaiwaa, o Koi, a me na kanaka he nui loa.

A hoi aku la o Kaoleioku i Hilo, e noho ai, hoopilipili iho la o Umi me kekahi kaikamahine alii o loko o kekahi hanauna alii i pili ia Umi, i Kona kahi i noho ai. Lohe aku la o Kaoleioku ma Hilo, i ka hoomoe ia o Umi i ka wahine, hoole mai la ia: "Aole e moe o Umi i kekahi wahine, o loko ae o kona hanauna ponoi, no ka mea, ua puni no o Hawaii ia Umi. Nolaila, eia kana wahine e moe ai, o ke kaikamahine a Piilani o Maui, oia o Piikea, i lilo wale mai o Maui, alaila, kuikahi ka noho ana." Ua oluolu keia mau olelo ia Umi a me kona mau alii.

MOKUNA VII.

KA HOAO ANA O UMI ME PIIKEA, KE KAIKAMAHINE A PIILANI KE 'LII O MAUI.

MAHOPE o keia mau olelo a Kaoleioku ia Umi, hoouna ia aku la o Omaokamau, e holo i Maui, e hai aku ia Piilani no Piikea, i ka lilo o Umi i kane nana, a i kona ae ia Umi, i kane na Piikea. A pau ka olelo ana, holo aku la o Omaokamau a pae i Kapueokahi ma Hana i Maui, ma kahi e kokoke ana me ka puu o Kauiki. Ma keia pae ana o keia mau waa, pihoihoi mai la o uka, manao iho la lakou, he mau waa kaua,

canoe was the forerunner of war, and the people began to run back and forth not knowing what to do. Therefore they went and inquired of Omaokamau: "What is the object of the call of your canoe?" Omaokamau replied: "It is on a journey of sight-seeing." Omaokamau then in turn asked the people: "Where is the king and queen?" "They are at home." Omaokamau then proceeded to the king's house. When Piilani saw him, he said: "You make a quick passage." Omaokamau greeted those present, and the people greeted him in return. After the respective courtesies had been exchanged Piilani inquired: "What is the object of this visit made by Hawaii's emissary?" Omaokamau replied: "It is in search of a wife. The chiefs of Hawaii have agreed that Umi should be the husband and Piikea the wife; they should be united." When Piilani, the father of Piikea, heard the words spoken by Omaokamau he was much pleased and he immediately gave his consent to grant the wish of the chiefs of Hawaii.

Before Omaokamau landed on Maui the people as well as Piilani the king were afraid of the canoe, thinking that it was a war canoe that they saw coming to their shores; but when they heard that it was in search of a wife they were greatly relieved.

After Piilani had heard the message delivered by Omaokamau, he ordered his men to prepare food and meat for the strangers. Upon receiving these orders the people immediately set out to prepare food and meat, and after they were ready they were set before Omaokamau and his followers.

Omaokamau remained with Piilani for ten days, and during that time he became a great favorite with the king, which good feeling was continued to the day of his departure for Hawaii.

When Omaokamau was about ready to make his return, Piikea called Omaokamau, to whom she gave her love message, saying: "Omaokamau, you are about to return to the presence of the great king of Hawaii. When you meet him, give him my love. Tell him that I, his maid servant, am pleased and honored to acceed to his desires, and shall from now on cherish him in my heart, and will think of him day and night, even in my sleep. Until I come to meet my lord face to face twenty days will have passed, then I shall sail." At the close of Piikea's remarks, Omaokamau and his followers set out on their return, and on the evening of the same day they landed at Waipio where the king was waiting for their return.

Upon the arrival of Omaokamau he immediately proceeded to the king's house and in his presence delivered the message from Piikea and Piilani. When Umi heard that his wish was favorably received by Piikea and her father he was much pleased. At the end of the report, Umi asked of Omaokamau: "What sort of a looking woman is the young chiefess? Is she good looking?" Omaokamau replied: "Yes, she is very beautiful; we have no woman in Hawaii like Piikea. She is only a young girl, but her face is fair to look upon; she is perfect from the top of her head to the soles of her feet." When Umi heard this he was quite happy and was desirous to see her at once. Umi then gave the people orders that preparations be immediately made for her reception within twenty days.

nui ko lakou pioloke. Nolaila, hele aku la lakou e ninau ia Omaokamau: "He mau waa aha keia?" Wahi a Omaokamau: "He mau waa makaikai." Ninau aku la o Omaokamau i na kamaaina: "Auhea na 'lii?" I aku na kamaaina: "Aia no i ka hale." Hele aku la o Omaokamau a hiki i ka hale o na 'lii, i mai la o Piilani, "Mama." Aloha aku la o Omaokamau, aloha mai la lakou. Mahope o ke aloha ana, ninau mai la o Piilani: "Heaha ka huakai a ka Hawaii o ka hiki ana mai?" I aku o Omaokamau: "He huakahi hoomoe wahine. Ua hooholo iho ko Hawaii mau alii o Umi ke kane, o Piikea ka wahine, e hoao laua." A lohe o Piilani, ka makuakane o Piikea i keia mau olelo a Omaokamau, ua oluolu no kona manao, me ka ae ia mau mea a pau loa i hooholo ia e lakou ma Hawaii.

Aka, mamua ae o ko Omaokamau ma pae ana aku i Maui, ua makau na kamaaina a me Piilani, e manao ana lakou he mau waa kaua keia o ka pae ana aku, aka, i ko lakou lohe ana he waa imi wahine, pau ae la ko lakou pioloke ana.

Mahope o ka lohe ana o Piilani i na olelo a Omaokamau, kena ae la o Piilani i na kanaka, e hoomakaukau i mea ai na na malihini, a lohe na kanaka, hoomakaukau iho la lakou. A makaukau na mea ai, waiho aku la i mua o Omaokamau.

A noho pu iho la o Omaokamau me Piilani, hookahi anahulu. Ua lilo o Omaokamau i mea nui i mua o Piilani, a hiki i kona la i hoi ai i Hawaii.

A makaukau ka hoi o Omaokamau i Hawaii, kauoha mai la o Piikea i kana olelo aloha ia Omaokamau, penei: "E Omaokamau, ke hoi la oe a hiki i mua o ke alo o ke 'lii nui nona ke aupuni o Hawaii, e aloha aku oe iaia. A owau nei hoi, o kana kauwa wahine, e like me ka mea i oluolu i kona manao, pela e lilo ai i loko o'u i mea iini na ko'u naau, a e lilo ana paha ia i mea hiaa no ko'u po, ke moe iho. A hiki i ko'u wa e holo aku ai e ike i na maka o kuu haku, elua anahulu e hala ia'u ma Maui nei, alaila, holo aku wau." A pau na olelo a Piikea, hoi aku la o Omaokamau ma, a ahiahi o ia la, pae lakou ma Waipio, malaila ke 'lii o Umi kahi i noho ai, e kakali mai ana o ka hoi aku o Omaokamau ma.

A hiki o Omaokamau ma, i mua o ke 'lii o Umi, hai aku la i na mea a pau loa a Piilani, a me Piikea i olelo mai ai; a lohe o Umi, he mea oluolu loa ia i kona manao.

A pau na olelo a Omaokamau, ninau mai o Umi: "Pehea ke ano o ia alii wahine? He wahine maikai no ia alii wahine?" Ae aku o Omaokamau: "Ae, he 'lii wahine maikai loa ia, aole wahine ma Hawaii nei i like me Piikea; he kaikamahine opiopio wale no; maikai kona mau helehelena ke nana aku, mai ka piko o ke poo, a hala i lalo i na wawae." Ma keia lohe ana o Umi, nui iho la kona olioli, a me ka makemake e ike ia Piikea, a kauoha aku la ia i na kanaka a pau loa e hoomakaukau i na mea a pau loa, maloko o na anahulu elua.

In the meantime Umi had completed final arrangements in Waipio, and everything was ready for the reception of Piikea from Maui. And so also did Piilani, on Maui, complete his final preparations to meet Umi.

At the end of twenty days Piikea set sail for Hawaii to meet Umi. She was accompanied by a fleet of canoes amounting to about four hundred. While the canoes were still out in the channel of Alenuihaha,[1] the red insignia of the canoe bearing the young princess was plainly seen from Waipio, and by this sign the people knew that it was the young princess Piikea of Maui. As Piikea was about to touch the Waipio beach the heaven was covered over by thick rain clouds, and a rainbow formed standing from in front of the canoe of the princess to its rear and remained standing proudly like a hugh helmet. As soon as the canoe bearing Piikea was beached Omaokamau stepped up to it and lifted Piikea out and placed her on the shoulders of Piimaiwaa, who carried her into the presence of Umi the king. Umi then greeted Piikea, and she greeted Umi in return.

The love borne by the two toward each other was mutual and they lived as husband and wife in peace and happiness.

Some little time after the two had been united, tidings were brought of the death of Piilani, the father of Piikea, and king of Maui.

[At this point is inserted Kamakau's version of the history of Umi from the account of the death of Hakau, to bring in the particulars of Umi's Hawaii experiences therein recorded, up to the time of his death, omitted in the foregoing version.—Ed.]

CHAPTER VIII.

Succession of Umi.

Hakau and his people, the chiefs and attendants, and the attending stewards were killed, and the weapons in the service were taken possession of by the soldiers of Umi-a-Liloa. When the chiefs, the princes and the court people who had gone up to observe malukoi[2] heard that King Hakau had been slain, and that Umi had rebelled against the government, and that the people down in Waipio had been slain, therefore the princes of Kona fled to Kona, as did those of Kau, Puna and Hilo to their respective districts to their royal parents; and they all alike rebelled against the government, so that Kona, Kau, Puna, Hilo and Kohala each became independent.

After King Hakau and his chiefs and the people of his court were slaughtered with great cruelty by the rebels, the bodies of the slain were offered as burnt offerings at the human sacrifice temple of Honuaula, in Waipio. This narrative was frequently spoken of by the wise men of former days thus: When Umi-a-Liloa sacrificed the burnt offerings on the altar of the temple, which sacrifice consisted of the dead bodies of Hakau and others, the tongue of God came down from heaven; the body was not

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[1] The channel between the islands of Maui and Hawaii.

[2] *Malukoi*, a season of special temple observance to procure ohia trees for the heiau.

Maloko o keia mau anahulu elua, hoomakaukau o Umi ma Waipio, no ka hiki aku o Piikea mai Maui aku; a pela no hoi o Piilani ma Maui, hoomakaukau no ka holo aku o Piikea i Hawaii, e launa me Umi.

A pau na anahulu elua, holo mai la o Piikea i Hawaii e launa me Umi, me kona mau waa hookahi lau (ua like me eha haneri). A hiki lakou ma ke kai o Alenuihaha, ike mua ia aku la ka ula o ko ke 'lii wahine waa i uka o Waipio, alaila, manao iho la lakou o ke 'lii wahine o Maui, o Piikea. A kokoke o Piikea e pae i Waipio, ua uhi paapu ia ka lani i na ao ua, a iho mai la ke anuenue a ku mamua o ka ihu o ka waa o ke 'lii wahine o Piikea, a hala mahope o na waa. Ku iho la ke anuenue me he papale mahiole la, ke kalali.

A pae na waa o Piikea i Waipio, lalau iho la o Omaokamau ia Piikea, i luna o ka waa hapai aku la a luna o Piimaiwaa, hoonoho iho la i mua o ke 'lii o Umi. Aloha mai la o Umi ia Piikea, a pela o Piikea ia Umi. Ua oluolu laua elua ia manawa, a lilo ae la laua i kane a i wahine, a noho iho la me ka oluolu. Ma keia noho ana a laua, he kane a he wahine, a liuliu, lohe ia mai la ka make ana o Piilani, ke 'lii o Maui, ka makuakane o Piikea.

[Ma keia wahi ua hookomoia ka' Kamakau hoakaka o ka moolelo o Umi, mai ka moolelo mai o ka make ana o Hakau, i hiki ai ke hoomaopopoia na mea ano nui o ka Umi mau hana ma Hawaii, a i paa hoi maloko o ia moolelo, a hiki i kona make ana, i paa ole hoi maloko o ka moolelo mamua ae nei.—LUNA H.]

MOKUNA VIII.

KO UMI NOHO ALII ANA.

O KA pau no keia i ka lukuia o Hakau ma, a ua pau na 'lii a me na kahu, a me kahu aipuupuu, a o na mea kaua a ka oihana ua pau ae i na koa o Umi-a-Liloa, a o na 'lii a me na poe kaukaualii a me ke alo alii a pau i pii i ka malukoi, a i ka lohe ana, ua pau i ka lukuia ke alii o Hakau, ua kipi o Umi i ke aupuni, a ua pau i ka lukuia o lalo o Waipio, a o na keiki alii o Kona, ua pau aku i ka mahuka i Kona, a pela ko Kau, ko Puna, a me ko Hilo, a hiki aku la i ko lakou poe makua alii, a ua kipi like ae la lakou i ke aupuni, a kuokoa ko Kona, a kuokoa ko Kau, a kuokoa ko Puna, a kuokoa ko Hilo, a kuokoa ko Kohala.

A pau i ka lukuia ke alii moi o Hakau, a me kona poe alii, me kona aialo, me ka hoomainoino ia e ka poe kipi aupuni a o na kupapau a pau o na heana, ua kaumaha ia ko lakou poe heana a pau i mau mohaikuni, ma ka heiau pookanaka o Honuaula ma Waipio. Ua olelo nui ia keia moolelo ma ka moolelo a ka poe akamai o ka wa kahiko

visible, but the tongue was seen oscillating beneath the altar, whereby all the burnt offerings were quickly consumed. And there was also thunder and lightning.

Umi-a-Liloa reigned in the place of King Hakau through his wise effort and the cunning of his guardian attendant who directed him in the way of obtaining the throne, securing it notwithstanding the many enemies who opposed his accession on account of the lowness[1] of his royal blood. Umi had two children who were born in his days of humble circumstances, a boy and a girl; they were children by common women of the back country of Waipunalei, of Hilo-Koolau.[2]

When Umi sat upon the throne, Kaoleioku was made district chief of Hamakua, and the adopted sons[3] became Umi's courtiers and warriors. Akahiakuleana was sent for to come and reside at the royal court. Akahiakuleana begat children after Umi by the husband of her bosom. Umi-a-Liloa, however, kept the daughter of King Hakan. Pinea was the name of the girl, and she was so named by Hakau after his mother Pinea.[4] Umi-a-Liloa kept her that the royal blood might be preserved[5] pure and not diminished. Umi-a-Liloa took to wife Kapukini, the daughter of his father Liloa, who was his half sister. Royal children were born of Kapukini who were Keliiokaloa, Kapulani, and Keawenuiaumi.

One time Umi-a-Liloa went to Hilo. He did not mingle with the chiefs of that place, nor did they know him in person, but had simply heard that the government of Hakau was in the possession of Umi; therefore Umi and his adopted companions went to Hilo. Kulukulua was the king and Umi had gone there for a visit. Upon arrival at Hilo they stayed there and visited the royal abodes of that place. These men were particularly attractive from their fine youthful physique, therefore Umi-a-Liloa was married to the daughter of Kulukulua, king of Hilo.

When Umi was living with the daughter of Kulukulua he noticed that she had on a royal necklace, an imitation ivory necklace made of wiliwili,[6] braided with jet-black hair securely tied together. One night there was a grand entertainment for all the chiefs of Hilo at Kanukuokamanu, in Waiakea; there was dancing and games of papuhene, kilu and loku.[7] Umi noticed that the daughter of Kulukulua was adorned with bird feathers on her body and on her head, and on her neck was a wiliwili ornament necklace. At the close of the chief's entertainment, after they had gone home, Umi asked his wife, the daughter of Kulukulua, for the necklace, which she let him have. Umi asked her: "Is this your necklace of royalty?" "Yes," answered the

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[1] Hawaiian rank was held to descend through the mother, not the father, hence the obscure unrecognized rank of Akahiakuleana was the ground for considering Umi as of low birth.

[2] An unusual term to apply to Hilo, which has reference to its northerly section.

[3] Or companions, Omaokamau, Koi and Piimaiwaa.

[4] It is unusual to find a successive family name in early history.

[5] In this and following union of close relation is shown the solicitude for the preservation of unalloyed royal blue blood, according to their then standards.

[6] *Wiliwili*, *Erythrina monosperma*, a light white wood forming the ornament or tongue of the necklace. As this has been known generally of ivory, from sperm whale's teeth, with variations in shell and in bone, the name *palaoa* is confusedly applied to all alike as an ivory-tongued necklace. This account would imply that *palaoa* was the name of the peculiar curve-tongued ornament itself, not ivory, the material of which it was formed, though its general use and reference as *niho palaoa*—ivory tooth—is responsible therefor.

[7] Each of these named games were usually for indulgences in lascivious conduct.

penei: I ka wa o Umi-a-Liloa i kaumaha ai i na mohaikuni iluna o ka lele o ka heiau, oia hoi na heana a me na kino o ke alii o Hakau ma, ua iho mai la ke alelo o ke akua mai ka lani mai, aole i ike ia ke kino, aka, o ke alelo oia ke kapalili ana ilalo o ka lele, a miki ia aku la na mohaikuna a pau, a he uila me ka hekili pu.

A noho alii o Umi-a-Liloa ma ka noho alii o ka moi o Hakau, ma kona imi akamai a me na hana maalea a kona kahu hanai nana i kuhikuhi i ke alanui e hiki aku ai i ka noho alii, a loaa iaia ka noho alii me ka nui mai o na enemi e keakea mai ana i kona noho alii, a no kona hookae ia no ke koko hapa o kona koko alii. Ua loaa ia Umi na keiki mua o kona noho ilihune a hoopiliwale, a ua kapaia ka inoa o Nohonahele, a o ka lua, o Kapunanahuanui, he keikikane a he kaikamahine, oia na keiki a na wahine kuaaina i noho ai ma ka aina kuaaina o Waipunalei, no Hilo-Koolau.

A noho o Umi ma ka noho alii, ua lilo o Kaoleioku i alii kuaaina no Hamakua, a ua lilo na keiki hookama i mau alii ukali, a i mau pukaua no Umi; a ua kii ia o Akahiakuleana e noho pu ma ke aloalii, a ua loaa ia Akahiakuleana na keiki mahope o Umi me kana kane i ka ili. Aka, ua malama nae o Umi-a-Liloa i ke kaikamahine a ka moi alii a Hakau, o Pinea ka inoa o ke kaikamahine, ua kapa o Hakau i ka inoa o kona makuahine o Pinea; a ua malama o Umi-a-Liloa i holo pono ke koko alii, aole he koko hapa. Ua lawe ae o Umi-a-Liloa i ke kaikamahine alii a kona makuakane a Liloa, o Kapukini ka inoa, a he kaikuahine ia nona, a ua loaa mai na keiki alii me Kapukini; o Keliiokaloa, o Kapulani, a me Keawenuiaumi.

I kekahi manawa, ua hele aku o Umi-a-Liloa a Hilo. Aole i huipu o Umi me na alii o Hilo, aole no hoi i ike lakou i ko Umi kino, aka, ua lohe wale ia, ua lilo ka noho alii o Hakau ia Umi, a nolaila, ua hele aku la o Umi a me na keiki hookama ma Hilo. O Kulukulua ke alii o Hilo. A ua hele aku la o Umi i ka makaikai, a hiki lakou ma Hilo, a ike ia keia poe kanaka maikai a noho malaila a hele ma na hale alii olaila, a ui na kino, a nolaila, ua hoao me ke kaikamahine a Kulukulua, ke alii o Hilo.

I ka noho ana o Umi me ke kaikamahine a Kulukulua, he lei alii ko ua kaikamahine la a Kulukulua, he lei palaoa wiliwili, ua haku ia i ka aha lauoho uliuli, a ua luukia ia a paa, a ike o Umi. A he po lealea nui no na 'lii o Hilo a pau ma Kanukuokamanu ma Waiakea, he hula, he papuhene, a he kilu, a me ka loku; a ike o Umi, ua kahiko ia ua kaikamahine nei a Kulukulua i ka hulu o ka manu ma ke kino a ma ke poo, a ma ka ai he lei palaoa wiliwili. A pau na hana lealea ana a na 'lii, hoi aku la ua wahine nei a Umi ke kaikamahine a Kulukulua, nonoi mai la o Umi i ua wahine nei i ka lei palaoa, a haawi mai la ua wahine la i ka lei palaoa. Olelo aku o Umi: "O ko

woman; "yes, that is our royal necklace, which is not commonly used by the people." "Those things are plentiful and common with the children of our place, and owned by many, from young people to old women. The necklace of our chiefs is of ivory, made of whale's teeth: that is the royal necklace and securely tied with cords of hair." And, saying this, Umi then broke the wiliwili necklace of the daughter of Kulukulua.

CHAPTER IX.

BATTLE BETWEEN UMI-A-LILOA AND THE CHIEFS OF HILO; HIS VICTORY, AND THE JOINING OF HILO.

WHEN Umi-a-Liloa broke the tongue of the wiliwili necklace of the daughter of Kulukulua, after she fully realized that it was destroyed she wept bitterly and ran over to her father, saying: "My necklace ornament is completely broken by my husband." The father then said: "What was the reason for destroying your necklace?" The daughter replied: "The man said that he was ashamed of it; the wiliwili necklace ornament was common among their people from children to old women, and that the royal necklace of their chiefs were the teeth of the whale forming the ivory ornament." Kulukulua then said to his daughter: "Those men should be securely bound with cords, and if the ivory royal necklace is not furnished, then they shall all be slain and sacrificed at the temple of Kanoa."[1] Therefore, Kulukulua commanded his men, and Umi-a-Liloa, Omaokamau and Koi were securely bound, while Piimaiwaa was allowed to go to Waipio to bring the ivory necklace, because a command had been given that the ivory ornament must be produced within one day, and if it was not furnished in one day they would all be killed. So Piimaiwaa hurried down to Waipio and in a short time apprised the chiefs there of the predicament which befell Umi and his companions at Hilo. Without waste of time Piimaiwaa returned the same day and placed the ivory ornament in the hand of the daughter of Kulukulua. She was made very happy on seeing this uncommon thing that the tooth of a whale was made into an ivory royal necklace. She hopped around with joyful laughter at her good fortune, but to Umi-a-Liloa it was a sad occasion to lose the royal necklace inheritance of his royal father Liloa; but he earnestly prayed to his god Kukailimoku that the royal necklace of Nanikoki be safeguarded with the chiefs of Hilo until the time they [the chiefs of Hilo] would be conquered.

When the ivory ornament was received Umi and his companions were liberated from their place of confinement at the father-in-law's house. After their release at Hilo they returned to Hamakua, reaching Waipio where Umi met his chiefs and the tried councillors[2] of his father, who decided at once to make war upon the chiefs of Hilo. The decision was in this wise: war must be waged right away without any waste of time.

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[1] *Kanoa heiau* was located at Puueo, on the northerly bank of the Wailuku river, Hilo; destroyed in recent years.

[2] The *kaakaua* were a class of chiefs consulted by the king in times of difficulty. The term implies councilors of war.

oukou lei alii keia?" Ae mai la ka wahine: "Ae, o ko makou nei lei alii ia, aole e laha wale i na makaainana." "He mea nui wale keia mea i kamalii o ko makou wahi, mai kamalii a ka luahine; o ka lei alii o ko makou poe alii, he niho palaoa, he niho no ke kohola, oia ka lei alii, ua luukia ia me ka aha lauoho a paa." A e uhai ae ana o Umi i ka lei palaoa wiliwili o ke kaikamahine a Kulukulua.

MOKUNA IX.

NO KE KAUA A UMI-A-LILOA ME NA 'LII O HILO; LANAKILA ANA, A HUIPUIA O HILO.

I KA haihai ana o Umi-a-Liloa i ke alelo o ka palaoa wiliwili o ke kaikamahine a Kulukulua, a ike ke kaikamahine a Kulukulua ua haihaiia ka niho palaoa ona, o ka uwe ae la no ia me ka minamina nui, a holokiki aku la i ka makuakane me ka olelo aku: "Ua pau kuu lei palaoa i ka haihaiia e kuu kane." I mai ka makuakane: "Heaha ke kumu o ka haihai ia ana o ko niho palaoa?" Olelo aku ke kaikamahine: "Ua olelo mai ua kanaka la, no ka hilahila ka. He mea nui wale no ka ia o ka lei palaoa wiliwili i ko lakou makaainana, mai kamalii a ka luahine, a o ka lei alii ka o ko lakau poe alii, o ka niho o ke kohola, me ka niho palaoa." Olelo aku la o Kulukulua i ke kaikamahine: "E hoopaa ia kela poe kanaka i ke kaula, a i loaa ole ka lei alii niho palaoa, alaila, e pau lakou i ka lukuia, a e noa ka heiau o Kanoa ia lakou." A nolaila, ua kena ae o Kulukulua i na koa, a ua hoopaa ia o Umi ma i ke kaula. Ekolu lakou i hoopaa ia i ke kaula, o Umi-a-Liloa, o Omaokamau, a me Koi; a o Piimaiwaa, oia ka mea nana i kii ka niho palaoa i Waipio, no ka mea, ua kau ia ke kanawai, hookahi no la, alaila, loaa ka palaoa, a i ole e loaa ka niho palaoa i ka la hookahi, e pau lakou i ka make. A nolaila, ua holo aku la o Piimaiwaa a hiki i lalo o Waipio i ka manawa pokole, a lohe na 'lii o Waipio ua hoopilikia ia o Umi ma ma Hilo, aole he manawa noho aku ana o Piimaiwaa ia la hookahi no. A haawiia ka niho palaoa ma ka lima o ke kaikamahine a Kulukulua, he mea e kona olioli i ka ike ana i ka mea hou, ua hanaia ka niho o ke kohola i lei alii niho palaoa, a ua lelele oia me ke kani o ka akaaka i ka pomaikai; aka, ia Umi-a-Liloa ka haawina kaumaha, no ka lilo ana o ka lei alii kauoha a kona makuakane alii o Liloa. Aka, ua amama ae la o Umi-a-Liloa i kona akua, ia Kukailimoku, e malama ia ka lei alii o Nanikoki e na 'lii o Hilo a hiki i ko lakou wa e lawe pio ia ai.

I ka wa i loaa mai ai o ka niho palaoa ua hookuu ia o Umi ma mai ko lakou wahi hoopaa pio ana ma ka hale makuahonowai. I ka hemo ana o Umi ma ma Hilo, ua hoi mai lakou ma Hamakua, a hiki ilalo o Waipio, a huipu me kona mau alii, a me ka poe kaakaua kahiko o kona makuakane, a holo ka olelo no ke kaua me na 'lii o Hilo. Penei ka olelo i hooholoia: e hele koke ke kaua me ke kakali ole o ka manawa.

Up through the mountains of Mauna Kea and right back of Kaumana, running towards Hilo, was a short cut over the mountains to the trail of Poliahu and the well of Poliahu at the top of Mauna Kea, the trail leading down to Hilo. It was an old road for those of Hamakua, of Kohala and of Waimea to take when going to Hilo. Therefore, preparations were made and the army ascended the Mauna Kea mountain and descended on the upper side of Hilo, and encamped right back of the stream of Waianuenue, the people of Hilo not knowing that war was coming from the upper side. The Hilo chiefs were therefore unprepared.

There was a great fisherman from Puueo engaged with a large net at the heenehu[1] fishing grounds, who noticed the dirty water of the sea and was surprised at the fact. He thought that there was war in the mountains which was the cause of the dirt in the stream. Others contradicted: there was no war; the dirt in the water was the result of a cloudburst causing the muddy stream which flowed down to the sea. But in this the man would not agree with them; he held to the idea that the discoloration of the water was caused by the feet of men. He hurriedly pulled his net into his canoe and returned to the shore. He did not wait to dry his net, but seized a long spear, also some taro and a few nehu, and throwing a ki-leaf fishing coat over his back, immediately set out toward the mountain. Nau was the name of the man.

Nau proceeded till he reached the uppermost retreat of Kaumana, where was a stretch of pili grass. Above this was where the army was encamped. There was a flat stone in the stream on which the man sat and eat of his taro and little fishes. The warriors of Umi-a-Liloa saw that Nau, the great fisherman of Puueo, had taro for food and little fish for his meat. In this place the people of Umi-a-Liloa were in great difficulty; the road was narrow, and the men of Umi had to come down the pili trail in single file. As they came to the narrowest part each man had to lower himself, feeling for a landing with his feet, while the man's place in hiding was favorable to him, being curved inward, and when the person from the other side made their descent this man would only have to thrust out his long spear, sending him over the cliff to his death.

This continued for some time and many men were killed by this one man because of the narrowness of the trail, and of its nearness to Kauamoa. Forty men were thus killed. Piimaiwaa, therefore, went to the top of the cliff and on looking down he saw only one man, hugging close to the bank. Then Piimaiwaa muttered to himself: "I'il kill you;" whereupon he leaped down the cliff and caused his [Nau's] death. When Nau was killed there was no one to warn the chiefs of Hilo, and when night came the fighting was being carried down to Hilo. Umi's army were provided with torches, and Umi-a-Liloa knew the king's house in Hilo as also that of the daughter of Kulukulua; these were surrounded by Umi's men, the chiefs of Hilo killed, the daughter of Kulukulua preserved, and the famous royal ivory necklace of Nanikoki recovered. As the cause of the war was the much desired ivory necklace, at the end of the conflict Hilo and Hamakua became united, with Umi as king.

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[1] A variety or species of small fish, *Anchovia purpurea.*

Aia ma ke kuahiwi a ma ka mauna o Mauna Kea, a mauka pono o Kaumana iho i kai o Hilo, he alanui pokole ma ke kuahiwi, o ke alanui o Poliahu a me ka punawai o Poliahu, iluna pono o Mauna Kea, a iho ma ka aoao ma Hilo. He alanui kahiko ia, no ko Hamakua, no ko Kohala, a me ko Waimea, ke hele ma Hilo. Nolaila, hoomakaukau iho la ka pii o ka huakai kaua ma Mauna Kea, a iho ma ka aoao maluna o Hilo, a hoomoana iho la mauka pono o ke kahawai o Waiauuenue, me ka ike ole o ko Hilo poe, aia ke kaua mauka. Aka, ua makaukau ole ko Hilo poe alii; a o kekahi kanaka lawaia nui no Puueo, aia no oia i ka lawaia kolo huki heenehu i kai; ike oia i ka lepo o ka wai i ka moana; ua puiwa kona manao, a manao iho la, he kaua aia ma ka mauna, a oia ke kumu i lepo ai ka wai; o kekahi poe hoole lakou aole he kaua, he ua naulu mauka, a no laila mai ka lepo o ka wai, a kahe ka waiula i kai. Aka, aole manaoio o keia kanaka i ka lakou mau olelo, a ua manao loa no ua kanaka nei, he lepo keia no ka wawae o kanaka. O ka huki ino ae la no ia i ka hului kolo a pau i ka waa, a o ka hoi aku la no ia a pae i uka; aole i kaulai i ka upena, hopu i ka laau pololu kaua, hopu i ke kuala me kau wahi nehu, o ke kapa pea lau-i kolo hului a kau ana i ke kua, a o ka pii iho la no ia i uka. O Nau ka inoa o keia kanaka.

I ka hiki ana o Nau i uka lilo loa o Kaumana aia he pili, aia mauka o ke pili kahi i hoomoana ai o ke kaua, a he pohaku palahalaha i kahawai a noho iho la ua kanaka nei, a paina iho la i ke kuala, a wehe ae la i ua wahi nehu nei, a ai iho la. A ike mai la ka poe kaua o Umi-a-Liloa, aia o Nau ka lawaia nui o Puueo he kalo ka ai, a he nehu kana ia. Ua pilikia ka poe kaua o Umi-a-Liloa ma keia wahi, he pilikia ke alanui, a ua hoomaka pakahi mai na kanaka o Umi e iho mai ma ua alanui pili nei, a i ka manawa i iho mai ai a hiki ma kahi haiki loa, he hoolewalewa ke kikoo ana a ka wawae, aka, o kahi a ia nei e pili ana, ua maikai no kona wahi a ua kuono iloko, a i ka wa e pili mai ai kela aoao e kikoo mai e iho, ua hou aku la keia i kana pololu a lele ke kanaka i ka pali a make.

A pela aku no, a he nui loa na kanaka i pau i keia kanaka hookahi i ka make no ka haiki o ke alanui a no ka pilikia, a no ka pili i Kauamoa, a he kanaha ka poe i make. Aka, o Piimaiwaa, ua pii kela maluna o ka pali, a i nana iho ka hana, hookahi wale no kanaka e pili ana i ka pali, alaila, i iho o Piimaiwaa: "Make oe ia'u." O ka lele iho no ko Piimaiwaa maluna iho o ka pali, a make na Piimaiwaa, lele ana i ka pali. A make o Nau, aole kanaka nana e olelo aku i na 'lii o Hilo; a i ka po ana o ka la, ua hiki ke kaua i kai o Hilo; ua makaukau ko Umi aoao kaua me na lamaku; ua ike no o Umi-a-Liloa i ka hale alii o Hilo a me ko ke kaikamahine a Kulukulua, ua hoopuniia e na koa o Umi-a-Liloa, ua lukuia na 'lii o Hilo, a ua hoolaia ke kaikamahine a Kulukulua, a loaa hou mai ka lei alii palaoa kaulana o Nanikoki. O ke kumu o ke kaua o ka minamina i ka lei palaoa. A pau iho la ke kaua, ua hui o Hilo me Hamakua a ua lilo o Umi ke alii.

CHAPTER X.

Umi Conquers Other Districts.

Hua-a was the king of Puna, but it was conquered by Umi and his adopted sons, Piimaiwaa, Omaokamau and Koi, the daring youths and famous generals and also noted ministers during Umi-a-Liloa's administration of the government of Hawaii. So, after the death of Hua-a by Piimaiwaa, on the battlefield of Kuolo, in Keaau, Puna became the possession of Umi-a-Liloa.

Imaikalani was the king of Kau. He was blind and was famous for his strength and skill in warfare, whereby several chiefs were killed by him in battle. He had a left thrust and a right thrust which were terrible, and if he threw a long spear to the right or to the left hand there was a roaring as of thunder, and flashes as of lightning, and a rumbling sound as of an earthquake; and if he twirled his spear at his back the dust arose in volumes as whirlwinds. Umi-a-Liloa was afraid of Imaikalani, who was a blind man and could not at all see with his eyes, but his hearing was acute. He had two wild duck watchers which reported to him the appearance of any one either from the front or from the rear, or from the sides, whichever way the voices of the birds indicated. In former times, when Imaikalani was not blind and Kau was not in the possession of Umi, there was war for a long time. Umi therefore went into the mountains and made secret raids on Imaikalani, and on the chiefs of Kona, so that he became famous as the mountain rover of Hawaii, and the mountains were familiar to him for the waging of wars. But when Imaikalani became blind they were constantly at war with each other. Imaikalani was never in subjection to Umi.

Piimaiwaa sought in various ways to learn the source of Imaikalani's great strength, and the skill with which he threw the long spear with such unerring aim, and the stroke of his war club that would rip one open from head to buttocks. Piimaiwaa discovered the source of Imaikalani's skill and the daring bravery of this blind man to be by means of the wild ducks hovering above, for when the birds made a noise and the blind man heard it, either in front, or behind, or on the sides, then he (the blind man) would say: "There is a man behind." The men leading him on both sides said: "Yes, there is a man." "Where does he hold his club?" "In front." It was plain that it was a war club. "Is he near?" "Yes." The blind man suddenly threw his own club which cleaved the man from head to buttocks. When the man appeared the birds warned. "Where is his club?" "It is on the right-hand side." "It is a left thrust then that will strike him." When the man made a strike it missed, but the thrust made by the blind man took effect from the head to the waist.

After Piimaiwaa had measured his (Imaikalani's) strength and great skill, he said: "I will kill you." First he went and destroyed the scout birds; then the attendants who led Imaikalani about on this side and on that, and after them, those who carried the weapons, there were forty in number, ever ready with spears and lances, because Imaikalani usually threw ten spears at a single throw, five from the right and five from the left hand, and on a single throw the spears would fly in a group like

MOKUNA X.

Ko Umi Lanakila ana i na Apana e ai.

O Hua-a ke 'lii o Puna, aka, ua lilo mai no o Puna ia Umi a me kana mau keiki hookama, o Piimaiwaa, o Omaokamau a me Koi na keiki koa, a mau alihikaua kaulana a he mau kuhina kaulana no ko Umi-a-Liloa noho aupuni ana no ke aupuni o Hawaii. A make o Hua-a ia Piimaiwaa ma ke kahua kaua ma Kuolo i Keaau, ua lilo o Puna ia Umi-a-Liloa.

O Imaikalani ke 'lii o Kau. He alii makapo o Imaikalani, a he alii kaulana no ka ikaika a me ke akamai i ke kaua, a ua nui na 'lii i pau i ka make ma ke kaua ia ana e Imaikalani; he hauna hema, a he hauna akau, a i ka wa e kupahu iho ai o Imaikalani i na pololu ma ka hema a ma ka akau, ua halulu me he hekili la, a lapalapa aku me he uila, a nakolo aku me he olai la; a i hahau kakua iho ma ke kua, ua wili koiula ka lepo i ka lani me he puahiohio la. Ua makau o Umi-a-Liloa ia Imaikalani. He kanaka makapo o Imaikalani, aohe he ike o kona mau maka, aka, he lohe hikiwawe ma kona pepeiao, a he mau manu koloa kona mau hoike nana e hoike mai ia ia i ke kanaka, ma ke alo paha, a ma ke kua mai paha, a ma na aoao mai paha, aia ma kahi e kani ai ka leo o ka manu. I ka wa mamua aole he makapo o Imaikalani, aole i lilo o Kau ia Umi, a ua loihi no ke kaua ana. Nolaila, ua hele o Umi ma ke kuahiwi e hoohalua ai i ke kaua me Imaikalani a me na 'lii o Kona; a ua lilo o Umi-a-Liloa i alii kaulana i ka hele ana ma na mauna o Hawaii, a ua lilo na mauna i alanui hele kaua no Umi. Aka, i ka wa i makapo ai o Imaikalani, ua kaua mau no o Imaikalani me Umi, aole no i noho pio o Imaikalani malalo aku o Umi, aka, o Piimaiwaa ua kolohe mau oia i ke kumu o kona ikaika nui, a me ke akamai i ka pahu ana i ka pololu, aole e hala kekahi pahu ana, a me ka hauna iho, naha mai ke poo a ka olemu.

A ike iho la o Piimaiwaa i ke kumu o ko Imaikalani akamai a me ke koa launa ole o keia kanaka makapo, o na manu koloa e lele ana maluna a kani ko lakou leo, a lohe ua kanaka makapo nei i ke kani o ka manu, mamua paha, a mahope paha, a ma na aoao paha, alaila, olelo ae la ua kanaka makapo nei, he kanaka aia ma ke kua, alaila, olelo ae la na kanaka alakai ma na aoao: "Ae, he kanaka." "Aia mahea ka laau?" "Aia i ke alo," ua maopopo he laau hahau. "Ua kokoke?" "Ae." O ka wala ae la no ia o ua makapo nei i ka laau palau, a naha mai ka puniu a ka olemu. A kani ka manu, he kanaka. "Aia mahea ka laau?" "Aia ma ka aoao akau." "He hauna hema e pa auanei." I hahau mai ka hana, ua hala ae la; i ka hauna a ke kanaka makapo, ua pa aku la mai ka poo a ka opu.

I ko Piimaiwaa kilohi ana a pau ke ano o kona ikaika a me kona akamai pookela, i iho la o Piimaiwaa: "Make oe ia'u." E kii mua aku ana o Piimaiwaa i na manu kani kiu, a make lakou, o na kanaka nana e alakai ma kela aoao a ma keia aoao, a pau lakou i ka make, a o ka poe kanaka nana e lawe na mea kaua, he kanaha ia poe kanaka, i makaukau i na ihe a me na pololu, no ka mea, he umi ihe a Imaikalani e lele

lightning from which no man could dodge; not even an expert dodger could stand before Imaikalani. But all these were destroyed by Piimaiwaa, and after their death the blind man missed his helpers, whereby Piimaiwaa was able to say, boastingly: "He died by Piimaiwaa." On the death of Imaikalani Kau became a possession of Umi-a-Liloa.

Ehunuikaimalino was the king of Kona. He was a very strong man, and the father of Laeanuikaumanamana, but on account of old age Kona and Kohala were simply ceded to Umi-a-Liloa. When peace and quiet reigned in the government of Hawaii under Umi-a-Liloa, his name became famous from Hawaii to Kauai. No king was like unto him in the administration of his government; he took care of the old men and the old women and orphans; he had regard for the people also; there were no murders and no thievings.

CHAPTER XI.

The Family of Umi. His Beneficent Reign.

Umi-a-Liloa was a devout king, and on account of the fame of his administration of the government the kings of the other islands desired to bring their royal daughters and their favorite daughters to be wives for Umi-a-Liloa. He had many wives, among whom were daughters of the common people, so that he became an ancestor both of the chiefs and the common people. There is not a commoner of Hawaii who would say that Umi-a-Liloa was not an ancestor of his, and a man who declines to acknowledge it does so for lack of information. Kapukini-a-Liloa was a royal consort of Umi-a-Liloa, and by whom Umi begat Keliiokaloa, a male, Kapulani, a female, and Keawenuiaumi, a male child. Piikea was a princess, being the daughter of Piilani, king of Maui, with Queen Laieloheloheikawai, and they (Piikea and Umi-a-Liloa) begat two male children, Kumalaenuiaumi and Aihakoko.

Moku-a-Hualeiakea was also a princess among the grandchildren of Ehunuikaimalino of Kona, and she had a daughter, Akahiilikapu, by Umi-a-Liloa. He also had Ohenahenalani as wife and begat Kamolanuiaumi, and with the first children by the common women made Umi-a-Liloa the father of many children.

Waipio in Hamakua was Umi's regular place of residence, and on account of all the divisions of land of Hawaii being united under him he desired to live in Kona, a warm country, and so the chiefs resided in Kailua. During his reign Umi-a-Liloa set the laborers in order and separated those who held positions in the government. He separated the chiefs, the priesthood, the astrologers and the skillful in the land. He separated the cultivators, and the fishermen, and the canoe hewers. He set apart the warriors, the spear-warders, and every department with proficiency, and every laborer in their respective lines of work. So with the governors, district superintendents, division overseers and section wardens; they were all set in order.

Umi-a-Liloa had two principal occupations which he undertook to do with his own hands: they were farming and fishing. He built large taro patches in Waipio,

makawalu ana i ka pahuna hookahi, elima ihe ma ka akau, a elima ihe ma ka hema, a i ka pahu hookahi ana, ua lele makawalu aku la ka ihe me he uila la, aole e hiki i kekahi kanaka ike alo ihe, a alo pololu ke ku mai ma ke alo o Imaikalani, aka, ua pau keia poe i ka lukuia e Piimaiwaa. A pau keia poe i ka make, alaila, ua hoaa ke kanaka makapo i ke alakai ole, a ua hiki ia Piimaiwaa ke olelo iho me ke kaena ana: "A make ia Piimaiwaa." I ka make ana o Imaikalani ua lilo o Kau ia Umi-a-Liloa.

O Ehunuikaimalino ke alii o Kona. He kanaka ikaika o Ehunuikaimalino, ka makuakane o Laeanuikaumanamana, aka, no kona elemakule, ua lilo wale mai o Kona, a me Kohala ia Umi-a-Liloa. I ka kuapapa nui ana o ke aupuni o Hawaii ia Umi-a-Liloa ua kaulana kona inoa mai Hawaii a Kauai; aole alii e like me kona noho aupuni ana; ua malama oia i na elemakule a me na luahine, a me na keiki makua ole, a ua malama i na makaainana; aole pepehi kanaka, aole aihue.

MOKUNA XI.

Ko Umi Ohana. Ka Lokomaikai o Kona Noho Alii Ana.

He alii haipule o Umi-a-Liloa i ke akua, a i ke kaulana o ko Umi-a-Liloa noho aupuni ana, nolaila makemake iho la na ’lii moi o na mokupuni e, e lawe aku i ka lakou mau kaikamahine alii, ai ka lakou kaikamahine punahele i mau wahine na Umi-a-Liloa. He anaina wahine alii he lehulehu ka Umi-a-Liloa, ua huipuia me na kaikamahine a ka noa, a ua lilo o Umi-a-Liloa i kupuna no na ’lii, a ua lilo i kupuna no na makaainana. Aole he makaainana o Hawaii e olelo mai ana aole he kupuna no makou o Umi-a-Liloa, a ina o ke kanaka e hoole mai, no ka ike ole i na kupuna. O ka wahine alii a Umi-a-Liloa, o Kapukini-a-Liloa, a nana mai i hanau me Umi, o Keliiokaloa, he keikikane, a o Kapulani he kaikamahine, a o Keawenuiaumi, he keikikane.

O Piikea he wahine alii; ke kaikamahine a ka moi alii o Maui a Piilani, me ka moiwahine me Laieloheloheikawai, a na laua mai me Umi-a-Liloa na keikikane elua, o Kumalaenuiaumi, a me Aihakoko.

O Moku-a-Hualeiakea, he wahine alii no ia na ka poe moopuna a Ehunuikaimalino no Kona, a ua loaa ka laua kaikamahine me Umi-a-Liloa, o Akahiilikapu. Ua noho aku o Umi-a-Liloa ia Ohenahenalani, a na laua mai o Kamolanuiaumi, a o na keiki mua a na wahine kuaaina, a ua nui na keiki i loaa mai ia Umi-a-Liloa.

O Waipio ma Hamakua ko Umi aina i noho mau ai, a no ka huipu ana o na moku a pau o Hawaii malalo ona, nolaila, ua makemake oia e noho ma Kona i ka aina pumehana, a ua noho na ’lii ma Kailua.

I ko Umi-a-Liloa noho alii ana, ua hoonoho oia i ka poe paahana, a ua hookaawale i ka poe i loaa kela oihana keia oihana o ke aupuni. Hookaawale oia i ka papa alii a kaawale, i ka papa kahuna a kaawale, i ka papa kilo a kaawale, i ka poe akamai o ka aina a kaawale. A hookaawale i ka poe mahiai, a hookawale i ka poe lawaia, a me ka poe kalai waa. Hookaawale oia i ka poe koa a me ka poe pale ihe, i kela oihana keia oihana me ka makaukau, a i kela mea paahana keia mea paahana, me ka malama ma

and he tilled the soil in all places where he resided, and when in Kona that was his great occupation; he was noted as the husbandman king. Fishing was another favorite vocation of Umi-a-Liloa whereby he was widely known as a fisherman, from which he was called the "chubby" of the fishermen.[1] Aku fishing was his favorite, and he sojourned all along the barren coast from Kalahuipaa to Makaula. He also fished for ahi, and for kala, and his fishing companions famous in that line were Pae, Kahuna, and others. All the chiefs of his government were noted in cultivating the land and in fishing, and other important works which would make them independent.

Another thing that Umi-a-Liloa was famous for was his battle with the gods. The cause of this battle was in this way: His royal consort, Piikea, had supernatural grandmothers,[2] who were Hapuu and Kalaihauola, and who desired to have a grandchild that they might take it to Oahu to bring up, because the mother of Piikea, Laieloheloheikawai, belonged to Oahu. It was Laieloheloheikawai who sent the supernatural grandmothers to Hawaii to obtain one of Piikea's children. When they arrived in Hawaii Umi-a-Liloa refused to permit a child to be taken to Oahu to her (Piikea's) mother. He had already made a vow that none of his children with Piikea would be given to any one, and on that account the supernatural personages murdered people during the night, for in the morning the dead people were found. This continued every night, the people dying without cause. Umi-a-Liloa was therefore astonished at the way the men were killed without any knowledge of the murderers.

Piikea then said to Umi-a-Liloa: "There is no other cause of death. My grandmothers, Hapuu and Kalaihauola, did the killing. They were sent by my mother to bring one of our children, but you have withheld it, and that is why the people are murdered." "How may the killing by the gods cease, then?" asked Umi. Piikea answered: "When a child is obtained." But he was skeptical of the death by the gods, yet the killing was still continuing. Therefore Umi-a-Liloa offered to fight the deities at the sandy plains of Kamakahonu. Human beings battle with their hands, clubs and stones, but the gods without hands, and when the battle was fought the gods were victorious over the battle of men. The place is called Kauakeakua and Kaiakeakua[3] to this day.

As Hapuu and Kalaihauola were at the house with Piikea, the latter being pregnant with child, the old women slapped on Piikea's knees and the child was delivered in front of one of the old women. The child being a girl, it was taken away by the said deities and lived in Oahu. Thus the child Kahaiaonui-a-Piikea, or Kahaiaonui-a-Umi, became the adopted of Laielohelohekawai. When Umi-a-Liloa returned from the battle with the gods, behold the child was taken by Hapuu and Kalaihauola.

It is said that there was another cause of the war; the unfaithfulness of Umi-a-Liloa relative to his children. He was asked for his offspring from the very first child, which he consented to give, but when a child was born he withheld it and would not give it, but promised that the next child would be theirs (the gods), and so on and on.

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[1] *Poupou*, rendered here "chubby", applied as a nickname, hardly agrees with the earlier statement of Umi's excellent physique, which in one place won him two wives to the one each of his companions.

[2] Or grandmothers possessing supernatural powers.

[3] "Battle of the god" and "sea of the god," in the sense of overwhelming.

ka lakou hana. A pela na kiaaina, na ai okana, na ai ahupuaa, na ai iliaina, ua makaukau i ka hooponoponoia.

Elua no mau hana nui a Umi-a-Liloa e lawelawe pono ai me kona mau lima, o ka mahiai a me ka lawaia. Ua hana o Umi-a-Liloa i mau loi kalo nui ma Waipio, a ua hana ia ma na aina a pau i ka mahiai, a aia no ma Kona, oia no ka hana nui, a ua kaulana o Umi-a-Liloa he alii mahiai. O ka lawaia kekahi hana nui a Umi-a-Liloa, a ua kaulana kona inoa ma ka lawaia, a ua kapaia o ka "puipui a ka lawaia". O ka hi aku ka lawaia nui a Umi-a-Liloa, a ua noho hele ia ke kaha mai Kalahuipuaa a hiki i Makaula, a o ka hi ahi kekahi a me ka hi kala, a ua kaulana kona poe hoa lawaia o Pae, o Kahuna ma, a me na 'lii a pau o kona noho aupuni ana, ma ka mahiai a me ka lawaia, a me kekahi mau oihana nui e hookaawale ai me ke kuokoa.

Eia kekahi hana kaulana a Umi-a-Liloa, o ke kaua ana me ke akua. Eia ke kumu o keia kaua ana me ke akua. He mau kupunawahine akua no kana wahine alii no Piikea, o Hapuu laua o Kalaihauola, a ua makemake o Hapuu ma na laua kekahi moopuna, a e hoihoi i Oahu e hanai ai, no ka mea, no Oahu ko Piikea makuawahine, o Laieloheloheikawai, a ua hoouna o Laieloheloheikawai i na kupunawahine akua ona i Hawaii e lawe mai i kekahi keiki a Piikea. I ko laua kii ana i Hawaii, ua aua o Umi-a-Liloa, aole e haawi i kekahi keiki a lawe i Oahu i kona makuawahine, aka, ua hoole o Umi-a-Liloa, aole e haawiia kekahi keiki a laua o Piikea i kekahi mea e, a nolaila, ua pepehi ua mau akua nei i kanaka i ka po, a i ke ao ana, ua make kekahi poe kanaka; a pela i kela po i keia po ka make ana me ke kuleana ole; a nolaila haohao iho la o Umi-a-Liloa: "Heaha hoi ke kumu o keia make i ka pepehiia o kanaka me ka ike ole ia o ka mea nana i pepehi?"

I mai la o Piikea ia Umi-a-Liloa: "Aole he kumu e ae o ka make. Ua pepehi kuu mau kupunawahine o Hapuu ma laua o Kalaihauola, a ua hoouna ia mai nei laua e kuu makuwahine i kekahi keiki a kaua, a ua aua nae oe, a oia ke kumu i pepehiia'i kanaka." "Pehea la e pau ai ka pepehi ana o ke akua?" wahi a Umi. I mai o Piikea: "Aia no a loaa ke keiki." Aka, ua hoomaloka o Umi-a-Liloa i ka make i ke akua, aka, ua mau no ka pepehiia e ke akua; nolaila, ua aa o Umi-a-Liloa ma ka hoouka kaua me ke akua, ma ke one o Kamakahonu. He kaua lima me ka laau me ka pohaku ka kanaka, a he kaua lima ole ka ke akua; a i ka hoouka ana o ke kaua, ua lanakila ke akua maluna o ke kaua a kanaka, a ua kapa ia kela wahi a hiki i keia la, o Kauakeakua, a o Kaiakeakua.

A o Hapuu me Kalaihauola, aia no laua me Piikea ma ka hale, e hapai ana no o Piikea i ke keiki, e pai aku ana ua mau luahine nei ma na kuli o Piikea, a hanau ana ke keiki ma ke alo o kekahi luahine, a i holo iho ka hana he kaikamahine, a o ka lilo no ia i ua mau akua nei, a noho ana i Oahu. A lilo ia Laieloheloheikawai, o Kahaiaonuiapiikea, a o Kahaiaonuiaumi. I ka hoi ana mai o Umi-a-Liloa, mai ke kaua ana me ke akua, aia hoi ua lilo ka ke keiki ia Hapuu laua o Kalaihauola.

Ua olelo ia kekahi kumu; o ka hoopunipuni o Umi-a-Liloa i ke keiki; mai ke keiki mua mai ke noi ia ana, me ka haawi no o Umi-a-Liloa, a i ka manawa e hanau ae ai, aua no o Umi, aole e haawi, me ka olelo aku aia a hanau hou ke keiki alaila o ka

This angered Piikea's grandmothers and caused the battle between the gods and human beings.

Umi-a-Liloa reigned over his kingdom until he became old, during which time he was at peace with the chiefs of Maui, and with his father-in-law Piilani, king of Maui. There were no wars during their reign, but at the death of Piilani, the king of Maui and the father of Piikea, the heir to the government of Maui acted unjustly, therefore Umi went to the defense of Kiha-a-Piilani, and, invading Hana, the forces of Hawaii captured the stronghold of Kauiki[1] and overthrew Lono-a-Piilani.

CHAPTER XII.

DEATH OF UMI: HIS BODY TAKEN AND SECRETED BY KOI.

WHEN peace reigned in the government of Maui Umi-a-Liloa went back to Hawaii. And when he became very old the people of Hawaii hewed stones for a tomb[2] for his body, for he had ordered his sons and his daughters, and the chiefs and people all over Hawaii and Maui, to hew oblong squared stones a fathom or more in length, a yard wide, and half a yard deep. Ala[3] was the stone hewed, a stone which is found in the cave of Umi-a-Liloa, in Keopu, Kailua. On account of this heavy tribute required by Hawaii the attendant of Aihakoko was killed by Kihapiilani, and for that reason Aihakoko went mourning out in the ocean and landed in Kapaahu, Kamaole, in Kula, whereby the place derived its name of Kalua-o-Aihakoko. The stone tomb of Umi-a-Liloa was not completed when he died at Kailua, Hawaii.

Upon Umi-a-Liloa's death, Koi, one of Umi's chosen companions, heard of it, for he had previously been charged that he (Koi) was the one to bury his bones and completely hide them.[4] When the government settled in peace under Umi-a-Liloa and the lands were divided, this adopted son's portion was the lands from Waimanu to Pololu. His sisters becoming the caretakers, he arose and wandered away from Hawaii to Kauai. Returning from Kauai he staid over at Keoneoio, Honuaula (Maui), where he found a wife and became a resident and begat children.

When Koi heard that Umi-a-Liloa's sickness was unto death he asked the brothers of his wife to accompany him to Hawaii. His wife said to him: "Don't you

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[1] Its account is given in following paper, Kihapiilani.

[2] *Ahua-a-Umi;* collection or memorial of Umi. These ruins lie on the great plateau of Hawaii about equally distant from Mauna Loa, Kea and Hualalai, the principal structure being the temple of Kaili, said to have been erected by Umi. Three northern pyramids forming the front are also credited to him to represent the districts of the island he then governed, other districts as conquered being obliged each to build similar pyramids on the side of the temple. [Wilkes U. S. Ex. Exped. 1845, vol. IV, p. 100.] Alexander says: "Umi built a remarkable temple, now known as Ahua-a-Umi, which he is said to have occupied as his headquarters. Around this heiau he caused six pyramids of stone fifteen or twenty feet high to be erected, one by each district of the island, besides one for himself."

[3] *Ala* is the flint kind of black basalt rock, used for the adze and other native implements.

[4] A customary service committed only to one's most trusted friend. Tradition asserts that Umi in his solicitude on this subject said to Koi: "There is no place, nor is there any possible way to conceal my bones. You must disappear from my presence. I am going to take back all the lands which I have given you around Hawaii, and they will think you in disgrace. You will then withdraw to another island, and as soon as you hear of my death, or that I am dangerously ill, return secretly to take away my body." [Trans. from Jules Remy.]

laua keiki ia; a pela aku, a pela aku, a nolaila ua huhu na kupunawahine o Piikea, a nolaila mai ke kaua ana o ke akua me kanaka.

I ko Umi-a-Liloa noho ana i kona aupuni, a hiki i kona wa elemakule, ua lokahi ka noho ana me ke kuapapa me na 'lii o Maui, a me kona makuahonowai o Piilani ka moi o Maui; aole he ike ia o ke kaua iwaena o ko laua noho aupuni ana. Aka, i ka make ana o Piilani, ka moi o Maui, ka makuakane o Piikea, ua pono ole ka noho ana o ka hooilina aupuni o Maui, nolaila, ua hele mai o Umi e kokua ia Kiha-a-Piilani a ma ka lele kaua ana ma Hana, ua lawe pio ae na koa o Hawaii i ka papu kaua o Kauiki a hoauhee aku la ia Lono-a-Piilani.

MOKUNA XII.

Ko Umi Make Ana: Ka Huna ia Ana o Kona Kino ia Koi.

A KUAPAPA ke aupuni o Maui hoi aku la o Umi-a-Liloa i Hawaii. A hiki i kona wa elemakule, ua kalai o Hawaii i ka pohaku i halelua no Umi, no kona kupapau; a ua kauoha oia i kana poe keiki, a me kana poe kaikamahine a me na 'lii a me na makaainana a puni o Hawaii a me Maui e kalai i pohaku loloa huinaha, he anana ka loa a oi aku, he iwilei ka laula, a he hapa iwilei ka manoanoa; he ala ka pohaku i kalai ia, aia ma ke ana o Umi-a-Liloa ma Keopu i Kailua. Ma keia auhau kaumaha mai Hawaii mai, a nolaila, ua pepehi ia ke kahu o Aihakoko e Kihapiilani, a oia ke kumu i naauauwa ai o Aihakoko i ka moana, a ma Kapaahu i Kamaole no Kula kahi i pae ai, a ua kapaia ka inoa oia wahi o Kalua-o-Aihakoko. Aohe i maikai loa ka hale lua pohaku o Umi-a-Liloa, a ua make e iho la oia ma Kailua i Hawaii.

I ka make ana o Umi-a-Liloa, a lohe o Koi, oia kekahi keiki hookama a Umi-a-Liloa, a ua kauoha mua oia i na iwi ona nana e huna loa a nalowale. O keia keiki hookama a Umi, i ka wa i kuapapanui ai ke aupuni malalo o Umi-a-Liloa, a pau ka aina i ka okioki, a o kona mau aina, mai Waimanu a hiki i Pololu, o kona mau kaikuahine no na noho hale, a ku ae la ia a ao i ka aea hele mai Hawaii a Kauai. Hoi mai la mai Kauai mai a noho ma Keoneoio i Honuaula, a moe wahine ia wahi a kamaaina, a loaa na keiki.

I ka lohe ana o Koi he mai make ko Umi-a-Liloa, o ka olelo aku la no ia na kaikunane o ka wahine e holo pu i Hawaii. Olelo mai la ka wahine a Koi: "Aole oe

take my brothers; you might perhaps take and kill them." "No," said Koi. They sailed from Kipahulu and landed at Kohala, where they heard that Umi-a-Liloa was dead. From here they again set sail and landed in Kekaha at night. In this place was a man who resembled Umi-a-Liloa, whom Koi went and killed and placed in the canoe. From Kekaha, Koi and his companions proceeded and landed on the rocks below Makaeo. It was about midnight when Koi went up and found the guards of the sepulchre asleep. Piimaiwaa was the inner guard, and here was Koi coming in with a substitute body. Piimaiwaa had heard that the corpse of Umi had already been given to Koi. The substitute corpse was placed in position and the body of Umi-a-Liloa was taken out by Koi, and carried over the rocks toward the sea to Makaeo and placed in the canoe. From this night to the next night they traveled till they arrived at the precipitous cliffs of Waimanu, where Koi entered the home of his sister, who, on seeing her brother, ran forward weeping loudly.

The brother leaped forward and covered her mouth, saying: "Keep quiet, and don't you cry; where is your husband?" "He is in front." "Let me get him;" and Koi went and woke him up. The brother-in-law recognized Koi, the first time in a long while, and ran forward to cry, but his mouth was covered up, "lest our children awake." They went out and met his sister, when Koi said: "Listen, you two. I have come to meet you two, and have brought our lord to be hidden by us. With you two and myself alone the bones of our lord will be concealed, and his brother-in-law's secret burying-place shall be the place of concealment." Koi and his brother-in-law then selected the secret burial-place belonging to his brother-in-law, because he was the boy of the precipitous cliffs. They then took ropes, and fire sticks and kindlings and all other necessaries together with the corpse of Umi-a-Liloa, and went up to the place of hiding[1] where the koae was wont to hover.[2] Many were the stories given out, but not authenticated, that the brother-in-law of Koi was rolled down the precipice and killed for fear of his disclosure.

When Koi returned alone his sister said to him: "You must have done something awful to the parent of our children." "Hush: the bones of our lord should be our secret to conceal, and then live and eat the produce of the land." It is said that Koi brought the bones of Umi-a-Liloa to Maui, and that they have been searched for without success. Koi packed some valuables from the precipitous cliffs that very night, without the knowledge of any one at the house, and set sail for Maui.

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[1] It is said that no hardship was considered too great to comply with the trust imposed on a faithful friend for the secret interment of their remains, reduced to a prepared bundle of bones.

[2] This indicates its place of concealment as high up in the cliffs.

e lawe i ko'u mau kaikunane; lawe paha auanei oe a pepehi aku e oe ko'u mau kaikunane." "Aole," wahi o Koi. I ko lakou holo ana mai Kipahulu aku, a pae i Kohala, a lohe ilaila, ua make o Umi-a-Liloa. Malaila aku lakou nei a pae i Kekaha, a poeleele. Aia ma Kekaha kekahi kanaka ua kulike na ano me ko Umi-a-Liloa, a o ke kii no ia o Koi e pepehi a hooili i ka waa. Mai Kekaha aku o Koi ma a pae ka waa i ke aa makai mai o Makaeo, aia i ke aumoe; o ka pii aku la no ia o Koi a ua moe kiai o ka lua; aka, o Piimaiwaa aia no ia ia ke kiai oloko; aia hoi o Koi e komo aku ana me keia kanaka pakui. Ua lohe no o Piimaiwaa ua lilo kahiko ke kupapau ia Koi. A hoomoe ia aku la keia kanaka, a lilo mai la ke kupapau o Umi-a-Liloa ia Koi, a o ka lilo aku la no ia ia Koi ma ke aa, a hiki i kai o Makaeo, a kau ma ka waa, a mai keia po a kela po kau ana ina pali hulaana o Waimanu a komo ana o Koi i ka hale o ke kaikuahine, a ike mai la ke kaikuahine i ke kaikunane lele mai la me ka uwe nui.

A lele aku la ke kaikunane a papani i ka waha o ke kaikuahine: "Hamau, mai uwe oe; auhea ke kane a kaua?" "Aia no imua." "E kii ae au," a kii aku la o Koi, a ala mai la, a ike mai la i ke kaikoeke, akahi no a halawai, a lele mai la e uwe; a papani aku la i ka waha, "o ala mai auanei na keiki a kaua." O ka puka aku la no ia a halawai me ke kaikuahine, i aku la o Koi: "Auhea olua, ua hele mai nei au e halawai pu me olua, ua lawe mai nei au i ka haku o kaua e nalo ia kakou. Elua olua hookahi au nalowale na iwi o ka haku o kakou, o ka lua huna aia nei, i laila e huna ai." O ka lawe no ia o Koi a me ke kaikoeke i ka lua huna a ua kaikoeke nei, no ka mea, oia ke keiki o na pali hulaana; a o ke kaula, a o ka aulima, aunaki me ka pulupulu, a me na makaukau a pau, a o ko laua lawe no ia i ke kino kupapau o Umi-a-Liloa, a hiki i ka laua wahi i huna ai i ka pali lele koae. He nui na mea i oleloia, aka, aole he hoike maopopo. Ua olelo ia ua make pu ke kaikoeke o Koi, a ua hookuuia i ka pali a make loa, eia ke kumu, o hai ia e ke kaikoeke.

I ka hoi ana mai o Koi wale no ka i hoi mai, olelo aku la ke kaikuahine ia Koi: "Ua hana lokoino aku nei paha oe i ka makua o na keiki a kaua." "Hamau, o na iwi o ko kaua haku ka kaua mea huna a nalo a e noho e ai i ka waiwai o ka aina." Ua oleloia, ua lawe no o Koi i na iwi o Umi-a-Liloa i Maui. Ua oleloia ua huliia na iwi o Umi-a-Liloa, aole loaa iki. Ua hoouka no o Koi i ka waiwai o na pali hulaana ia po no, me ka ike ole ia mai e kauhale, a hoi no i Maui ia po.

Kihapiilani.

CHAPTER I.

The Piilani Family: Chant of Maui Chiefs.

WE WILL here learn of the brothers of Piikea. The first-born of the family was Piilani,[1] a boy; the one following after him was Piikea whom we have already been introduced to as the wife of Umi. Following her was Kihapiilani, another boy; and the last of the family was Kalanipiilani, also a boy, who died young. Piilani was the heir to the kingdom of Maui, while his younger brother and sister, Kihapiilani and Piikea, were placed under him. This was the expressed will of Piilani to them, but Piilani disregarded the words of their father.

When Piilani came to the throne of all Maui he made his residence at Kauiki in Hana, and there he took his brother to live with him. While living together Piilani did not care for his brother according to the instructions of their father before his death. It was customary with Piilani while eating, or sitting in company, to care more for the others than his brother Kihapiilani. Every time his brother was around he would show a marked degree of hatred towards him, and he evinced his displeasure in many ways.

One day while Piilani was eating with his companions, all strangers, enjoying the good things placed before them, Kihapiilani, although present at the table, was not served with any of the good things; but, in front of him was placed a small calabash containing some small fish. This dish belonged to Piilani. Seeing that this was all there was to be had within reach, he reached into the dish and took out two small fish and ate them. While doing this he was seen by Piilani. Piilani then reached for the dish and held it up in his hand, then asked of Kihapiilani: "Who ate of the fish in this dish?" Kihapiilani replied: "I did, because there was nothing else for me to eat." Piilani then threw the dish with the fish in it, brine and all, at the forehead of his brother, breaking the dish into pieces and spattering the fish and brine into the eyes of Kihapiilani which blinded him for a while.

Because of this ill treatment by his elder brother, showing no love or respect for him, Kihapiilani got up and secretly ran away to Kalaniwai, a place in Makawao. While there he met a woman belonging to the place and they were united and lived as husband and wife. The people of the place, however, did not know that this was Kihapiilani, the chief, but took him to be a man from the country. While living with his wife's parents he was often spoken of as a lazy fellow, spending his time sleeping instead of going out to work. When Kihapiilani heard his wife's parents speak of him

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[1] Known also as *Lono-a-Piilani*, and referred to at times as *Lono-a-Pii*. In this narrative he is given the father's name, making it confusing because unusual.

Kihapiilani.

MOKUNA I.

Na Ohana o Piilani: Mele no ko Maui Alii.

MAANEI e hoomaopopo ai kakou i ko Piikea mau hoahanau; o ka mua o Piilani, he kane ia, o kona muli o Piikea (nona keia olelo ana); o Kihapiilani kona muli iho, he kane, o Kalaniapiilani kona muli iho he kane no, ua make mua nae ia. A o Piilani, ka hooilina aina o Maui, a o kona mau pokii malalo mai ona, oia o Piikea a me Kihapiilani; pela no ka Piilani kauoha ia lakou, aka, aole i malama o Piilani ia olelo a ko lakou makuakane.

Ia Piilani e noho ana i ka aina o Maui a puni, noho pu iho la ia me kona kaikaina me Kihapiilani ma Kauiki, ma Hana. Ma keia noho ana, aole malama o Piilani i kona pokii, e like me ke kauoha a ko lakou makuakane, mamua ae o ka wa make. He mea mau ia Piilani, i ka wa ai a me ka wa noho, o ka poe e kana mea oluolu loa, a o kona pokii o Kihapiilani, he mea pono ole i kona manao, a he mea oluolu ole ia ia.

I kekahi la, e ai ana o Piilani me kona mau hoa ai, he poe e wale no, aia i mua o lakou ka ai a me ka ia; a o Kihapiilani hoi kona pokii, aole ana ia e ai ana; aka, aia i mua o kona alo, he ipu ohua, na Piilani; lalau aku la ia elua ohua a ai iho la. Ma keia ai ana a Kihapiilani, ike mai la o Piilani; lalau mai la ia i ka ipukai ohua a paa i ka lima, ninau mai la o Piilani: "Nawai la i ai iho nei i ka ipukai ohua?" I aku o Kihapiilani: "Na'u no, no ka mea aole a'u ia." Ia wa kiola o Piilani i ka ipukai ohua, me ke kai o loko a pa i ka lae o Kihapiilani, naha ae la ka ipukai ohua, a paumaele ka maka i ke kai o ka ohua, a wewela loa iho la.

No keia hana ino aloha ole a kona kaikuaana ia ia, hele aku la ia me ka mahuka, a noho ma Kalaniwai ma Makawao. I ko Kihapiilani noho ana ma laila, moe iho la ia ma laila i ka wahine, aole nae lakou i ike o Kihapiilani keia, he 'lii, aka, i ko lakou manao, he kanaka kuaaina loa. Nolaila, olelo na makuahunowai o Kihapiilani, i ka palaualelo, i ka moe wale iho no i ka hale, aole hana. A lohe o Kihapiilani i ka olelo a kona mau makuahunowai, ala ae la ia a iho i ka ako lau uala, ma Kaluaama ma Haiku.

as being a lazy fellow, he got up and went down to get potato stalks in the lowlands of Kaluaama at Haiku. Upon his arrival at this place, an old man by the name of Kukuiokaaulani saw him and recognized him as of high rank; so he said to his companion, another old man: "Say, that man that is coming down is either a chief or a priest." After a while he again remarked: "It must be a chief. If there was but one rainbow, then it would be a priest;[1] but since there are two it must surely be a chief." The two finally decided that the person was a chief, for the fact of the disappearance of Kihapiilani was well known. The two old men then waited for the approach of the stranger. As soon as he came up to them they greeted him, saying: "Our salutation to the chief." Kihapiilani then admonished them, saying: "Be quiet. Since you two have recognized me you must not reveal my identity."

After this Kihapiilani continued on his way until he came to Kaluaama, where a large patch of sweet potatoes was growing. Kihapiilani then proceeded to pick a quantity of stalks, taking and breaking them from the vines, leaving the hills bare. While he was thus busily picking stalks the owner of the patch arrived, and upon seeing what Kihapiilani was doing he came up to him and began beating him with a stick, but Kihapiilani paid no attention to his beating but kept on picking stalks. After he had picked a quantity sufficient for his purpose he tied them into a large pack, placed the pack on to his back and started for the uplands of Kalaniwai.

When Kihapiilani arrived at the place where the old men were living they asked him: "What is your name?" Kihapiilani replied: "My name is Kihapiilani." When the old men heard this it confirmed their guess of the morning. The old men then asked him again: "What is the object of the chief's journey to these parts?" Kihapiilani replied: "I am seeking for someone to kill my brother Piilani. That is the object of my search." Kihapiilani then related the incident of the insult which caused Kihapiilani to seek revenge. When the old men heard this they said: "Your older brother is as good as dead; he shall not live. Go to that house whose door is opened toward Waikapu; there you will find our sister, Pao by name. Upon your arrival at the place she will direct you what to do next, then you will gain your object and your older brother will be at your mercy." Kihapiilani agreed to follow out the advice of the old men and said: "I will go along home and plant my potato stalks: after that has been done, then I will carry out your instructions."

We will here set forth the chant composed in honor of Piikea and her brothers.

Kukaipaoa,[2] the lofty one is a chief,
A chief of the heavens, a cloud
Of the great heaven is Kumakomako,[3]
A chief of the rocky cliffs of Kahuku,
They are the solid[4] chiefs belonging to Lonokaeho.
It was the brow of Lono that was anointed with the milk of the coconut,
That was dedicated with the black[5] pig of Kane,
The black pig of Lono.
O Lono, here is your royal offspring,
Your leaf, your shoot, your offshoot, your bud,

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[1] The first reference to the rainbow as a priestly prerogative, or that more than one was required to distinguish a chief.

[2] A sneering term applied to Piilani, as *kukaipopolo* was applied to Umi for his alleged low birth.

[3] Lit., to stand separate, alone.

[4] Or sacred chiefs, tenth descendants of Lonokaeho.

[5] Or unblemished pig.

A hiki o Kihapiilani i kai, ike mai la kekahi elemakule o Kukuiokaaulani ka inoa, olelo aku la ia i kekahi elemakule e aku: "E! he ’lii paha keia e iho mai nei, he kahuna paha?" I aku o Kukuiokaaulani: "He ’lii. Ina hookahi anuenue, alaila, he kahuna; aka, ina elua, he ’lii." Ma keia noonoo o laua, ua holo ia laua, he ’lii, a ua lohe ia no hoi ka nalowale ana o Kihapiilani.

Noho iho la laua a hiki mai la o Kihapiilani, aloha aku la laua: "Aloha ke ’lii." Hamau aku la o Kihapiilani: "Hamau ko olua mau waha; he nani ia, ua ike iho la olua ia’u, e huna olua ia’u, mai hoike olua." A pau ka halawai ana me na elemakule, iho aku la keia a hiki i Kaluaama, malaila ka lau uala e ulu ana, ako iho la o Kihapiilani. Ma keia ako ana a Kihapiilani, lalau iho la ia i ka lau o ka pue uala, a pua ae la a paa, apahu ae la, me ke koe ole o kekahi lau uala, no ka pue.

Ia ia e ako ana, hiki mai la ka mea nana ka mala uala, a ike iho la ia, kumakena, hahau mai la ia ia Kihapiilani i ka laau, aole nae ona eueu ae. Hana iho la o Kihapiilani i kana lau uala a haawe, hoi aku la i uka o Kalaniwai. A hiki o Kihapiilani i kahi o na wahi elemakule, ninau mai la na elemakule: "Owai kou inoa?" "O Kihapiilani ko’u inoa." A lohe na elemakule, hoomaopopo iho la laua, ua like loa me ka laua mea i kukakuka ai mamua ae. Ninau hou laua: "Heaha ka huakai nui a ke ’lii o ka hele ana mai?" Wahi a Kihapiilani: "He makaia no kuu kaikuaana no Piilani, o ia ka’u e imi nei." Hai aku la ke ’lii o Kihapiilani i ka hana a kona kaikuaana.

A lohe na elemakule, i aku la laua ia Kihapiilani: "Ua make ko kaikuaana, aole e ola; aia ka mea e make ai, o kela hale e hamama mai la ka puka i Waikapu. Aia i laila ke kaikuahine o mana, o Pao ka inoa; a hiki oe i laila, nana oe e hai mai i ka mea pono e hana ai, alaila, o ka make ka hoi ia."

Ma keia mau olelo a na elemakule, ua holo ia i ko ke ’lii manao. I aku la ia i na elemakule: "E hoi au e kanu i kuu lau uala a pau i ke kanu, alaila, hooko au i keia mau olelo a pau loa." Maanei kakou e ike ai i ka haku ana o ka inoa o Piikea, a me kona mau kaikunane.

Eia ua mele la i haku ia no keia mau alii.

Kukaipaoa ka lani, he ’lii,
He ’lii ao lani, he ao-e;
He ia mau lani Kumakomako,
He lani no Kahuku, pali pohaku,
He mau lani pohaku no Lonokaeho.

No Lono ka lae poni ia i ka wai niu,
I haua i ka puaa hiwa a Kane,
I ka puaa hiwa a Lono.
E Lono e! eia ko maka lani,
Ko lau, ko muo, ko ao, ko liko;

Your sacred chief, Kihapiilani;
Your chiefly offspring who stands in the light.
Protect thou the sacred bud of Keaka,
The thrifty sprout of Keakamahana
That grew and flowered,
The drooping flower of Hemahema, and Kaikilani,
To whom belonged the drooping leaves of Kanaloa,
Like the black-haired dog[1] in whose eye
Blackness dwells in the pupil,
With striped marks on the forehead,
Marks of the kikakapu,[2]
The sacred fish with the bitter gall.
Bitter is the chiefess Keaka,[3]
Who grew and developed through Keakealani.[4]
By them was the sacred law broken,
Broken by the product of the great chiefs.
Here is a great district chief standing here;
Kauhi is great; it is the foundation of the isles.
Keaka is great for she has produced eight.
The seas of her lands are noised on the shoals,[5]
As rolling waves from the shoals of Kahiki.
Keawe the great commander has arrived,
The only offspring of the cloud in the heaven
By the chiefess Kalanikauleleiwi.[6]
This is Keaka's chiefly one, by Keawe.
That attraction was Piilani,
For Keawe dwelt at Piilani's,
The gathering place of great chiefs.
A chief, several chiefs were seen;
They are the chiefs who go idly by,
Walking about until the close of the day.
In the month born of Ikiiki.[7]
The heaven above is panting [for breath],
The rain for the month is far removed,
Far driven away is the rain.
The earth is suffering as one in travail.
The mountain trembles, the flood gushes with violence;
It is indeed stormy for the lands are overturned and floating,
The breast of the isle is floating
On the dividing current of Kuala.
Of Kanaiki of the isle,
For the sound of crackling is heard,
It is the chiefs on the place of prayer,
They are the people of the sacred house
Within the confines of mana,[8] the lizard.[9]
One belonging to Hina, taken by Haloa.
Excellent Kalani, he is being delayed.
Boasting of his being a great favorite
When the word came to him
To take charge of his kingdom,
For the chief was of the month of Ikiiki, of Kaaona;
Of Hanaia, of Hinaiaeleele.
Thence came Piikea the wife of Umi,
She was the first-born of Laielohelohe,
Given birth through Piilani.
Lonopii[10] was born, a male.
Kihapiilani was born, a male,
Given birth through Piilani,
Kihapiilani, Kalanilonaakea.
[Of] light[11] skin [and] white loin cloth.
Kihapiilani shall see bitterness.
There were four from Laielohelohe;[12]
They possessed the border[13] of the tabu
Of Kalamaku, of Kauhiholua,
Of Kauhiholua, of Lupeikalani.
It was Nalu that spun the fish-line of Makalii,[14]
The fish-line of three strands which excels in length.
The chief is like a hidden strand
Which was caught at Miloa by Hanauane.

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[1] *Ilio hulu pano;* dog of perfection, black.
[2] A variety of striped or spotted fish (*Chætodon ornatissimus*).
[3] From indulgence in forbidden food.
[4] Son of Kaikilani, wife of Lonomakahiki.
[5] Sound of the surf breaking on the reefs.
[6] Half-sister of Keawe, moi of Hawaii.
[7] Indicative of great heat, inducing the panting of heaven for breath.
[8] *Mana*, in connection with the sacred *hiwa*, rather than a black house of the preceding line, has reference to a temple apartment.
[9] Figurative for some personage.
[10] Abbreviation for Lonoapiilani.
[11] Light complexion.
[12] Referring to her four offspring.
[13] The edge, or border, here has reference to the chief rank embodied in them.
[14] Chief of Waimea, Kauai, of the Maweke-Moikeha line.

Ko alii kapu o Kihapiilani.
Ko maka e ku ana i ka malama,
Malama ia ka lau kapu o Keaka,
Ka lau oheohe o Keakamahana,
I kupu a kapalulu ka pua,
Ka pua ololo o Hemahema, o Kaikilani;
Nana ia lau ololo no Kanaloa,
No ka ilio hulu pano i ka maka,
I noho ka eleele i loko o ka onohi;
He kakau kiko onio i ka lae,
Ke kiko o ke ki-kakapu,
O ka ia kapu hilia au awahia.
A wahia i lani Keaka wahine,
I kupu a mala o Keakealani kane,
Ia laua hai ka haka o ke kapu.
Hakahaka i ka momona o na 'lii nui,
He 'lii ku moku aimoku nui hoi nei,
He nui hoi o Kauhi, he hono ko na moku,
He nui hoi Keaka, he awalu i waho,
He kai papa nene ko na aina,
He ulu papa kai holo papa no Kahiki,
Hiki o Keawe, ke kupu kia aumoku,
Ka hua hookahi a ka ao i ka lani,
Na Kalani, Kalanikauleleiwi.
No Keaka keia lani, na Keawe,
Na kela eke hului o Piilani.
I noho o Keawe i o Piilani la,
Ahu kooka o na 'lii nui,
He 'lii, he mau alii ka ike ana aku,
He mau lani haele wale iho no;
Hele hehi i ka lihi o ka la.
I ka malama hanau o Ikiiki,
Ua Ikiiki ka lani i luna,
Ua ui-a ia ka malama,
Ka pili o hoehu ka na,
Ke iloli nei ka honua,
Naku ka mauna waikahe ino,
Ino ua kahuli lewa na aina,
Ua lawe ka houpo o ka moku,
Ke au o mahele o Kuala,
O Kanaiki o ka moku,
O ka uuina i wawau e,
O na 'lii o ka nuu pule,
O kanaka o ka hale hiwa,
O loko o mana ka moo,
O ka Hina kii o Haloa,
O Kalani oi-oia i apa,
Ke paha ala i kona makemake ia,
A hiki mai ka olelo hoi ana,
Ko anpuni la, nana ia,
No Ikiiki, no Kaaona ke 'lii,
No Hanaia, no Hinaiaeleele,
Nolaila o Piikea, wahine a Umi,
Ka Laielohelohe hiapo ia,
A Piilani no i hanau mai.
Hanau o Lonopii, he kane,
Hanau o Kihapiilani, he kane,
A Piilani no i hanau ai,
O Kihapiilani, Kalanilonaakea,
Ili kea, malo kea,
Malailena a Kihapiilani,
O ua ha ia o Laielohelohe,
Ia lakou ke kae o ke kapu,
Ia Kalamaku a Kauhiholua,
Na Kauhiholua, na Lupeikalani,
Na Nalu e hilo i ke aho a Makalii,
Ke aho kaakolu ia i kela ka loa,
Ka maawe lau huna ia o ke 'lii,
I heia i Miloa e Hanauane,

Kuhihewa[1] was then born.
Kaihikapu[2] of Kuhihewa was the younger,
Kaihikapu with the thick skin,
Crackled skin[3] crackled by the kapus.
The thick, ugly skin of the chief Mano,[4]
Mano, of the sharp skin, the rough skin,
Like the roughness of the pumpkin leaf
Like the roughness of the rough-skinned fish,
The peculiar skin of Mano, he of the hard forehead.[5]
The seed of Mano, belonging to Mano
Is the loin product of Mano.
Together with Nohoamakalii,[6]
Mano lived and cohabited with Pulanaieie;[7]
Kalanipiilani[8] was his child
The only offspring[9] of Manookalanipo.[10]
The eyes are like two kindly chiefs
Who are haughty in their lofty position.
The light showers of the summer
Were scattered[11] on the plain of Kailo.
Calmness is seen at Hauoa of Keawe,
Gathering on the heated road.
The calm and clearness have reached you two.
Drooping is the diminutive of Puna,
Puna of the angry eyes,
The guardian of Kahinanalo
The isle of Ohikihokolio,
Previously secured for my chief;
For the sand crab;[12] let joy prevail,
The long-lived chief, watch over him.

[A word is here necessary in reference to the composition of this mele. The history of the kings of Maui is mentioned in this chant and the composition of it was made solely for the Maui kings.]

We will now continue with the story of Kihapiilani.

At the close of the conversation between the old men and Kihapiilani, he continued on his way to the uplands of Kalaniwai, where he began planting his potato stalks. For some time Kihapiilani devoted his whole time to the cultivation of his fields, until his season of want was finally passed, for he felt bitterly the shame and insult shown him by his wife's parents when he was called a lazy fellow. When the potatoes were at last matured he turned them over to his wife and her parents.

CHAPTER II.

Relating to Kihapiilani.

We will now see how Kihapiilani made the search for the one to avenge the insult given him by his unkind brother, Piilani.

After Kihapiilani had spoken to his wife relative to the field of potatoes, he said to her: "My wife, I am going away and shall leave you. I have labored patiently in the cultivation and care of these fields until they are ripened. You will eat the fruit of our labor." The wife replied: "Are you going away for good, then, and are you not coming back again?" The husband replied: "Yes, I am not coming back for

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[1] King of Oahu, known also as Kakuhihewa.

[2] Favorite son of Kuhihewa.

[3] Rough and scaly from awa indulgences in the kapu periods.

[4] An abbreviation for Manookalanipo.

[5] Lit., rock face.

[6] A daughter of Makalii.

[7] Another wife of Mano.

[8] The Piilani, chief of Maui, father of Kihapiilani and Piikea.

[9] *Niu kaukahi*, lit., single coconut tree.

[10] Referring back to Kauai ancestors of many generations.

[11] Like a light shower that fails to reach the ground.

[12] *Ohiki*, lit., sand crab; a figurative reference to some chief.

Hanau mai o Kuhihewa.
He muli o Kaihikapu a Kuhihewa,
O Kaihikapu ili manoa,
Ili pepee, pepee i ke kapu,
Ka ili pee ku-e o ke 'lii o Mano,
No Mano ili oi, ili kalakala,
Ke kalakala o ka lau ea pu,
Ke kalakala o ka ia ili ee,
Ka ili e, o Mano, lae pohaku,
Ka ulu a Mano, a Mano no,
He mau puha ia na Mano,
Na laua o Nohoamakalii,
Noho o Mano, moe ia Pulanaieie,
Kalanipiilani kana keiki,
He niu kaukahi na Manookalanipo.
He mau lani olu iho no ka maka,
I luna wale nei-e lili nei la.
Lili ka ua i ka Makalii,
Puehu i ke kula o Kailo,
Lulana i Hauoa Keawe,
Kakaulua i ke ala wela,
Hiki loa i o olua ka lai ua malie,
Ua luhea ka iki o Puna,
O Puna maka inaina,
Ke kahu hoi o Kahinanalo,
Moku o Ohikihokolio,
Ho a e ia no kuu lani,
No ka ohiki; kau ka oli e,
Ke 'lii loa la malama ia.

[Olelo hoakaka: maloko o keia mele i haku ia, ua komo no ka moolelo o ko Maui mau alii, a ua pili no hoi ka haku ana i na 'lii o Maui.]

Ma keia kakau ana, e olelo hou ia ka olelo maanei no Kihapiilani. A pau ka olelo a na elemakule ia Kihapiilani, hoi aku la ia a hiki mauka o Kalaniwai, kanu iho la i kana mala uala. Pela o Kihapiilani i hoomanawanui iho ai i ka mahiai, a hala ke kau o ka pilikia, no ka mea, he hilahila kona i na makuahunowai i ke amuamu ia ia i ka palaualelo. A oo ka uala, haawi aku la ia i ka wahine, a me na makuahunowai.

MOKUNA II.

No Kihapiilani.

Maanei e maopopo ai ko Kihapiilani imi ana i makaia nona, e paio ai me kona kaikuaana lokoino, me Piilani.

Mahope o ka Kihapiilani olelo i ka wahine no ka mala uala, olelo aku la ia i kana wahine, penei: "E kuu wahine, e hele ana wau, haalele au ia oe, he nani ia, ua mahi iho la au i ka ai a oo, nau no e ai ka luhi o kaua." I mai ka wahine: "O kou hele no keia hele loa, aole oe e hoi mai ana?" Ae aku la ke kane: "Ae, aole au e hoi mai, a kau, a hooilo; ina he manao kane kou, e noho kane ole oe a hoi mai au." Ma keia mau olelo a Kihapiilani, aua loa iho la kana wahine, me ka ae ole e hele. No ka ikaika loa o ka aua o ka wahine, nolaila, hai aku la o Kihapiilani i mea e pau ai kona aua ana. Olelo aku la ia: "E kuu wahine, ke hai aku nei au ia oe, mai olelo iki oe

a summer and a winter. If you have husband-regard, remain husbandless until my return." When the wife heard this she held Kihapiilani back and refused to allow him to go. Because of this stubborness on his wife's part he told her everything concerning himself in order to overcome her opposition, so he said: "My wife, I am now going to reveal certain things to you which you must not repeat, and I also urge upon you not to reveal my name. I am Kihapiilani; I am going in search of some one who will kill my brother Lonoapii (Piilani)." When the wife heard this she then knew that her husband was Kihapiilani, the great chief; and she also knew that it was beyond her to withhold him from going, so she consented for him to go on his way.

As soon as he was allowed to go, Kihapiilani started for Waikapu where the prophetess by the name of Pao was living. While Kihapiilani was yet on the road, on his way to meet her, she predicted to those around her, saying: "There is a chief on the way here in search for some one to help him in his revenge."

When Kihapiilani arrived in the presence of Pao, a rainbow appeared at the same time. Pao then said: "My lord is swift of foot." She then greeted Kihapiilani. Kihapiilani returned the greeting. After the greetings had been exchanged, Pao invited Kihapiilani to come in, and then she asked him: "What brings my lord here on this hot day?" The chief replied: "I have come in search of someone who will cause the death of my brother Piilani, for he has treated me shamefully." Pao then replied: "There in the lowlands of Kalepolepo lives the one who will assist you in killing your enemy. You go down till you reach Kalepolepo and look for a man whose face is covered over with filth. He is the one." At the close of the directions of Pao, Kihapiilani proceeded on his way to Kalepolepo, where in time he found the man described to him and he went up to meet him. As he was approaching the man, the man saw him and said: "What is the object of the chief's journey that has brought him here?" The chief, Kihapiilani, then said: "I have come to your presence by the direction of the prophetess Pao, for she told me that you have the means of fulfilling my desire, that is, something that will aid me in killing my brother Piilani, the one who has shamelessly abused me."

When the man of learning heard the words of Kihapiilani, he ordered his canoe men to prepare the canoe for a trip to Hawaii. When the preparation was complete, Kihapiilani boarded the canoe and they set sail for Hawaii, to meet his sister Piikea and his brother-in-law Umi. That same evening they landed at Waipio. As soon as they landed, Kihapiilani proceeded to the house where Piikea was living and entered it. When his sister saw him, she sprang on him and wept. At the end of their weeping Piikea asked: "How are you getting along with your brother?" Kihapiilani answered his sister, saying: "We do not get along at all; my brother ill-treats me; he gets angry, abuses me, and has no love for me. That is why I have come to you, to tell you of these things." When Piikea heard this, she cried in a loud voice, recounting their life in their early days while living with their parents and of their childhood wanderings here and there, carefree and happy. While Piikea was wailing, Umi, who was in another house, heard it and he wondered why his wife was crying; but after a while he was told that it was because his brother-in-law, Kihapiilani had arrived. Soon after

ia'u, a mai hai no hoi oe i kuu inoa; o Kihapiilani au, e hele ana au e imi i hoamakaia no kuu kaikuaana no Lonoapii" (oia o Piilani). Ma keia mau olelo a Kihapiilani, maopopo i ka wahine he 'lii keia kane ana, he 'lii nui; alaila, pau kona manao ana i ka noho, ae aku la ia e hele o Kihapiilani.

Ma keia hookuu ana o ka wahine ia Kihapiilani e hele, hele aku la ia a hiki ma Waikapu, malaila kela wahine kaula, o Pao kona inoa. Ia Kihapiilani ma ke alanui, e hele aku ana e halawai me Pao, wanana mua oia i kana olelo ike, i mua o kona poe, penei: "He 'lii keia e hele mai nei i ke alanui, e imi i hoa makaia nona."

A hiki o Kihapiilani i mua o Pao, ku iho la ke anuenue ia wa hookahi. Pane mai la o Pao: "Mama kuu haku."

Aloha aku la o Pao, aloha mai la o Kihapiilani, a pau ke aloha, hookipa aku la o Pao ia Kihapiilani. Mahope o ka hookipa ana, ninau mai la o Pao: "Heaha ka huakai a kuu haku o ka hiki ana mai o ka la?" I aku ke 'lii: "I hele mai nei au e imi i mea e make ai kuu kaikuaana o Piilani, ua hana ino ia'u." Alaila, olelo aku o Pao: "Aia ka mea e make ai ko hoapaio i kai o Kalepolepo E iho oe a hiki i Kalepolepo, nana aku oe i ke kanaka paapu o na maka i ka haueka, oia no." A pau ka olelo ana a Pao, iho aku la o Kihapiilani a hiki i kai o Kalepolepo, e noho ana ua kanaka ala i laila. Hele aku la o Kihapiilani a ku ana i ke alo. Ninau mai la ua kanaka ala: "Heaha ka huakai a ke 'lii o ka hiki ana mai?" I aku ke 'lii o Kihapiilani: "Ua hele mai nei au i mua ou ma ke kuhikuhi a ke kaula wahine a Pao, aia ia oe ka mea e pono ai ka'u mea e hana aku ai. Oia hoi, o ka mea e ku ai ka makaia i kuu kaikuaana ia Piilani, ka mea nana i hana mai ia'u i ka pono ole."

A lohe ua kanaka akamai la i na olelo a Kihapiilani, kena ae la ia i na hoewaa, e hoomakaukau i na waa, a holo i Hawaii. A makaukau na waa, ee aku la o Kihapiilani, a holo aku la i Hawaii, i kona kaikuahine o Piikea a me kona kaikoeke o Umi; a ahiahi, pae aku la lakou ma Waipio. Ma keia pae ana, hele aku la o Kihapiilani a ma ka hale o Piikea e noho ana, kipa aku la ia, a ike mai la kona kaikuahine, lele mai la uwe, a pau ko laua uwe ana, ninau mai la o Piikea: "Pehea ko olua noho ana me kou kaikuaana?" I aku o Kihapiilani i kona kaikuahine: "Aole pono o ko maua noho ana, he hana ino kuu kaikuaana ia'u, he huhu, he aloha ole; nolaila ko'u hele mai i ou nei, e hai aku ia oe, i ko maua noho ana." A lohe o Piikea i keia mau olelo, uwe helu aku la ia ma ko laua noho pu ana me na makua, kahi i hele ai ma o a maanei. Ma keia uwe ana a Piikea, lohe aku la o Umi, haohao iho la ia i ka ike ole ia o ke kumu o ka uwe ana, a mahope, lohe o kona kaikoeke o Kihapiilani. O Piikea hoi, puka ae la ia a

this Piikea came out of her house, still crying in a loud voice, and began disrobing and acting the part of one bereft of her mind. In doing this, Piikea was but acting her part; she had her senses about her all right enough, but she did this to impress on her husband Umi that a very great wrong had been committed, to rouse him to action.

At the end of the wailing, Umi came up to her and asked her: "What is it that has made you cry out so loud and why have you disrobed yourself?" Piikea answered: "Because of the great love I bear my brother; this is the first time that we have met after such a long separation; and also because I am grieved at the ill-treatment given him by his brother Piilani. Because of this treatment I became so worked up that I wanted to show my great grief. We must therefore go and make war on Piilani." When Umi heard this, he said: "I don't think it proper for us to go and make war on Piilani, because he is your own brother; he is not connected to you from a distance, a mere relative." Piikea said: "If you will not give your consent to my request, to go and make war on Piilani, then it would be far better for me to die than to live." At this, Umi decided that he must obey his wife's demand and so he gave his consent. Umi then summoned his war counselors, Omaokamau, Piimaiwaa and Koi, and gave them orders to prepare the fleet of war canoes for a trip to Maui to make war on Piilani.

These three men were undaunted; they did not hesitate, but immediately set out to obey the order of their king, for they were anxious to go to Maui to do battle, although Umi was doubtful about mastering Imaikalani,[1] for he was a very skilful warrior and was well versed in all the arts of warfare, and especially in spear throwing. He was a very powerful man, and he was the greatest man in all of Maui at that time, and he was credited as being the strongest man from Hawaii to Niihau.

When the preparations were about completed, Umi questioned his great and famous priest, Kaoleioku, saying: "How about this voyage to Maui to fight Piilani?" Kaoleioku said: "Chief, you may go and make war on Maui, for there is no king to oppose you; it is going to be a war of the common people; you will surely win, and, furthermore, your skin will not be bruised."

When Umi heard the words of his priest, he was much relieved. He then ordered his chiefs who had charge of the different districts, to get the fleet of war canoes in readiness and to get the men under them ready and to all come together in one place. After several tens of days passed they finally reported that the canoes and men were ready to start out. It was said that the men were so numerous that they could not be counted.

CHAPTER III.

How Umi Made War on Piilani the King of Maui.

As soon as the preparations were perfected, the canoes left Waipio and set sail for Maui, landing at Kapueokahi. On this expedition, while the first of the canoes were entering the harbor of Kapueokahi[2] the last of the fleet was still in the harbor at Waipio, Hawaii.

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[1] A discrepancy of tradition appears here, as Imaikalani was the famed blind warrior king of Kau, Hawaii.

[2] The harbor of Hana.

waho o ka hale, uwe ae la me ka leo nui loa, haalele i ke kapa, kuu i kahi hilahila, a ua like o Piikea ia wa me he pupule la, ka ulala. Ma keia uwe ana o Piikea, he manao a me ka noonoo kona, i mea e ikaika ai ka manao i loko o kana kane o Umi.

A pau ka Piikea uwe ana, ninau mai la o Umi: "Heaha kou mea i uwe ai me ka leo nui, a me kou kuu ana i kou wahi hilahila?" I aku o Piikea: "No ka nui o ko'u aloha i ko'u kaikunane; akahi no maua a halawai kino, a no ko'u lohe ana mai nei i ka hana ino o kona kaikuaana, o Piilani, ia ia; nolaila, nui ko'u aloha, a o ia ke kumu o ko'u kuu ana i ko'u mai nona. Nolaila, e pono e kii kaua e kaua ia ia." A lohe o Umi, olelo aku la ia ia Piikea: "Aole paha e pono kaua ke kii e kaua ia Piilani, no ka mea, o kou kaikunane ponoi no ia, aole he pili aoao, a hanauna hoi." I aku o Piikea ia Umi: "Ina aole oe e ae mai i ka'u e koi aku nei ia oe, e kii kaua e kaua ia Piilani, alaila, ua oi ka pono o kuu make mamua o kuu ola ana." Ma keia olelo a Piikea, manao iho la o Umi, he mea pono ole ia ia ke hoole i ka olelo a kana wahine, nolaila, o ka ae ka pono loa. Ia wa, olelo aku la o Umi i kona mau hoakuka kaua, oia o Omaokamau, Piimaiwaa, Koi, e hoomakaukau i na waa, no ka holo i Maui e kaua ai me Piilani.

Aohe makau o keia mau kanaka ekolu, ua aa lakou e holo i Maui e kaua ai, aka, o ke 'lii o Umi, ua hopohopo ia no Imaikalani, no ka mea, he kanaka akamai loa ia i ke koa, ka oo ihe, a he kanaka ikaika loa, oia ko oi ma Maui, i loko o ia kau, a o ke kela ia mai Hawaii a Niihau.

Ia wa, ui ae o Umi i kana kahuna akamai, kaulana, oia o Kaoleioku: "Pehea keia holo i Maui e kaua me Piilani?" I aku o Kaoleioku: "E ke 'lii e, e holo no oe e kaua ia Maui, aole alii nana oe e kaua mai; he kaua na ka makaainana, pio no ia oe, aole e eha ka ili."

A lohe o Umi i keia mau olelo a kona kahuna mana, a Kaoleioku, oluolu iho la ia. Kena ae la o Umi i na alii aimoku o Hawaii, e makaukau na waa, a me na kanaka a pau loa, a akoakoa ma kahi hookahi, he mau anahulu i hala, ua makaukau na waa a me na kanaka. Ua olelo ia, aole e pau i ka helu no ka nui loa.

MOKUNA III.

Ka Holo Ana o Umi e Kaua ia Piilani, ke 'Lii o Maui.

A makaukau na waa, holo mai la lakou mai Waipio mai a pae ma Kapueokahi i Maui. Ma keia holo ana o na waa, ua komo ka maka mua o na waa ma Kapueokahi ma Hana, Maui, a o ka maka hope o na waa, ma ke awa o Waipio i Hawaii.

When the people of Maui saw the great fleet of canoes coming into the harbor at Kapueokahi they were sore afraid. Shortly after this word was received and passed from place to place that it was Umi and his wife Piikea come to make war on Piilani. Piilani,[1] however, was dead at this time, but he had a son by the name of Kalaninuikupuapaikalaninui, who was the king of Maui at this time.

When the people of Hana heard that the canoes were on a war expedition they all ran to the top of the Kauiki hill[2] and staid there.

Umi said to Piikea, his wife: "Let us not make war on Maui as Piilani is already dead." The reason why Umi did not wish to make war was because he took pity on the son born of Piilani, for Umi thought that it would be proper for the young man to have charge of the kingdom, and that Piikea and Kihapiilani be the parents,[3] but Piikea stubbornly refused to have anything of the kind; she wanted to make war until the son of Piilani was killed, because she reasoned that if this young man was allowed to live there would be more fighting in the future. When Umi saw that it was useless to try to change his wife's mind, he ordered his three chief officers, Omaokamau, Piimaiwaa and Koi to go and make war on the stronghold of Kauiki.

THE KAUIKI HILL.

This hill is famous, for it is a natural fort and people on it are generally safe from assault, being protected on all sides by steep and inaccessible cliffs. To the top of this hill a ladder was built on one side, a sort of small bridge made so as to entrap those trying to take the hill, that if those from below were to climb up in attack stones would be rolled down on them, thereby injuring them. Furthermore, a large wooden image was hewed out and made to stand at night, and served the purpose of a guard. The image was called Kawalakii, and this great statue kept the warriors below from climbing the hill at night.

CHAPTER IV.

Umi's Generals. Relating to Omaokamau.

Omaokamau was the first of Umi's men who attempted to climb the Kauiki hill. When he came up to the place where the ladder could be seen he saw that a three-cornered rock was fastened at its top. When let go the rock would roll directly down, which would kill the person attempting to go up the ladder. Therefore Omaokamau became afraid and gave up the idea of climbing the ladder, so he thought deeply of a plan to accomplish this, but without success. After thinking for some time he decided that a night attempt to ascend the hill would be the best. When it became quite dark Omaokamau rose and went up to the point where he could distinctly see the ladder; when he arrived at the place he looked and saw a very large man, very tall, about eight feet, holding a long, large war club in his hand. The war club was longer and larger than the war club carried by himself. He also saw that the man had a loin

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[1] Lonoapiilani.

[2] The fortress of Hana, subsequently the scene of several important battles.

[3] Umi favored a suzerainty in behalf of the young man.

I ka hiki ana o na waa ma Kapueokahi i Maui, ike mai la na kamaaina i ka lehulehu o na waa, makau iho la lakou. A mahope lohe lakou o Umi, a me kana wahine o Piikea, e holo aku ana e kaua me Piilani, aka, ua make e o Piilani. He keiki nae kana o Kalaninuikupuapaikalaninui, ia ia o Maui ia wa.

A lohe na kamaaina a pau o Hana, holo aku la lakou i luna o ka puu o Kauiki e noho ai. I aku o Umi ia Piikea kana wahine, aole make kaua, no ka mea, ua make o Piilani. O ke kumu o ko Umi hoole i ke kaua me Maui, no ke aloha i ke keiki mai loko ae o Piilani. Ma ko Umi manao, ua pono no ke noho ke keiki ma ke aupuni, a o na makua no o Piikea, me Kihapiilani. Aka, hoole loa o Piikea, o kona manao e kaua a make no ke keiki, no ka mea, ua noonoo ia ina e ola, o ke kipi no ia. Ia manawa kena o Umi i kona mau koa kaulana, oia o Omaokamau, Piimaiwaa, Koi, e hele e kaua ma ka puu kaua o Kauiki.

NO KA PUU O KAUIKI.

He puu kaulana loa ia, no kona lilo ana i Puuhonua kaua e pakele ai na mea a pau loa. Aia maluna o ia puu, he hulili, he wahi ala haka i hanaia i mea e make ai ke kaua, ina e pii aku ko lalo nei, hookuu ia mai maluna i ka pohaku, nolaila, pilikia. A he kii nui kekahi, me he kanaka ala ke ku mai i ka po, me na ano kaua a pau loa; o ka inoa o ua kii la, o Kawalakii. O ia kii ka mea nana e keakea na kanaka koa o lalo nei ke pii aku i ka po.

MOKUNA IV.

Na Pukaua o Umi. No Omaokamau.

O OMAOKAMAU ke koa o Umi i hoomaka e pii i luna o ka puu o Kauiki, a hiki ia ma ka hulili, nana aku la ia maluna o ke poo o ke ala, he pohaku e kau mai ana, ua hana ia ekolu huina. Ina e hookuu ia mai kela pohaku mai luna mai, alaila, e loaa pono ke kanaka e pii aku ana ma ka hulili; nolaila, ua makau o Omaokamau, aole ia i pii i luna; ua nui kona noonoo ana i ke kumu e hiki ai, aole nae he loaa. A mahope noonoo iho la ia, o ka po ka manawa e pii ai i luna o ka puu o Kauiki. A poeleele pii aku la o Omaokamau i luna o ka puu. A hiki ia ma ka hulili, i nana aku kona hana, e ku mai ana keia kanaka nui, ewalu kapuai kona kiekie, he laau palau ma kona lima. O kona nui a me kona loihi, ua oi aku ia mamua o ka Omaokamau laau palau. Ua hume i ka malo a ku ka puali. O ke kowa ma waena o Omaokamau a me ua kanaka ala, elua haneri me kanaha kapuai ka loa.

Ma keia ike ana o Omaokamau, komo mai ka makau a me ka hopohopo i loko ona no ka nui a me ka loihi o ka laau palau; e manao ia, ina e hahau ia ia, alaila, e

cloth girded around his waist and drawn very tight. The distance between Omaokamau and the man was about 240 feet. When Omaokamau saw the man and the size of his war club fear and doubt entered his breast; he believed that if he was hit by that war club he would be knocked to pieces, so he was afraid to venture any further and decided to return.

When Omaokamau reached the bottom of the hill Umi asked him: "How did you get along with your ascent of the hill?" Omaokamau answered: "Don't think, O chief, that it will be possible for us to capture that hill. I have seen that man up on the hill; he is of incomparable size. There is no man in Hawaii like him; he is the largest of the largest, the tallest of the tallest, and his war club is the largest I have ever seen; if it should hit any one that person would be smashed to pieces."

We will here speak of this mistaken idea of Omaokamau. The large man he saw was the wooden image, Kawalakii. The attempt of the king of Maui to frighten away the Hawaii warriors from a night attack was quite successful, for it proved a good watchman at night for the Kauiki hill, to guard against enemies if ascending at night. This hill of Kauiki was quite safe as long as the deception prevailed; but when it was at last discovered the hill was easily captured.

RELATING TO KOI.

When Umi heard the report of Omaokamau relating to the large man, he sent Koi to see if he could manage to get to the top of Kauiki hill. He made his climb in the day time, but after several attempts he returned and waited for the night.

At the approach of night Koi again made another attempt, but when he got as far as the place where Omaokamau saw the large man he went no further, for he, too, looked and saw the large man standing guard, just as Omaokamau had described to them; so he, too, became afraid and returned. Like Omaokamau, he thought that the man was real, never thinking that it was only an image. Koi therefore returned and when he arrived in the presence of Umi he was asked: "How did you make out when you climbed the hill?" "Say, O chief, don't think that that man is an ordinary man; he is the tallest man I have ever seen, in size; I have not seen any one since I have been old enough to see a man that will equal him; this is the greatest, and he is terrible to behold; so I decided to come back."

RELATING TO PIIMAIWAA.

Piimaiwaa was the most famous of the soldiers of the whole of Hawaii and even of Maui, for his braveness and strength, and it was said that he never failed to go up to meet his enemy. Because of this he was the favorite of the adopted sons of Umi. We will here see that he was indeed the bravest of the brave and fearless of the enemy, so that we too without doubt will say that such is the fact.

At the close of Koi's report to Umi relating to his climb, it was seen that Umi was sad at heart. After a time he ordered Piimaiwaa to ascend the hill of Kauiki. At the order Piimaiwaa rose and started on his expedition. When he reached the ladder he saw a large body of men there assembled all prepared with their implements

kau liilii ia i ka laau palau; nolaila, makau o Omaokamau a hoi i lalo. A hiki o Omaokamau i lalo, ninau mai la ke 'lii o Umi: "Pehea kau pii ana aku nei i luna?" I aku o Omaokamau: "Pehea mai kau e ke 'lii. Ua ike aku nei au i kela kanaka, nui launa ole, aole kanaka ma Hawaii e like me kela kanaka; nui no a nui, loa no a loa, o kana laau palau loihi launa ole, ina e hahau mai he paki liilii loa ko ke kanaka i ka make."

Maanei, e kuka kamailio iki kakou no keia kuhihewa o Omaokamau. He kii ka mea ana i kuhihewa ai, o Kawalakii. Ua akamai loa ka hana ana a ke 'lii o Maui i keia mea, a ua lilo ua kii la i ka po i kiai no ka puu o Kauiki, e malu ai i na enemi o lalo ke pii aku i ka po. A ua maluhia ka puu o Kauiki, i kona mau po e kiai ana me ka ike ole ia he kii; aka, i ka wa i ike ia ai, ua pio.

NO KOI.

A lohe o Umi i ka Omaokamau mau olelo akena, hoouna ae la ia ia Koi, e pii i luna o ka puu o Kauiki, a pii aku la o Koi i ka puu, hoaa wale aku la no a hoi mai la i ke ao.

A po iho, pii hou o Koi, a hiki i kahi a Omaokamau i hoi mai ai, i nana aku kona hana, e ku mai ana keia kanaka nui,. ua like me ka Omaokamau mea i olelo mua mai ai, ia lakou; nolaila makau iho la ia. Ua like ko Koi manao me ko Omaokamau manao e kuhi ana no he kanaka maoli, aohe manao he kii. Nolaila, hoi mai la o Koi a hiki i lalo i o Umi la, ninau mai la ke 'lii o Umi: "Pehea kau pii ana aku nei e Koi i luna o ka puu o Kauiki?" "E ke 'lii e, o ka manao kau he kanaka kela a kanaka; he oi kela o ka loihi, o ka nui, aole a'u kanaka i ike ai mai ko'u la i ike ai i ke kanaka a hiki i keia la; ua like me nei ke kino a me ka nui, he keu keia, he weliweli ke nana aku, a nolaila au i hoi mai la."

NO PIIMAIWAA.

He koa kaulana o Piimaiwaa, ma Hawaii a puni, a ma Maui no hoi, no kona koa loa, a me kona makau ole, no kona aa e paio me na enemi e ku ana i mua ona; nolaila, ua punahele ia i kona makuakane alii hanai o Umi. Ma keia kakau ana e ike ai kakou i kona koa lua ole, a me kona makau ole i na enemi, alaila, e pono kakou e olelo he oiaio kona mau olelo hoike.

A pau ka Koi olelo ana ia Umi, no kona pii ana, alaila, he mea kaumaha loa ia i ko ke 'lii manao. Ia wa, olelo aku la ke 'lii o Umi ia Piimaiwaa, e pii i luna o ka puu o Kauiki. Pii aku la o Piimaiwaa, a hiki i ka hulili, aia ma laila e noho ana na kanaka he lehulehu loa, ua makaukau i na mea kaua he nui wale, ka pololu, ka ihe,

of war, such as long spears, short spears, darts, war clubs, slings, pikoi,[1] stones, sticks, and various other things. He also saw the three-cornered rock called the "moa." When Piimaiwaa drew near to the men they began to throw stones at him. While the people were throwing stones at him he started to twirl his war club,[2] Wahie, warding off the stones; he was not hit once, for he kept on twirling his club. He kept on advancing until he got right under the ladder which hung against the cliff, where the men who were stoning him were stationed.

The ladder was about sixty feet long and it was at the foot of it that Piimaiwaa stood protecting himself with his club. By this stand of Piimaiwaa his enemies continued to hurl stones upon him without his being hit at all, on account of his great bravery and fearlessness. After standing there for some time he turned and ran down the hill at great speed and barely escaped from the many stones thrown at him.

When he arrived in the presence of Umi he was asked: "What about your climb?" Piimaiwaa replied: "Well, I went up as far as the ladder and there I encountered the men of Ohiaokealakona." By this reply of Piimaiwaa, several men substantiated the statement, for the people from below saw him enter the pass leading to the foot of the ladder, and again when he came back running with great speed. But the people below all thought, when Piimaiwaa entered the pass, that he would be killed, for the place was very narrow and hard to go through; but when they saw Piimaiwaa return running they shouted with joy, for they realized the difficulties of the way and admired his fearlessness, and also because he was the only man who ever accomplished the feat of going as far as he did, for at this place there was stationed, at this time, about eight thousand men. In the performance of this difficult feat the king and the men from Hawaii were greatly pleased.

That night when it became quite dark Piimaiwaa again climbed the hill to watch for the large man as was reported, without the least bit of fear, and with a determination to fight him to the end. When he reached the place where Omaokamau and Koi had stood he looked up and sure enough there was the large man, very tall, very large, and his club was the longest he had ever seen. When Piimaiwaa saw the man he began to study out a course of action for him to follow, and finally he decided to do this: that he would challenge the man to battle by the twirling of his war club, Wahie. This way of challenging was usually used, and the acceptance of the challenge was shown by the opponent by a return twirling of the war club. Piimaiwaa reasoned that in case the man should see him and strike at him he would be far enough away not to be touched by the club. Piimaiwaa then stepped up the ladder with firm feet, twirling his club all the while. After twirling his club on his right for some time he changed and twirled it on the left. After twirling the club on the left for some time, he looked at the man for some time studying what the man was going to do. Failing in seeing the man make any motion, he repeated the sign of the challenge, and still the man failed to make any motion. Piimaiwaa therefore concluded that the man knew nothing of

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[1] The *pikoi* was a stone or hard wood weapon, a long kind of ball to which a cord was attached for use in closer than sling-shot encounters.

[2] *Wahie*, lit., firewood; an odd name for a wooden war club.

ka elau, ka laau palau, ka maa, ka pikoi, ka pohaku, ka laau, a me na mea e ae. A he pohaku huina kolu hoi kekahi, ua kapa ia he Moa. A kokoke o Piimaiwaa i laila, hailuku mai la na kanaka ia ia i ka pohaku. Ia lakou e hailuku ana i na pohaku, ia wa o Piimaiwaa i olokaa ai i kana laau palau, ia Wahie. Ma keia hana a Piimaiwaa, aole oia i pa i na pohaku e iho makawalu mai ana ia ia, aka, ua hoomau no o Piimaiwaa i ka okaa i kana laau ia Wahie. Pela no kona hele koa ana a komo pono malalo o ka hulili mawaena o ka puu o Kauiki, kahi a ka lehulehu e nou mai ana i na pohaku.

O ka hulili, he kanaono kapuai kona keikie, a malalo o laila o Piimaiwaa i ku ai me ka puke i kana laau palau, i ua hulili la. Ma keia ku ana o Piimaiwaa, ua hoomau mai kona mau enemi i ka hailuku i na pohaku ia ia, aka, aole ia i pa ike, no kona koa loa a me ka makau ole.

A liuliu kona ku ana ma laila, holo mai la oia mai laila mai, i lalo me ka mama loa, a pakele mahunehune mai la ia i na pohaku e iho makawalu mai ana i luna ona. A hiki oia i lalo i kahi o Umi e noho ana, ninau mai la o Umi: "Pehea kau pii ana aku nei?" Olelo mai la o Piimaiwaa: "Kahaha. Ua hele au a hiki i ka hulili, a paio pu me ka Ohiaokealakona." Ma keia mau olelo a Piimaiwaa, ua nui ka poe i hooiaio mai. Ia Piimaiwaa i pii ai, ua ike ko lalo poe, i ka pii ana a komo malalo o ka hulili, a me kona holo ana mai me ka mama loa, mai laila mai. Aka, ua manao na mea a pau loa o lalo, ua make o Piimaiwaa, no ke komo ana i kahi haiki pilikia loa; aka, i ko lakou ike ana ia Piimaiwaa e holo mai ana, ua uwa lakou me ka olioli, no ke koa loa o Piimaiwaa, no ka mea, oia wale no ke koa i hele a komo i laila, aia hoi ma ia hulili elua mano kanaka ka nui, ua like me ewalu tausani ka nui. Ma keia hana ana a Piimaiwaa, ua oluolu loa ka manao o ke 'lii o Umi, a me na kanaka a pau loa o Hawaii.

I ka po ana iho, a poeleele, pii hou o Piimaiwaa e hakilo i ke kanaka nui, e olelo ia ana, me ko Piimaiwaa manao koa loa, e kaua no laua ina he kanaka. A hiki o Piimaiwaa i kahi a Omaokamau laua o Koi i ku mua ai, nana aku la ia, he kanaka nui io no e ku mai ana, kiekie no a kiekie, nui no a nui, loihi no a loihi ka laau palau. A ike o Piimaiwaa, noonoo iho la i kana mea e hana ai, a maapopo ia ia, penei: E olokaa i kana laau palau ia Wahie, i ike mai kela hookahi na hookaa like ana, wahi a Piimaiwaa, i ike mai no ia, nana ia e hahau mai i kana laau palau, ua kaawale no i waho nei, pela kona noonoo ana. Keekeehi iho la o Piimaiwaa i na kapuai wawae ona, a oniu ae la i kana laau palau ma ka akau, me ke kai o na wawae, a pau ia, kaa hema ae la me ka oniu no i ka laau palau. A pau kana mau oniu ana elua, nana aku la ia i ke ano o ua kanaka nei, a mahope hoi hou iho la ia i ka oniu ma na aoao elua, ma ka

the use of the war club, and that he was just holding it to strike at Piimaiwaa when he got near enough, and that the man was not taught to ward off the blow with the use of the club. When he saw this he said to himself: "If that is the case I shall kill you immediately."

Piimaiwaa then advanced without fear until he reached the end of the man's club. From this point he advanced further until he reached the middle of the club, then on until he reached the very man. Piimaiwaa then stood and prepared his club to poke at the man. He then tapped the man, a sign to give the man warning; when he did he heard a sound as of wood. He then approached the man and saw that it was only an image, and not a real man. This ended his excitement and fear. He then took the wooden image and threw it down, and rolled it over the cliff of Kapueokahi. Piimaiwaa then called to those below: "Say, you people there down below, here is the image that we have all this time taken for a real man. There is no fighting up here; the men are all asleep; the hill is captured."

When Omaokamau and Koi heard the voice of Piimaiwaa calling from the top of the hill, they came and followed him up. Before they arrived on the top of the hill, however, Piimaiwaa had already begun the slaughter of the people and chiefs, and they joined therein. The king of Maui was already dead, and this fact gave Umi the control of the hill of Kauiki. This ended the battle, and Umi became possessed of the island of Maui, which he turned over to Kihapiilani and returned with Piikea his wife, and all his men, to Hawaii.

hema, a ma ka akau, aole no he oniu mai. Nolaila, olelo iho la o Piimaiwaa: "He pono paa laau wale iho no ka paha kau, aole oe i ike i ka oniu ana, he pono uhau ka paha kau, aole oe i ao ia i ka pale; ina pela make oe ia'u ano."

Alaila, hele aku la o Piimaiwaa me ka makau ole, a hiki i ka hua o ka laau palau a ua kii nei, mai laila aku a waenakonu a hiki loa i ke ku ana o ua kii nei. Alaila, ku iho la ia i laila, a hooponopono aku la i kana laau palau e hou i ke kii, ma keia hou ana, ua loaa ua kii nei, a koele ana ka laau palau. Pela no kana hana ana a kokoke i kahi e ku ana, ike pono iho la ia he kii keia, aohe kanaka, alaila, pau kona makau a me ka pihoihoi. Lalau iho la ia i ua kii nei, a kulai aku la a hina i lalo, olokaa aku la i ka pali, a haule i lalo o ka pali o Kapueokahi.

A kahea aku la o Piimaiwaa i ka poe o lalo: "E lalo e, eia mai ke kii a kakou e kuhi nei he kanaka. Aohe kaua o luna nei, ua pau i ka hiamoe, ua hee ka puu o Kauiki."

A lohe o Omaokamau a me Koi, i ko Piimaiwaa leo e hea ana mai luna mai o ka puu o Kauiki, pii aku la laua a hiki i luna. Mamua ae o ko laua hiki ana i luna o ka puu o Kauiki, e luku ana o Piimaiwaa i na kanaka a me na 'lii o luna; a hiki laua, hookahi na luku pu ana i na kanaka. Ma-keia kaua ana, ua make, a ua hee ka puu o luna o Kauiki ia lakou, a ua make hoi ke 'lii o Maui, oia o Kalaninuikupuapaikalaninui. Ia wa, lilo ae la ka puu o Kauiki ia Umi. A make ke 'lii nui o Maui, koe iho la o Imaikalani, he 'lii no, he koa nae i makau ia e Umi, no kona akamai loa.

Story of Lonoikamakahiki.

CHAPTER I.

His Early Training.

LONOIKAMAKAHIKI[1] was the king of Hawaii after the death of Keawenuiaumi[2] at a period about sixty-four generations from Wakea. Keawenuiaumi was his father and Kaihalawai was his mother. Lonoikamakahiki was born at Napoopoo, and it was at this place that he was brought up by his retainers until he was full grown. His retainers were Hauna and Loli, and Kohenemonemo the wife of the two men.

When Lonoikamakahiki was quite young, when he was just about beginning to reason for himself, he looked up one day and saw the various implements used by his father in the different games, which were hanging up in the palace; when he saw the long spear used in the game of pahee[3] he looked at it for a long time and then asked his retainers: "What are those long things hanging up there on the side of the house?" The retainers replied: "They are pahee spears." Lonoikamakahiki again asked them: "What are they used for?" The retainers then told him: "When two men wish to wager certain articles of value, they would proceed to the pahee grounds and upon arriving at the place they would decide first as to the wager, whether it be articles of value or pieces of land. If they do not wager these things, then they would put up other things, such as their bones, meaning their lives. After the bets are agreed on, they would then proceed to play the game of pahee. If the points to be scored in order to win the game be made fifteen, then the one who first obtains this number of points would win and the one with the lesser points would lose; then the winner takes the articles wagered, or whatever had been placed as wagers. Sometimes the articles of value would be so great that it would take three and four houses to hold them all. But if the things wagered be their bones, then death of course would be meted out to the loser. Wagering for bones was not made very often, only when the parties entered into the merits of their skill by long and spirited arguments, each claiming to be superior to the other. That is the use of those long things you see."

When Lonoikamakahiki heard this explanation he replied: "Those things are worthless and have very little use; the great objection I have against them is that they are used by men for the purpose of making wagers, even to the extent of their bones, on the result of their skill after heated arguments. That is the reason they are

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[1] *Lonoikamahiki*, frequently referred to as Lono, was a grandson of Umi by his wife Kapukine-a-Liloa.

[2] Father of Lono.

[3] A famous game of the ancients, the slender spears for which were made from the hard, close-grained, heavier woods; a sort of javelin, some five or six feet in length, thicker at one end.

Ka Moolelo o Lonoikamakahiki.

MOKUNA I.

Kona ao ia Ana i ka wa Opiopio.

HE ALII nui o Lonoikamakahiki no ka mokupuni o Hawaii mahope iho o ko Keawenuiaumi make ana; he kanaonokumamaha hanauna mai a Wakea mai. O Keawenuiaumi kona makuakane, a o Kaihalawai kona makuahine; ma Napoopoo kona wahi i hanau ai, a malaila no oia i hanai ia ai a nui, e kona mau kahu, e Hauna laua me Loli, ame ka laua wahine o Kohenemonemo.

I ko Lonoikamakahiki wa opiopio, oiai na hoomaka ae kona noonoo ana, ia manawa nana ae la o Lonoikamakahiki, e kau ana na mea lealea a kona makuakane he nui maloko o ka hale alii; a ike ae la oia e kau ana na ihe-pahee, nana loihi ae la oia, a liuliu, alaila, ninau aku la oia i kona mau kahu: "Heaha keia mau mea loloa e kau nei iluna o ka hale?" I aku la na kahu: "He ihe-pahee." Ninau hou aku la o Lonoikamakahiki: "Heaha kana waiwai?" Alaila hai aku la na kahu: "Elua mau kanaka e manao ana e lealea pili waiwai, alaila hele laua a ma ke kahua pahee; a i ka hiki ana malaila, alaila, olelo ka pili a holo, ina he mau waiwai ka pili, a i ole, he mau aina paha; a ina aole i pili ia ma ia mau waiwai, alaila, o ka pili no i na iwi ka pili, alaila pahee, ina he umikumamalima ka ai (ka helu). A ina na hiki e aku kekahi i ka ai eo (i ka helu pau) a emi mai paha kona hoa pahee, alaila o ke eo ae la no ia, ina paha o ka waiwai ke kumu pili, alaila o ke eo ae la no ia o ka waiwai; ina na nui ka waiwai o ka pili ana, ekolu, eha hale e piha i ka waiwai. Aka ina o na kino o laua ka pili, alaila, o ka make no o kekahi o laua ka hope. Aole nae he pili nui ia oia mea; aia no a ku ka hoopaapaa mawaena o na aoao elua, e hoole ana kekahi a me kekahi i na akamai o laua, alaila pili kino ia; a oia la, pela iho la ka waiwai o ia mea."

A lohe o Lonoikamakahiki i keia mea, olelo ae la oia: "Aole ana waiwai; aka, he waiwai no, hookahi no hewa, o ka pili ana i na iwi ke hiki mai i ka manawa e hoopaapaa ai na mea pahee i ko laua mau ike, nolaila ka waiwai ole oia mea." I aku la na kahu: "Oia iho la no ka waiwai oia mea (pahee) i malamaia ai e kou makuakane."

worthless." The retainers then said: "That is what the pahee spears are used for and the reason why they are being kept by your father."

Lonoikamakahiki again looked up and saw a round, flat stone and again asked: "What is that thing?" The retainers replied: "It is called an olohu."[1] Lonoikamakahiki again asked: "What is it used for?" Then the retainers told him that it was used in the same way and for the same purpose as the pahee spears. At this Lonoikamakahiki replied: "Throw it away; it is also worthless."

Again Lonoikamakahiki looked, and when he saw the sugar-cane top, used as an arrow, he asked of his retainers: "What is that?" The retainers replied: "It is an arrow made from the sugar-cane top." Lonoikamakahiki again asked: "And what is it used for?" The retainers replied: "It is also used in games. If two or three fellows wish to play the game with the arrows[2] they go to the playground and see who could glide his arrow on the ground the farthest. The one who can send it the farthest wins. If articles of value have been placed as wagers the winner takes them. It is used in the same way and for the same purpose as the pahee spears, and large wagers have been lost and won on the game." Lonoikamakahiki then replied: "It, too, is worthless; you had better break it up and throw it away."

Again Lonoikamakahiki looked up, and when he saw a wooden club he asked: "And what is that thing?" The retainers replied: "It is a wooden club."[3] Lonoikamakahiki again asked: "And what is its purpose?" The retainers replied: "It is an implement of war and used to kill people with. If a battle is being fought with one side opposing the other then the war club comes in use as an implement of war. When this club is used in war it can kill as many as forty people, and sometimes it will kill more people than that." Lonoikamakahiki then said: "That thing is also without value. Its only use would be for a stick to turn over the stones in an umu."[4]

Again Lonoikamakahiki looked up and saw a bundle of war spears;[5] he then asked: "What are those things?" The retainers replied: "They are also used to kill people with. In times of war when men are fighting each other these spears are used at close quarters by thrusting, and at long range by throwing, at the enemy. These spears in the hands of strong men can be thrown for some distance. If the person on the other side is of great skill he could ward off one or more spears at a time, and in that way avoid being hit." Lonoikamakahiki then said: "Yes, those things are of some value; but the person who can skilfully ward them off is of more importance. These things of my father's are of some value; therefore, if my navel string is still in your keeping, then tie it together with my father's bundle of war spears."

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[1] This was a stone disk for rolling along, or down, regularly prepared courses; a very popular game of olden time.

[2] Another great gambling game. This favorite game of Hawaiians was, as here shown, a test of strength and skill in gliding or skipping the arrow along the ground the greatest distance. While the bow was known among the people, it had no use in these arrow contests.

[3] The club was a war weapon which was much practiced with to attain proficiency in the various right-, or left-hand, or other "strokes" therewith, termed the *hauna*—shortened from *hau ana*. There are marvelous tales told of the skill of famous warriors in its use, as also of the enormous size and magic power of many noted implements. The favorite club of a chief or warrior was named, and was thereafter identified with him.

[4] *Umu*, or *imu;* a ground oven of heated stones.

[5] This was the general war weapon of the aliis and their immediate attendants, their body guard, with which much practice was had to attain skill in its use as a weapon of offense and defense. Spears were not the general army weapon.

Ia manawa, nana hou ae la oia, a iki i ka olohu (ulu maika) ninau hou ae la oia: "Heaha kela mea?" Hai aku la no na kahu: "He olohu." Ninau aku o Lonoikamakahiki: "Heaha hoi ka waiwai oia mea?" Alaila hai aku la no na kahu e like me ka olelo ana no ka ihe pahee. I hou aku o Lonoikamakahiki: "E kiola, aole ana waiwai."

Nana hou ae la no ua o Lonoikamakahiki, a ike i ka pua kea, ninau hou aku la no i na kahu: "Heaha hoi kela?" Hai aku la na kahu: "He pua kea." Ninau hou aku no ua o Lonoikamakahiki: "A pehea hoi kana hana?" Hai aku la no na kahu: "He mea lealea no ia; ina elua a ekolu paha mau mea e kea pua ana, a ina i lele ka kekahi a oi loa mamua o ka kekahi mau mea alaila, o ka eo ae la no ia. A ina he pili ma ka waiwai, ua like no ka waiwai me ko ka pahee ana, ke nui no hoi ka pili ana." I aku la o Lonoikamakahiki: "Aole ana waiwai, e pono ke haihai a kiola aku."

Nana hou ae la no ua o Lonoikamakahiki, a ike ae la i ka laau palau, ninau ae la: Heaha hoi kela?" I aku na kahu: "He laau palau?" Ninau hou aku la o Lonoikamakahiki: "Heaha kana hana?" Hai aku la na kahu: "He mea pepehi aku i na kanaka, ina paha he hoouka kaua mai ko kekahi aoao, a hoouka aku ko kekahi aoao, alaila o ka laau palau ka mea e luku aku ai. A ina e kaua aku me ua laau palau nei, alaila, he kanaha kanaka e make i ka laau palau hookahi, a ina no he nui aku, oia no." I aku la ua o Lonoikamakahiki: "Aole no ana waiwai, hookahi ana waiwai, he ulu imu."

Nana hou ae la no ua o Lonoikamakahiki nei, e kau ana ka ihe kaua, ninau ae la: "Heaha kela?" I aku na kahu: "He mea luku kanaka no, he mea luku aku i na kanaka ke kaua mai, ina i kahi e, e hou aku ai, ku aku la no ke kanaka. A ina he akamai mai kekahi aoao i ka pale ana o ka ihe, alaila, aole e ku." I aku o Lonoikamakahiki: "Ae, he mea waiwai ia, aka, o ka mea akamai i ka alo ihe ke kanaka waiwai; nolaila, he hana waiwai ia a kuu makuakane, nolaila, ina eia no kuu piko ke waiho nei, alaila, e nikii pu i kuu piko me ka pua ihe a kuu makuakane."

Nana hou ae la no ua o Lonoikamakahiki, a o ke kau a ke kaula maa, ninau ae la: "Heaha ka waiwai o kela mau kaula e lewalewa mai nei?" Hai aku la na kahu: "He maa." Ninau hou aku o Lonoikamakahiki: "Heaha hoi kona waiwai?" Hai aku la na kahu: "E hookomo i ka pohaku ma ka puka o ka maa, alaila, e pelu mai ina piko elua o ua maa la, a e hoopaa ae i ka piko o na kaula o ua maa la i ka poho o ka lima e ma-

Lonoikamakahiki again looked, and seeing the strings of a sling hanging he asked: "What is the use of those strings hanging from the wall?" The retainers replied: "They belong to the sling."[1] Lonoikamakahiki again asked: "What is it used for?" The retainers replied: "A stone is placed in the opening in the middle of the sling, then the ends of the strings are brought together and held in the palm of the sling hand; then swing the sling around the head and when you think it time to let go, one of the ends of the string is released which allows the stone to fly out at the same time. Sometimes the stone would fly over forty fathoms, and if a person is struck with it the force would kill the person. It is, however, used as an implement of war." Lonoikamakahiki then said: "That makes two things of value belonging to my father. Tie it up with the bundle of spears." Lonoikamakahiki in this manner inquired into the use of all the things kept by his father. He denied the usefulness of everything but two, which two things he had the greatest desire to reserve for his own use.

Sometime after this, Lonoikamakahiki again visited the house where the different implements of war and games were kept, and again looked and saw the things he had ordered to be broken and destroyed still hanging in their respective places, so he returned and asked of his retainers: "I thought you two had destroyed those things that I told you to." His two retainers answered him saying: "We cannot destroy the things belonging to your father, for he would consider it a matter sufficient to cause our death, because the war club is one of the things highly valued by your father, for it has been used in his great battles, and it has been the means of killing many of his enemies." Lonoikamakahiki becoming very stubborn in the matter, the retainers therefore went to Keawenuiaumi and reported to him the wish of his son.

When Keawenuiaumi heard this report he was greatly surprised because of the strange wish expressed by his son. He therefore sought out Lonoikamakahiki with the intention of asking him why he wished to have these things destroyed. When Keawenuiaumi came to the place where the boy was being cared for by the retainers, he found that Lonoikamakahiki was out canoe sailing with some of his other retainers. When Lonoikamakahiki returned Keawenuiaumi was waiting for him; the boy then went up to the father and sat on his lap.[2] In order to have the matter understood by his son properly Keawenuiaumi took Lonoikamakahiki to the house where the different implements of war and games were kept, and there the father asked the son: "What do you think of these things?" meaning the implements of war and games hanging on the wall. The son replied: "These things are of no value or use. I have told those two (Hauna and Loli) to destroy them all, but to keep the bundle of spears and the sling, for they are of value." Keawenuiaumi then said to the boy: "That is not what I think about those things. When the time comes for you to assume the care of the whole island, then you will be in a position to do as you like; you can then throw these things away if you see no use in retaining them."

After this incident Keawenuiaumi for some time thought over the future of the boy and wondered what would become of him after he had grown up. The father said

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[1] The account here given of the use of the sling was as a war weapon; it was also used for sports and betting contests. Slings were made of coconut fibre, usually with much care.

[2] An apparent recognized custom of a child's seeking favor, or recognition, as in the case of Umi on his visit to Liloa.

kaukau ana i ka hana; alaila, e wili ae, a kowali ae, a e like me kona manawa i manao ai e hoolele aku i ka pohaku, alaila, e haalele loa aku i kekahi piko o ka maa, alaila e lele aku ka pohaku, he kanaha a oi aku na anana e lele ai, a ina i pa aku i ka pohaku, make loa kekahi kanaka. I hanaia no nae no ke kaua." I aku la o Lonoikamakahiki: "Alua mea waiwai a kuu makuakane; nakii pu ia aku me ka pua ihe." Pela kona ninau ana i na mea lealea a pau a kona makuakane; ua hooleia ka waiwai o na mea apau, a elua wale no mau mea a Lonoikamakahiki i mahalo.

I kekahi manawa ae, hele aku la no o Lonoikamakahiki a ka hale i waiho ai na mea lealea, nana ae la, e kau ana no na mea ana i olelo ai i na kahu, e haihai a kiola; nolaila, hoi aku la oia a kona mau kahu, olelo aku la: "Kai noa, ua kiola olua i na mea a'u i olelo aku ai ia olua?" I aku la kona mau kahu: "Aole e hiki ia maua ke kiola i na mea a ko makuakane; make mai paha maua, no ka mea, o ka laau palau a ko makuakane, he laau hai kanaka ia." A no ka paakiki loa o Lonoikamakahiki, nolaila, hele aku la na kahu, a hai aku la ia Keawenuiaumi, i keia mau hana a kana keiki.

Ia manawa, lohe ae la o Keawenuiaumi, alaila, haohao iho la oia i keia hana kupanaha a kana keiki; nolaila, hele aku la oia e ninau maopopo ia Lonoikamakahiki i ke kumu o ko ke keiki manao ana pela. Nolaila i ka hiki ana aku o Keawenuaumi i kahi i hanai ia ai e na kahu, aia nae ua o Lonoikamakahiki i ka hooholowaa me kekahi mau kahu ona. A hoi mai la ua o Lonoikamakahiki, e noho aku ana o Keawenuiaumi, hele mai la ke keiki a noho iho la i luna o na uha o ka makuakane; alaila, i mea e maopopo ai ia Keawenuiaumi ko Lonoikamakahiki manao, nolaila, lawe ae la kona makuakane iaia i kahi i waiho ai na mea lealea. A hiki aku la laua, me na kahu pu ma ka hale i waiho ai na mea lealea, ninau aku la o Keawenuiaumi: "Heaha kou manao no neia mau mea (na mea lealea ame na mea kaua) e kau nei?" I ae la ke keiki (Lonoikamakahiki): "Aole he waiwai iki o keia mau mea, ua olelo aku wau ia laua 'la (Hauna ame Loli) e kiola keia mau mea a pau, a o ka ihe kaua ame ka maa na mea waiwai." I aku la o Keawenuiaumi: "Aole pela ko'u manao, aia no a hiki i kou noho aimoku ana, alaila, nau no e kiola, ke ike aku la oe, he mea waiwai ole kela."

Ma ia hope mai, nalu wale iho la no o Keawenuiaumi i ka hope o keia keiki ke nui ae. I iho a ka makuakane: "Ane kipi wale aku no koe o keia keiki ma kona noho ai aina ana, a heaha la ka hana a keia alii ke kanaka makua aku."

to himself: "It looks as though the boy will some day go contrary to all the laws that have heretofore governed the apportioning of lands, and I wonder what this chief will do after he has grown up."

Sometime after this Lonoikamakahiki entered the temple with his retainers and there saw the images standing up in one of the corners, when he asked of his retainers: "Who are those persons standing there within the wall?" His parents and retainers replied: "They are not persons; they are the gods of our parents, your grandparents." When Lonoikamakahiki heard that the images were gods he was sore afraid[1] and held on to his parents with all his strength, for he had been told by his playmates that ghosts were things to be avoided and feared, and he thought the images were the ghosts. Because Lonoikamakahiki held on to his parents they said to him: "You must not be afraid; what you see are not ghosts; they are the gods who own this place." Lonoikamakahiki then asked of his parents: "What are they good for?" The parents made reply: "The reason why they are kept is this: If in case of battle one is taken captive or defeated, they offer a prayer to the gods, and then the gods will direct the person to safety. If, on the other hand, a canoe is capsized out in mid-ocean, prayers are offered to the gods and those in the canoe will be saved. If a season of famine should come, prayers are offered to the gods and the food would again appear out of the earth. These are some of the benefits why a god should be kept." Lonoikamakahiki then said to his father, Keawenuiaumi: "That makes three things in your keeping that are of value. I will take care of these things."

Sometime after Lonoikamakahiki had outgrown his childhood days and had almost attained manhood, he began to learn the art of dodging and throwing the spear; he also learned how to box and wrestle. These things were in time mastered by him. When he became proficient in these arts of defense and of war, the teachers who had charge of his training in these matters then held the last customary ceremonies, as a sign of foretelling how he would act in life. The signs were favorable in all the different arts with one exception, that of boxing, which, not being favorable in this one thing, he was advised to eliminate this one art from the list of those he was to participate in. In other words, he was forbidden from ever going into any boxing contest. Because of this Lonoikamakahiki relinquished his claims as a boxer. It was in the art of wrestling, however, that Lonoikamakahiki proved himself to be the most proficient.

CHAPTER II.

How Lonoikamakahiki Searched Into the Most Useful Things.

When Lonoikamakahiki became older and more matured in thought he expressed a desire to know the things that would be of the most use to him, especially in the games, so he tried each one of them, as well as the different arts of warfare indulged in by his father, the things that were told him by his retainers as the things most desired.

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[1] This alleged ignorance of idols in one at Lono's age, so closely related to the head of the system, is difficult to understand, unless it was purposely designed by his *kahus* (guardians) until he had reached the years of discretion, when he was to be made familiar with the idols and their supposed significance and powers. It was not so in the case of Liholiho who assumed some of the temple services of his father, Kamehameha, at a very early age.

I kekahi manawa ma ia hope mai, komo ae la ua o Lonoikamakahiki i loko o ka heiau me kona mau kahu, a ike aku la i na kii e ku mai ana ma kuono o ka heiau, ninau aku la i na kahu: "Owai kela mau kanaka e ku mai la i loko o ka pa?" I aku la na makua a me na kahu: "Aole ia he kanaka, he akua ia o ko makou mau makua, na kupuna hoi ou." A lohe o Lonoikamakahiki he akua ia mau kii, alaila puliki ikaika aku la i na makua, no ka mea, ua makau o Lonoikamakahiki, a no ka mea hoi, ua lohe mua oia i ka hoomakaukauia e na hoa paani ona, a nolaila oia i puliki paa ai i na makua, no kona manao o pau mai i ke akua, no ka mea, ua oleloia e kona mau hoa kamalii: "E lono-e! A-pa-u. A pau i ke akua lapu." A no ko Lonoikamakahiki puliki ana aku, i aku la na makua: "Mai makau oe, aole ia he akua lapu, he akua ia nona keia wahi." I aku o Lonoikamakahiki i na makua: "Heaha kana waiwai?" I aku la na makua: "Eia kona mea i malama ia ai; ina he kaua a pio paha, alaila, hoomanamana aku i ke akua, alaila, na ua akua la e alakai i kahi e pakele ai. A ina he waa kahuli ma ka moana, pule no i ke akua, ola no; ina he kau wi, a pule no i ke akua, alaila ea mai no ka ai. Oia ka waiwai o ke akua i malama ia ai." I aku o Lonoikamakahiki ia Keawenuiaumi: "Akolu wale no au mea waiwai i malama ai; o keia mau mea au ka'u e malama."

Mahope mai o ko Lonoikamakahiki mau la opiopio, ma ka hookanaka makua iki ana ae, ao ae la oia i ka alo ihe a me ka oo ihe ana, a ao ae la no hoi oia i ke kui ame ka mokomoko, a akamai ae la oia ma ia mau hana. A i ka manawa i akamai ai, alaila, hailona aku la na kumu nana i ao i kela mau hana ma ka ai lolo ana. A i ka ai lolo ana, ua ku kana mau hana a pau i ka pono ma ke akamai. A o ka hailona o ke kui ma ka lolo ana, oia ka lolo i ino. Nolaila olelo aku la ke kumu kui: "Aole oe e pono ke ao i ke kui, no ka mea, ua ku kau lolo i ka pono ole, a nolaila, e pono ke haalele." Nolaila, haalele iho la o Lonoikamakahiki i ke ao ana i ke kui. Aka, ma ka mokomoko, oia ka oihana i oi aku ko Lonoikamakahiki ike ame ke akamai maoli.

MOKUNA II.

Ko Lonoikamakahiki Imi Ana i na Hana oi o ka Waiwai.

I ko Lonoikamakahiki wa i hoonaauao loa ae ai, makemake ae la oia e ike maopopo i na hana oi o ka waiwai, a nolaila, hoao pakahi aku la oia i na hana lealea, ame na hana kaua a kona makuakane, na hana hoi ana i olelo ai i kona mau kahu, he mau hana waiwai ole.

After Lonoikamakahiki had tried these different things he was convinced that they were of no use, as he had said. The thrust and dodging spear, the sling, and the care of the god, however, were of value. He therefore made a visit around the island of Hawaii accompanied by his parents and retainers.

Hauna and his younger brother Loli, the personal attendants or retainers of Lonoikamakahiki, were prophets; they were men who paid attention strictly to the laws of the gods, and it was said that they were men who possessed supernatural powers, and that they were able to perform many miracles in the name of the god of Keawenuiaumi, and also in the name of their own god.

In this circuit of the island made by Lonoikamakahiki and his parents, upon their arrival at Hilo they made their abode at Kanokapa, a place adjoining the mouth of the Wailuku river, where lived a man by the name of Kawaamaukele, a great priest and counselor. He was a very old man, his head was wholly gray.

When Lonoikamakahiki saw the old man he was greatly surprised, because this man was the only man that differed from the rest of the men that came in the presence of Keawenuiaumi; his hair was so long that it reached below his waist, a thing common with the high priests, however. When Lonoikamakahiki, who was sitting with his attendants, had looked at the old man for some time he asked: "Is that old man with the long hair a god?" The attendants replied: "He is not a god; he is a human being, but not of the ordinary kind; he is a counselor. He is also the high priest, higher than all the others." Again Lonoikamakahiki asked: "What is the old man good for?" The attendants replied: "The man who is a counselor is a very great man in the court of the king; he must be a man who is skilful in language, and whatever advice he gives the king, the king will take heed. He can predict the coming of prosperity to the land and the people. That man can tell whether a common person will become rich or poor, or the chief who will become wealthy or not."

When Lonoikamakahiki heard these remarks from one of his retainers he was greatly impressed that such a thing could be possible, that is, that the man could tell whether a chief will become rich or poor. He therefore asked of his attendants: "And will that old man be able to recognize me?" The attendants: "Yes, he will not overlook you[1] and also your doings in the future." Lonoikamakahiki again asked them: "Is there any restriction placed on that man, that is, something that will prevent young people from addressing him? And are the grown up people the only ones that are allowed to speak to him?" The attendants replied: "You are indeed privileged to address that old man. Counselors and priests are retained and cared for to be used by the chiefs."

Because of this Lonoikamakahiki sent one of his attendants to go and bring the aged counselor, Kawaamaukele. When he came in the presence of Keawenuiaumi and Lonoikamakahiki, Lonoikamakahiki spoke up saying: "You have been requested to come here because I have been told that you are an old man who is learned in the things of the future and can tell whether a chief will become rich or poor; therefore I want you to make an examination of me and tell me what I am to be in the future."

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[1] Implying, you cannot be hidden from him.

A i ko Lonoikamakahiki hoao ana, maopopo iho la no he waiwai ole ia mau mea, a e like hoi me kana olelo mua, o ka alo ihe ame ka oo ihe, ka maa ame ka malama i ke akua na hana waiwai. Aka, no ko Lonoikamakahiki makemake nui e ike i ka hana i oi aku o ka waiwai, nolaila, kaahele ae la ia ma ka mokupuni o Hawaii, oia ame kona mau makua ame na kahu pu.

O Hauna nae ame kona kaikaina me Loli, na kahu hoi o na o Lonoikamakahiki, he mau kaula laua, he mau kanaka haipule hoi, a ua oleloia he mau kanaka mana laua, a he hiki ia laua ke hana i na hana mana he nui ma ka inoa o ko Keawenuiaumi akua, ame ko laua akua hoi.

Ma keia kaapuni ana o Lonoikamakahiki me kona mau makua, a hiki ma Hilo, a noho iho la ma Kanokapa, kahi e pili pu ana me ka nuku o ka muliwai o Wailuku. E noho ana o Kawaamaukele malaila, he kahuna kakaolelo nui, ua elemakule oia, a poohina no hoi. Aka, he mea haohao nae ia ia Lonoikamakahiki i kona ike ana aku i kela elemakule, no ka mea, o kela kanaka ke kanaka ano e i hiki mai i ke alo o Keawenuiaumi, a ua loloa hoi kona lauoho a hiki i lalo i ka puhaka, e like mau me ke ano o na kahuna nui.

A ike aku la o Lonoikamakahiki i ua elemakule nei, oiai e noho pu ana oia me kona mau kahu. Ninau malu aku la: "He akua anei kela elemakule lauoho loloa?" I aku la na kahu: "Aole he akua, he kanaka no, he kakaolelo nae, he kahuna nui oia ma na oihana kahuna apau." Ninau hou aku la na o Lonoikamakahiki: "Heaha ka waiwai a ia elemakule?" I aku na kahu: "O ke kanaka ike i ke kakaolelo, he kanaka nui ia imua o ke alo alii; he kanaka akamai i ka olelo, ma kana olelo e olelo ai, malaila ke alii e hoolohe ai; nana e ike ka pomaikai o ka aina ame ke kanaka, he hiki i kela kanaka ke iki mai i ke kanaka waiwai ame ka waiwai ole, ke alii waiwai ame ka waiwai ole."

A lohe o Lonoikamakahiki i keia olelo a ke kahu, he mea puiwa loa ia nona, no kona lohe ana i ka olelo, he hiki ke ike i ke alii waiwai, ame ka waiwai ole, a nolaila, olelo aku la oia i kona mau kahu, me ka i aku: "A, e ike mai no auanei kela elemakule la ia'u?" I aku na kahuna: "Ae, aole oe e nalo, a me kau hana mahope aku." I hou aku la o Lonoikamakahiki i na kahu: "He kanaka kapu anei kela, aole e kamailioia aku e kamalii? O na kanaka makua wale no anei?" I aku la na kahu: "Nau e kamailio kela elemakule, i malamaia hoi na kakaolelo ame na kahuna no oukou no na 'lii."

A no keia mea hoouna aku la o Lonoikamakahiki i kekahi kahu ona e kii i ke kakaolelo ia Kawaamaukele. A hiki mai la i mua o Keawenuiaumi me Lonoikamakahiki, i aku la o Lonoikamakahiki: "I kiiia aku nei oe no ko'u lohe ana he elemakule akamai oe i ka ike mai i ke alii waiwai ame ka waiwai ole; nolaila, e nana mai oe ia'u, malia paha he alii ilihune wau ma keia manawa aku, a e hai mai oe i ka'u mau hana

Kawaamaukele then replied: "You are going to be a wealthy chief at times, but when you reach maturity then you will become poor, in that you will be without followers; but you are going to be a brave chief." Lonoikamakahiki then again asked him: "What profession shall I take up in order that I may become wealthy? If you know what I can take up that will be profitable as a profession, then we will take it up and you instruct me in its detail." The priest paused for a while, thinking of what Lonoikamakahiki had asked, and then replied: "The professions that will make you famous all over the islands are that of a counselor and hoopapa.[1] If you can be an expert in this profession of hoopapa, then you will become wealthy." Lonoikamakahiki took to heart every word spoken by the high priest.

Sometime after this the profession of hoopapa was taken up by Lonoikamakahiki and he was educated into the different things of the profession pertaining to that portion relating to language, and after he had mastered it he in later years did become famous all over the islands. This made the third thing that Lonoikamakahiki became proficient in up to the time of his death, and he caused no end of trouble for certain chiefs.

After completing the study of hoopapa in Hilo he returned with his parents to Napoopoo, where they took up their residence and he immediately practiced his profession on his playmates, and in this manner he made practical use of it. In this way the profession of hoopapa became a favorite thing with him, making use of it day after day. After a time, however, Lonoikamakahiki began to ensnare his playmates by getting into argument with them in order to test his profession of wrangling. All the crowds of children in Kealakekua were taken up by Lonoikamakahiki and defeated. In thus making practical tests of his vocation Lonoikamakahiki, although making great headway, was at the same time unaware of his advance in his profession; but the person who had charge of his education was well aware of his skill in argument.

When Lonoikamakahiki grew to the age of maturity he took unto himself his cousin Kaikilani to be his wife. During the early part of their married life they lived in peace and happiness, and nothing occurred between them to cause any dissatisfaction. During all the time that they lived as man and wife they did not have issue; but Kaikilani had three children with Kanaloakuaana, an uncle of Kaikilani's. When Kanaloakuaana took Kaikilani to be his wife their issue was Kalanioumi and Kealiiokalani, who were girls, and Keakealani, a boy.

Before Keawenuiaumi died he requested Lonoikamakahiki to take the head of the government, but Lonoikamakahiki did not think it proper to do so. What Lonoikamakahiki told his father was, that he did not wish to take charge of the affairs of state at that time, but to defer the time until he was able to master the arts of warfare, when he could become expert therein; then he would take charge. Because of this, Keawenuiaumi left the whole island of Hawaii in the care of Kaikilani.[2] After the death of Keawenuiaumi, Kaikilani took charge of the government. She was the first chiefess who became the ruler of the land.

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[1] *Hoopaapaa* is to dispute; wrangle; contend stubbornly; debate; to have a mental contest of language and wit. Sometimes given as *hoopapa*.

[2] This is said to be the first instance of a chiefess ruling in Hawaii, although tradition shows Kauai to have been so governed much earlier.

ma keia hope aku." I mai o Kawaamaukele: "He alii waiwai no oe i kekahi manawa, aia a hike aku i kou wa kanaka makua, alaila, ilihune oe aole ou kanaka, aka, he alii koa oe." I hou aku la o Lonoikamakahiki: "I aha ka'u hana e hana ai i waiwai ai? A ina ua ike oe i ka hana waiwai no'u, alaila, e ao no kaua." Noho ke kahuna a liuliu me ke kali ana i kona manawa e olelo mai ai ia Lonoikamakahiki, alaila, olelo aku la: "O ka hana e kaulana ai oe a puni na moku, o ke kakaolelo, ame ka hoopapa; ina e akamai oe ma na hana hoopapa, alaila, waiwai oe." Ma ka olelo a ke kahuna kakaolelo, hoolohe aku la no o Lonoikamakahiki.

Mahope iho oia manawa, ao ae la oia i ka oihana hoopapa ma ka aoao kakaolelo, a naauao oia ma ia hana, a oia ka oihana i kaulana nui ai o Lonoikamakahiki a puni na moku, o ke kolu no hoi ia o ka Lonoikamakahiki mau hana akamai a hiki i kona make ana; a nui loa ka pilikia o kekahi poe alii iaia.

Mahope mai o kona ao ana i ka oihana hoopapa ma Hilo, hoi aku la oia me kona mau makua a noho ma Napoopoo, a hoomaka aku la oia i ka hoopapa me na hoa paani ona, a lilo iho la ka hana hoopapa i mea makemake nui na Lonoikamakahiki a pau ka la, a pela aku. Aka, o Lonoikamakahiki, ua hoolawehala wale aku oia i kona mau hoa paani, i mea e hoopapa ai, he mea e hoao ai i kana oihana hoopapa. O na puulu kamalii a pau o Kealakekua, ua hoopapa mau ia e Lonoikamakahiki, aka nae, aole i ike o Lonoikamakahiki i kona akamai ma ia hana hope ana i ao ai, aka, o ka mea nana i ao aku, ua ike aku oia i ke akamai ma ka hoopapa ana.

Ma ko Lonoikamakahiki mau la hookanaka makua, lawe ae la oia i kona kaikuahine ia Kaikilani i wahine nana. Mai ia manawa mai, he pono wale no ko laua noho ana, aole i loaa ia laua ka mea ino ma ko laua noho pu ana. Iloko o ko laua manawa i noho ai, aole i loaa keiki laua a hiki i ko laua make ana. Aka, o Kaikilani ka mea i hanau na keiki ekolu me kekahi mea e ae me Kanaloakuaana, he makuakane no no ua o Kaikilani. Ia ike ana o Kanaloakuaana me Kaikilani, loaa o Kalanioumi ame Kealiiokalani, he mau kaikamahine laua, a o Keakealani, ke keikikane.

Mamua o ko Keawenuiaumi make ana, kauoha ae la oia ia Lonoikamakahiki e noho ma ka noho alii, aka, aole pela ko Lonoikamakahiki manao. O ko Lonoikamakahiki manao i olelo aku ai i kona makuakane, aole ona makemake e ku koke i ka moku, aia a makaukau oia ma na mea kaua, a ailolo hoi, alaila, ku i ka moku. A nolaila, hooili ae la o Keawenuiaumi i ka aina a puni o Hawaii no Kaikilani. A make aku la o Keawenuiaumi, ku ae la o Kaikilani i ka moku, oia ka wahine alii i ai i ka moku.

After Kaikilani had assumed the care of the government, Lonoikamakahiki made a circuit of the island of Hawaii making public competitions in all the different arts of warfare mastered by him, in which he was always victorious. Word of these accomplishments of Lonoikamakahiki was in time carried to the hearing of Kanaloakuaana. When Lonoikamakahiki arrived home after making this circuit, he competed in boxing against Kanaloakuaana, for he, too, was skilful in all the arts of warfare. Kanaloakuaana did not demand this competition for any other purpose than to test for himself how proficient Lonoikamakahiki was, therefore they tried at boxing and Kanaloakuaana found that he was skilful. Kanaloakuaana then took up spear throwing as the next thing. At this Lonoikamakahiki said: "I have not studied the art of spear throwing; but what I have mastered is the art of dodging the spear." Kanaloakuaana therefore took him at his word and did the throwing while Lonoikamakahiki did the dodging. In this trial Kanaloakuaana was satisfied that Lonoikamakahiki was indeed master of this art. The dodging of two spears at once was next taken up and again he proved himself to be proficient.

When Kanaloakuaana saw that Lonoikamakahiki was very skilful in dodging this number of spears they tried the dodging of four spears thrown at once; but these were as nothing to Lonoikamakahiki. This trial was continued until they reached ten spears. When this number of spears was reached Kanaloakuaana was certain that Lonoikamakahiki was master of more than ten spears, so he concluded to make further trials, the dodging of any number of spears at once.

In order to make this further trial Kanaloakuaana took Lonoikamakahiki to Kailua, to the sandy beach at Kaiakekua. When they came to the place, Kanaloakuaana said to Lonoikamakahiki: "I want to be positive of your great skill, hence I have brought you here for that test and to satisfy myself that you are indeed a master. We have tested you from one to ten spears, and I am sure you are skilful in the dodging of that number. There is, however, one more trial—the dodging of any number of spears. If you are proficient in this, then you are indeed expert."

After Kanaloakuaana had spoken the above words, the people who were to throw the spears arose in front and on both sides of Lonoikamakahiki, leaving his back free. There were about thirty spearmen to throw at the same time. After the men were ready and the spears thrown it was seen that Lonoikamakahiki was not hit by a single one of them. Kanaloakuaana continued the test from thirty spears until the number had reached two times forty spears; still Lonoikamakahiki was not hit. The only time that Lonoikamakahiki was pricked was by himself with his own spear. The trials in the different arts were carried out in the most severe way until all the different arts were gone through.

CHAPTER III.

WHEN LONOIKAMAKAHIKI FIRST TOOK CHARGE OF THE GOVERNMENT.

AFTER Kanaloakuaana had put Lonoikamakahiki through all the different trials of skill in the various arts of warfare, Kanaloakuaana said to Kaikilani: "The care of the government must be given over to Lonoikamakahiki." This was because Kana-

Ma ia hope mai o ko Kaikilani ai moku ana, kaapuni ae la o Lonoikamakahiki ia Hawaii a puni, e hoiki ana i kona ike ma na mea ana i ao ai o ka oihana kaua, a lanakila ae ia oia ma ia mau hana. Aka, kui aku la keia mau hana a Lonoikamakahiki a lohe o Kanaloakuaana; a i ka hoi ana aku o Lonoikamakahiki mai kana huakai kaapuni aku, hoomaka ae la oia i ka mokomoko me Kanaloakuaana, no ka mea, he akamai oia i na oihana kaua a pau. Aka, i mea e ike ai o Kanaloakuaana i ke akamai o Lonoikamakahiki, nolaila, hoao hou laua i ka mokomoko. Alaila, hoao aku la no o Kanaloakuaana ma ka oo ihe; i aku o Lonoikamakahiki: "Aole wau i ao i ka oo ihe, aka, o ka alo ihe ka'u mea i ao." A hoao laua i ka alo ihe, ia Kanaloakuaana nae ka ihe, o ka alo ka Lonoikamakahiki; ia hoao ana a laua, ua ike o Kanaloakuaana ua akamai. Alaila hoao hou aku la o Lonoikamakahiki no na ihe elua i ka manawa hookahi, a ua akamai no oia i ka alo ana no ia mau ihe.

A ike aku la o Kanaloakuaana ua akamai o Lonoikamakahiki, alaila, hoao ae la no laua no na ihe eha e hou i ka manawa hookahi, aka, he mea ole ia ia Lonoikamakahiki; a pela no ka laua hoao ana a hiki i na ihe he umi. Ike maopopo aku la o Kanaloakuaana, ua makaukau o Lonoikamakahiki ma keia mau maka ihe, alaila manao ae la o Kanaloakuaana e hoao hou ia Lonoikamakahiki i ka alo ana o ke olowalu ihe.

A i mea e maopopo ai ia Kanaloakuaana ke akamai o Lonoikamakahiki ma ka oo ihe, lawe ae la oia ia Lonoikamakahiki ma Kailua, ma ke one o Kaiakekua. A hiki aku la malaila, ia manawa, olelo aku la o Kanaloakuaana ia Lonoikamakahiki: "Ua makemake au e ike i ko akamai loa, nolaila wau i lawe mai nei maanei e ike i kou akamai, no ka mea, ua hoao kaua i ka oo ihe ma ka ihe hookahi a hiki i ka umi, ua ike au i kou akamai ma ia mau ihe, aka, hookahi mea i koe ia oe, o ka alo ana iloko o ke olowalu ihe, ina e akamai oe ma ia mau mea, alaila akamai io oe."

A pau ka Kanaloakuaana olelo ana no keia mea, alaila ku mai la ka poe oo ihe ma ke alo mai a ma na aoao, koe kona kua, ua like paha me kanakolu ihe e hou i ka manawa hookahi. Aka ia hoao ana, aole i ku iki o Lonoikamakahiki ia mau ihe. Pela no ka Kanaloakuaana hoao ana mai ke kanakolu ihe a hiki i ka elua kaau, aole o Lonoikamakahiki i ku iki; hookahi no eha ana o Lonoikamakahiki, i eha no i kana ihe ponoi. Pela no ka Kanaloakuaana hoao ana a pau na mea a Lonoikamakahiki i ao ai.

MOKUNA III.

Ko Ili Mua ana o ka Aina ia Lonoikamakahiki.

Mahope iho o ko Kanaloakuaana hoao ana ia Lonoikamakahiki, nolaila olelo aku la o Kanaloakuaana ia Kaikilani: "E hoihoi ka aina ia Lonoikamakahiki." No ka mea ua maopopo ia Kanaloakuaana ke akamai ma na mea e pili ana i ke Aupuni. Nolaila,

loakuaana was satisfied that Lonoikamakahiki was well able to take charge of all things pertaining to the government. Because of this, Kanaloakuaana told Lonoikamakahiki to fill the vacancy left by Keawenuiaumi, so Lonoikamakahiki assumed control of the government. It was Lonoikamakahiki together with his wife, however, that took charge of all the lands of Hawaii, and the two were the head of the government.

After Lonoikamakahiki had ruled for some time no dissatisfaction over his administration of the affairs of the government was shown; no wars in the nature of rebellions arose, and this peaceful reign lasted for some considerable time; neither was any family trouble seen. But Kaikilani, on the other hand, was the one who fell into sin, for she took Heakekoa, the son of Kalaulipali and Uli, as her paramour without the knowledge of Lonoikamakahiki.

After a time Lonoikamakahiki formed a desire to visit Maui and to go as far as Kauai; so he took his wife Kaikilani to accompany him on this trip. When everything pertaining to the king's journey was ready he took his canoe men and his attendant, Loli. The chief desire that actuated Lonoikamakahiki to make this journey was that he might show his skill in his favorite profession of hoopapa. Because of this fact he took with him his calabash of clothes known by the name of Kuwalawala. In this calabash, besides his apparel, were several of the things which were used by him in the profession of hoopapa. Besides this calabash he took along with him his feather kahili, Eleeleualani.[1] This was a very large kahili.

After everything was made ready the king and his companions set out and went as far as Maui. They did not make a very lengthy stay in Maui and the king's visit was continued to Molokai. The journey was taken to the Koolau side of the island and a stop was made at Kalaupapa. In making the stop at this place Lonoikamakahiki did not contemplate that they would remain very long, but because of the coming of a very severe storm they were detained at this place for about four months. While the royal party was sojourning at Kalaupapa the two whiled away most of their time playing the game of konane.[2]

At the time when Lonoikamakahiki and his party left on their journey of sightseeing, Heakekoa missed his lover Kaikilani so much that he was unable to remain in Hawaii; therefore he followed Lonoikamakahiki and his party. In following them up Heakekoa first called at Maui, and, failing to find them, he continued on to Molokai and landed at Kalae, where he was informed that the royal couple were staying at Kalaupapa. Heakekoa remained at Kalae for several days with the hope of securing someone who would carry the news of his arrival to Kaikilani, but he was unable to secure a proper person.

One day, however, there arrived certain persons from Kalaupapa. When the time came for the men to make their return to Kalaupapa, Heakekoa inquired of them: "Are you people going back to Kalaupapa?" The men assented. Again Heakekoa asked: "Are not the chiefs of Hawaii staying there?" The men then told him positively, saying: "They are still there." Heakekoa then said: "When you get to the

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[1] All articles seem to have special names, whether a clothes container, club, or famed kahili.

[2] A favorite pastime of the chiefs; a game very much resembling checkers.

olelo aku la o Kanaloakuaana ia Lonoikamakahiki e pani ma ka hakahaka o Keawenuiaumi; a noho iho ia o Lonoikamakahiki ma ka noho alii o kona makuakane. Noho iho la o Lonoikamakahiki me kana wahine ma na aina apau o Hawaii, he mau poo no ke aupuni.

A liuliu ko Lonoikamakahiki noho alii ana, aole he kaua a kipi hoi ma ia hope mai, aole no hoi i kulanalana kona noho ana me kana wahine. Aka, o Kaikilani, oia o laua mea i hana i ka hewa, no ka mea, ua lawe ae oia ia Heakekoa ke keiki a Kalaulipali me Uli i kane moe kolohe nana, me ka ike ole o Lonoikamakahiki.

A i ka manawa i manao ai o Lonoikamakahiki e holo makaikai ia Maui a hiki i Kauai; nolaila, lawe ae la oia i kana wahine ia Kaikilani, e hele pu ma ia huakai hele a ke alii. A i ka manawa i makaukau ai o ka huakai a ke alii, lawe ae la oia i kona mau hoewaa, ame kona kahu me Loli. O ka manao nui o Lonoikamahiki ma ia huakai, i mea e hoike aku ai i kana mau hana hoopapa ma kahi ana e hele ai. A no ia mea, lawe ae la oia i kana hokeo, o Kuwalawala ka inoa o ua hokeo la. Aia nae maloko o ua hokeo la na mea hoopapa a pau, na ukana o kela ano keia ano. A lawe ae la no hoi i kana kahili o Eleeleualani, he kahili nui ia.

A makaukau ka huakai a ke alii, alaila, holo aku la lakou a Maui, aole i liuliu ma Maui, alaila holo aku la ma Molokai, a ma Koolau ka lakou holo ana, a noho ma Kalaupapa. Ia kau ana o lakou nei malaila, aole i manao o Lonoikamakahiki e liuliu ka noho ana malaila, aka no ka loohia ana o lakou e ka makani ino, nolaila, liuliu ai lakou malaila, he mau malama paha eha. Ia manawa no a laua i noho ai ma Kalaupapa, he konane ka laua hana nui ia mau malama.

I kela manawa hoi a ua o Lonoikamakahiki ma i haalele aku ai a holo mai ai i ka makaikai, ia manawa he mea nui loa ia no ko Heakekoa aloha no Kaikilani, a hiki ole ke hoomanawanui; nolaila, huli mai la o ua o Heakekoa mahope o Lonoikamakahiki ma. Ma ia huli ana mai a hiki i Maui, aole i halawai, a malaila mai a kau ma Kalae i Molokai; ia wa lohe oia, aia no na alii i Kalupapa kahi i noho ai. Noho iho la o Heakekoa ma Kalae no kekahi mau la, me ke ake e loaa ka mea nana e lawe aku ka lohe ia Kaikilani, aka, aole he kanaka kupono.

I kekahi la, hiki mai la kekahi mau kanaka no Kalaupapa mai; a i ka wa i hoi ai kela poe ma Kalaupapa, nolaila ninau aku la ua o Heakekoa i na kanaka me ka i aku: "E hoi ana anei oukou i Kalaupapa?" Ae, mai la na kanaka. Ninau hou aku la no ua o Heakekoa: "Aole anei na 'lii o Hawaii ilaila?" Alaila hai maopopo aku la na mau kanaka nei: "Aia no ke noho la." I aku la o Heakekoa: "I hoi auanei oukou

edge of the cliff, on your return, just call out the following words: 'Say, Kaikilani, Chiefess of Puna, love has been sent you by the shady cliff,[1] of Uli of Hea.' If she does not make answer, then call out again these words:

'Say, Kaikilani, Chiefess of Puna,
Your lover sends you his love
Of the shady cliff that stands, of Uli of Heakekoa.'

Will you thus make the call for me?"

When these people heard these words of Heakekoa they assured him that they would, and proceeded on their way home. When the men came to the top of the Kalaupapa cliff, at a point called Kaomilani, they called out in the words instructed them by Heakekoa. At the first call Kaikilani heard it coming down from the cliff, and she then knew that her lover had arrived. At this time, however, when the call was heard by Kaikilani, she was engaged in a game of konane with her husband, but in order to distract the attention of her husband as to the meaning of the call from the cliff she made some informal remark, yet in connection with the game of konane, saying:[2] "That is won; this is on the run, the space is long, the top is falling, the blacks are indistinct; the whites have won."

After making the calls and believing that they had not been heard by Kaikilani, the men repeated the call, saying:

"Say, Kaikilani, chiefess of Puna,
Your lover sends you his love
Of the shady cliff that stands, of Uli of Heakekoa.

For once Lonoikamakahiki knew that Heakekoa was the lover of Kaikilani, and from the calls he also knew that the fellow had landed at some place on Molokai.

After Lonoikamakahiki had made out the calls, he then asked of his cousin, his wife: "Say! Your lover Heakekoa sends you his love, I hear." Kaikilani did not make answer to the question put by her husband, however, but continued in her deception, by saying: "This here is won; that is on the run, steady progress, the top is falling, the blacks are indistinct; the whites have won." At this, Lonoikamakahiki took up the konane board and struck his wife on the head, inflicting painful wounds, but not severe enough, however, to kill her.

Because of this, the anger of Lonoikamakahiki was aroused and his mind was greatly troubled; he then made an oath that he would never again live with Kaikilani. This oath, however, he maintained within himself, not voicing it to any one. He then put her aside and refused to have anything to do with her. Because of this Kaikilani returned to Hawaii without meeting Heakekoa again, Kaikilani promising herself to have nothing more to do with Heakekoa, knowing full well that if she did she would in all likelihood be killed by Lonoikamakahiki, her husband; therefore she made up her mind to renounce Heakekoa forever.

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[1] This is a covert phrase for identification; a play upon the name of her lover's father, *Kalaulipali*.

[2] These casual remarks as a chant indicating a situation in the game, are quoted in *konane* contests to this day.

a luna o ka pali la, hea wale iho auanei oukou penei la: 'E Kaikilani alii wahine o Puna e, e aa mai ana oe ke ku a ka lauli pali o Uuli o Hea?' A ina i lohe ole mai, alaila kahea hou aku oukou:

'E Kaikilani alii wahine o Puna-e,
E aa mai ana ko ipo ia oe,
O ke ku a ka lauli pali o Uli o Heakekoa.'

Pela auanei oukou e hea aku ai?"

A lohe ae la lakou i keia olelo a Heakekoa, alaila, hoi aku la ua mau kanaka nei. Ia hoi ana a hiki iluna o ka pali o Kalaupapa, ma Kaomilani, alaila kahea aku la ua mau kanaka nei e like me ke kauoha a Heakekoa. Ma ia kahea mua ana, ia manawa, lohe aku la no o Kaikilani i keia leo kahea ma ka pali, alaila manao ae la oia, ua hiki mai kana ipo. Ia manawa nae a ua o Kaikilani i lohe aku ai, e konane ana laua, aka, i mea e nalo ai ke ano o keia leo e pae nei i luna o ka pali ia Lonoikamakahiki, nolaila, hoonalonalo ae la ua o Kaikilani me ka walaau ano e ma ke konane ana, ma ka hoopuka ana i keia mau huaolelo: "O ke kui keia, o ka holo kela, mau kawa, ninole ka luna, hapala ka ele, na ke kea ka ai."

A no ka manao o na kanaka naua i kahea aku aole i lohe o Kaikilani, nolaila, kahea hou aku la ua poe kanaka nei:

"E Kaikilani alii wahine o Puna-e.
E aa mai ana ko ipo ia oe,
O ke ku a ka lauli pali o Uli o Heakekoa."

Ia manawa, lohe ae la o Lonoikamakahiki, he kane o Heakekoa na Kaikilani, me ka manao no ua pae mai ma kekahi wahi o Molokai.

Mahope iho o ka lohe ana o Lonoikamakahiki i keia leo, alaila, ninau aku oia i ka wahine kaikuahine ona: "E, aloha mai la nae hoi ko ipo ia oe o Heakekoa." Aole nae he ekemu aku o Kaikilani, aka, ua lohe no i ka ninau mai a ke kane, hoolalau wale iho la no ua o Kaikilani: "O ke kui keia, a o ka holo kela, mau kawa, ninole ka luna, hapala ka ele, na ke kea ka ai." Ia manawa, lalau aku la ua o Lonoikamakahiki i ka papa konane, a hahau aku la i ke poo o ka wahine, a eha aku la o Kaikilani, aka, ua koe no nae ke ola.

Nolaila, huhu nui loa iho la o Lonoikamakahiki, a pono ole kona manao, me ka manao e hoohiki, aole e launa hou me Kaikilani; aka, iloko wale iho no ia ona, aole i hoopuka ma ke akea, alaila, hoomaau ae la oia i kana wahine, a hookaawale aku la. A no keia mea, hoi aku la o Kaikilani i Hawaii, aole i launa hou me Heakekoa, no ka mea, i iho la o Kaikilani, aole e launa hou me Heakekoa; a no ka mea hoi, ina e launa hou me Heakekoa, alaila o ka make ka hope a ke kane (Lonoikamakahiki) ke hana mai mahope, nolaila haalele loa o Kaikilani ia Heakekoa.

This beating inflicted by Lonoikamakahiki on his wife was in time carried to the hearing of Kanaloakuaana, and the chiefs of Hawaii made up their minds to revolt against Lonoikamakahiki. When Kaikilani arrived on Hawaii, on her return from Molokai, she found that Kanaloakuaana together with the chiefs of Hawaii had placed guards at all the landing places of Hawaii. This was done by their orders,[1] because they had heard that Kaikilani was almost killed by Lonoikamakahiki.

On this return Kaikilani proceeded to Napoopoo and there found that all the chiefs of Hawaii had taken everything for themselves and were in open revolt against Lonoikamakahiki. Upon seeing this, Kaikilani's love for Lonoikamakahiki returned and she took pity on him, and was not in sympathy with the wish of Kanaloakuaana and the other chiefs. Because of this Kaikilani began to entertain a desire to go back and make a search for Lonoikamakahiki to inform him of the open revolt of the chiefs of Hawaii. On this return of Kaikilani, Lonoikamakahiki had in the meantime continued on his journey and was on Oahu.

CHAPTER IV.

The Sailing of Lonoikamakahiki to Oahu.—Arrival of Ohaikawiliula. —Lonoikamakahiki's Contest with Kakuhihewa.

After Kaikilani's return to Hawaii from Molokai, and the inclement weather had ceased, making the ocean fit for traveling, then Lonoikamakahiki set sail from Kalaupapa for Oahu, landing at Kailua in Koolaupoko. Upon the arrival of Lonoikamakahiki he found that Kakuhihewa was living at Kailua, residing at his palace.

When Lonoikamakahiki was approaching Kailua, Lanahuimihaku and his companion recognized the canoe of Keawenuiaumi, so they said to Kakuhihewa: "It is the king of Hawaii, Lonoikamakahiki." As Kakuhihewa and the others had heard that Lonoikamakahiki was a man well versed in the arts of hoopapa, they therefore made preparations and awaited for the arrival of Lonoikamakahiki with everything ready for a contest. Upon the arrival of Lonoikamakahiki, and the double canoe was hauled ashore, the king and the baggage were taken up and carried to the palace of Kakuhihewa.

On the next day Ohaikawiliula arrived. She was a chiefess from Kauai, and because of the great cunning and learning displayed by Lonoikamakahiki he won Ohaikawiliula and was allowed the honor of entertaining her that night, thereby giving him further subjects with which to carry on in the game of hoopapa. After having won Ohaikawiliula for the one night, without ever having an idea of committing any sin with the chiefess from Kauai, only wishing to procure further subjects for his contest with Kakuhihewa, they removed themselves to the end of the house set apart for the use of Lonoikamakahiki. After they had talked of various matters Lonoikamakahiki asked of the chiefess: "When you set sail from Kauai, were you in possession of any new chant having its origin in Kauai?" Ohaikawiliula answered: "There is a

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[1] This revolt was an evidence of Kaikilani's popularity, which revolt, however, she would not countenance.

A no keia hana ana a Lonoikamakahiki i ka wahine, nolaila, ua kui aku ka lono a lohe o Kanaloakuaana, nolaila, manao ae la na 'lii o Hawaii e kipi aku ia Lonoikamakahiki. A i ka hoi ana aku o Kaikilani mai Molokai aku, a hiki ma Hawaii; ia hiki ana aku, ua hoonoho ae la o Kanaloakuaana i na 'lii a puni na awa pae waa o Hawaii, mamuli o ke kauoha a Kanaloakuaana ame na 'lii apau, no ka mea, ua menemene ae la na 'lii i ka lohe ana mai make o Kaikilani.

Hoi loa aku la o Kaikilani a Napoopoo, ua hao ae la na 'lii apau o Hawaii e kipi ia Lonoikamakahiki. A no ia mea, he nui loa ko Kaikilani manao aloha no Lonoikamakahiki, no ka mea, aole he like o kona manao me ko Kanaloakuaana ma ame na 'lii e ae. A nolaila manao ae la na o Kaikilani, e imi hou ia Lonoikamakahiki i hai aku ai oia i ka olelo kipi a na 'lii o Hawaii. Ma ia imi ana a Kaikilani, ua hala aku o Lonoikamakahiki i Oahu.

MOKUNA IV.

KA HOLO ANA O LONOIKAMAKAHIKI I OAHU.—KO OHAIKAWILIULA HIKI ANA MAI.—KO LONOIKAMAKAHIKI HOOPAPA ANA ME KAKUHIHEWA.

MAHOPE iho o ko Kaikilani hoi ana i Hawaii mai Molokai aku, alaila, ma ka pau ana o na la ino, kupono no ka holo moana, alaila holo aku la o Lonoikamakahiki mai Kalaupapa aku, a pae ma Kailua i Koolaupoko ma Oahu.

Ia hiki ana aku o Lonoikamakahiki, aia no o Kakuhihewa malaila kahi i noho ai, maloko o kona hale alii. I ka wa e holo aku ana o Lonoikamakahiki, ike mua aku la no o Lanahuimihaku ma i na waa o Keaweuniaumi, alaila, olelo aku la ia Kakuhihewa: "O ke alii o Hawaii, o Lonoikamakahiki." A no ko Kakukihewa ma lohe ana, he kanaka akamai o Lonoikamakahiki i ka hoopapa, nolaila, hoomakaukau mua o Kakuhihewa ma no ka hoopapa. A hiki aku la o Lonoikamakahiki, a kau na waa i uka, kiiia mai la na ukana ame ke alii pu, hoihoi ia aku la a ka hale alii o Kakuhihewa.

I kekahi la ae, hiki mai la o Ohaikawiliula, kekahi alii wahine mai Kauai mai, a no ka nui akamai o Lonoikamakahiki ame kona naauao loa nolaila, lawe ae la na o Lonoikamakahiki ia Ohaikawiliula i wahine moe nana ia po, i kumu e loaa hou ai iaia kekahi mau kumu hoopapa. A lilo mai la o Ohaikawiliula ma kona poli no ka po hookahi, me kona manao mua ole e hana i ka hewa me ke alii wahine o Kauai, aka, i mea e loaa ai kona kumu hoopapa hou me ke alii o Oahu, nolaila lawe ae la oia e moe ma ia ano ia Ohaikawiliula. I ka manawa i lawe ae ai o Lonoikamakahiki i ke alii wahine ma ia po, a mahope iho o ko laua manawa hooluolu no ka ike ana ia laua iho, alaila, ninau aku la o Lonoikamakahiki: "Ia oe i holo mai nei mai Kauai mai, aole anei he wahi mele hou o Kauai i loaa ia oe?" I aku la o Ohaikawiliula: "He wahi mele no,

chant, but it is one relating to myself."[1] Lonoikamakahiki again asked: "Is it a new chant?" Ohaikawiliula again replied: "Yes, it is a very late one. It has not become known in the country districts. It was chanted only in the royal court up to the time of my departure." Lonoikamakahiki again asked her: "What is the title of the chant?" Ohaikawiliula replied: "The Mirage of Mana." After this conversation between the two, Lonoikamakahiki began the study of the chant until dawn, by which time he had committed it to memory.

At daylight the next day Ohaikawiliula made preparation to set sail for Hawaii, where she was going to meet her future husband, Manuahi. While this preparation was going on, and the double canoe was being hauled into the sea (the chiefess had not boarded it, however), Lanahuimihaku and his companion said to Kakuhihewa: "You had better run out and ask the chiefess of Kauai for a new chant. It is possible that she knows a late chant from Kauai, then we will study it, else it will be first acquired by the king of Hawaii, Lonoikamakahiki. Ohaikawiliula will surely give her permission that it be used in honor of your name, for Lonoikamakahiki is a chief without any chant dedicated to his name." Because of these words, spoken by Lanahuimihaku and his companion, Kakuhihewa and his servants went up to where the double canoe was moored and Kakuhihewa reached out and held the chiefess, Ohaikawiliula by the arm, then asked her: "Before setting sail from Kauai, did you not hear of a new chant belonging to Kauai?" Ohaikawiliula replied: "I have a chant." Kakuhihewa again asked: "Is it a very late one, not heard in the country districts?" Ohaikawiliula replied: "It has not been heard in the country districts; it was used only at the royal court up to the time of my departure. It is one used in honor of my name." Kakuhihewa again asked: "What is the title of the chant?" "It is 'The Mirage of Mana,'" replied Ohaikawiliula.

Kakuhihewa then proceeded to master the chant by giving each of his servants a line to commit to memory. After this was done, Ohaikawiliula proceeded on her way to Hawaii, while Kakuhihewa and his servants returned to the house, where the chant was connected line by line, as committed to memory[2] by the servants, until it was mastered in whole just as given them by Ohaikawiliula.

When Kakuhihewa was being taught the chant by Ohaikawiliula, it was very considerate of her not to have informed him that she had already taught the same to Lonoikamakahiki. She did not even say a word about the matter; probably she had forgotten all about it. If she had told Kakuhihewa of teaching Lonoikamakahiki the chant it would not have been taken for a subject in the game of hoopapa that followed.

After Kakuhihewa had committed the chant to memory he and his favorites went out surf riding. Lonoikamakahiki also accompanied the king of Oahu in this outing. When it became time for Kakuhihewa to cease surfing he returned to the house with his companions. Just as soon as they reached the house Lanahuimihaku and his companion said to Kakuhihewa: "Say, Kakuhihewa, when the king of Hawaii finishes riding the surf and should send for his loin cloth and kapa, then you refuse the taking

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[1] All chiefs of note are supposed to possess name songs in their honor.

[2] This reveals the method of memorizing name songs, etc., of olden time.

he wahi inoa no nae no'u." Ninau hou aku la no o Lonoikamakahiki: "He mele hou anei?" I hou aku la o Ohaikawiliula: "Ae, he mele hou loa, aole i laha i ke kuaaina, i ke alo alii wale iho no, a holo wale mai nei wau." Ninau hou aku o Lonoikamakahiki: "Owai ua wahi mele la?" Hai aku la o Ohaikawiliula: "O Kealialia liu o Mana." Mahope iho o keia mau kamailio ana a laua, alaila ao iho la o Lonoikamakahiki i ua mele nei, a ao no hoi ka po, o ka paa naau no hoi ia o ua wahi mele nei.

A ma ke ao ana ae, hoomakaukau ae la o Ohaikawiliula e holo i Hawaii no ke kii ia Mannahi i kane nana. Ia manawa, i na waa e hoomaka aku ana e holo, aole nae i kau aku ke alii wahine, i aku la o Lanahuimihaku ma ia Kakuhihewa: "E hele aku oe e noi aku i ke alii wahine o Kauai i mele, malia he wahi mele hou kekahi o Kauai mai i loaa iaia, alaila, ao ae kakou, no ka mea, e lilo e aku auanei i ke alii o Hawaii (Lonoikamakahiki), a malia o ae mai ua o Ohaikawiliula, alaila, nou ka inoa; aia la he alii inoa ole." A no keia olelo ana a Lanahuimihaku ma pela, nolaila, hele aku la o Kakuhihewa me kona mau kanaka, a hiki i kahi e lana la na waa, a paa aku la o Kakuhihewa ma na lima o ke alii wahine (Ohaikawiliula) me ka ninau aku: "Holo mai nei oe mai Kauai mai, aole he wahi mele hou o Kauai i loaa ia oe?" Hai aku la o Ohaikawiliula: "He mele no." I aku o Kakuhihewa: "He mele hou loa aole i laha i ke kuaaina?" I hou aku o Ohaikawiliula: "Aole i laha i ke kuaaina, i ke alo alii wale iho no a hele wale mai la wau, he wahi inoa no no'u." Ninau hou aku la o Kakuhihewa: "Owai ua wahi mele la?" "O Kealialia liu o Mana."

Alaila, ao aku la ua o Kakuhihewa i ua mele nei, ma ka haawi pakahi ana i na lalani mele i na kanaka, a pau ua mele nei, holo aku la o Ohaikawiliula i Hawaii, a hoi aku la no hoi o Kakuhihewa i ka hale me na kanaka, a hookuikui ae la i na hua i haawi pakahi ia i na kanaka, a lilo ae la i mele e like me ko lakou aoia ana e ka mea nana i ao mai ia lakou.

Aka, i ka manawa i ao ai o Kakuhihewa me Ohaikawiliula i ua mele nei, he mea nani loa nae i ke alii wahine ka hai ole aku ia Kakuhihewa, ua ao ia o Lonoikamakahiki i ua mele nei, aole no hoi i puka iki aku kekahi hua olelo mai kona waha aku; aka, no ka poina loa ana paha, ina paha ua hai oia ua aoia ia Lonoikamakahiki ua mele la, ina ua lilo ole i kumu hoopapa.

Mahope iho o ko Kakuhihewa ao ana i ke mele, hele ae la oia me kana mau punahele i ka heenalu, a o Lonoikamakahiki hoi kekahi ma ia hee nalu ana. A pau ka Kakuhihewa ma heenalu ana, hoi aku la lakou a ka hale. Ia manawa, olelo aku la o Lanahuimihaku ma ia Kakuhihewa: "E Kakuhihewa! I noho auanei kakou a i pau ka auau ana a ke alii o Hawaii, a i kii mai auanei i ka malo a me ke kapa; alaila, aua

of those things, and tell him that he shall not have the loin cloth and kapa unless he is able to recite the chant that we have just learned this morning." Kakuhihewa then saw that the proposition spoken by Lanahuimihaku and his companion was a good one, so he carried out the advice given him by the two men.

Lanahuimihaku and his companion were great favorites in the court of Lonoikamakahiki prior to their coming to Oahu, and they were recognized as the most important men in the presence of the king. They were well treated and accorded the highest position over all the people when Lonoikamakahiki took charge of the affairs of the government. But there came a time when the king ceased thinking so very much of them; that they were no longer his favorites. Because of this neglect they left Lonoikamakahiki and came and lived with Kakuhihewa. It was these two men that caused great trouble for Kakuhihewa and his people.

When Lonoikamakahiki returned from having his bath and stood outside of Kakuhihewa's palace, he said to his attendant, Loli: "You go in and bring out my loin cloth and my cloak." Because of this order of the king Loli proceeded to get these things, they being in Lonoikamakahiki's calabash, Kawalawala, which was in the palace, in the end of the house set apart for the use of the king.

When Loli came into the house he took the calabash where the things were kept and proceeded to open it. When Kakuhihewa saw Loli uncovering the calabash he said to one of his own retainers: "You go and tell the servant of Lonoikamakahiki not to take the loin cloth until he can chant the mele in honor of the king's name." Because of this order from Kakuhihewa the retainer went to meet Loli and said to him: "What are you doing, uncovering the calabash of your ward?" Loli replied: "I am uncovering it for the loin cloth and kapa of the king." Kakuhihewa's retainer then said: "You must go back without it. You cannot have the loin cloth until the chant in honor of the king's name is recited." Loli then returned and Lonoikamakahiki asked of him: "Where is the loin cloth?" Loli replied: "The loin cloth cannot be had. Kakuhihewa has kept me from taking it. It is only when the chant in honor of Kakuhihewa is recited that the loin cloth can be given up." Lonoikamakahiki then said: "You go back and get my loin cloth and bring it here, and if they should ask you about the chant, then ask them the title of the king's chant."

Loli then returned into the house and again uncovered the calabash. The retainer of Kakuhihewa again asked: "What are you doing with the calabash?" Loli replied: "I have come for the king's loin cloth and kapa." Kakuhihewa then spoke up: "You are very stubborn. Have you not heard that you have been ordered that only when the chant in my honor can be recited can you get the loin cloth and kapa?" Loli then made reply: "That is just what I have told my king, but he ordered me to return here and ask for the title of your chant." Kakuhihewa then said: "The title of the chant in honor of my name is 'The Mirage of Mana.'"

Loli was again forced to return without the loin cloth. Upon coming to Lonoikamakahiki he was asked: "What is the title of the chant in honor of the name of the king of Oahu?" The retainer Loli then told him: "He said it was 'The Mirage of

aku auanei oe, me ko olelo aku auanei, aole e loaa ka malo a me ke kapa, ke loaa ole kela mele a kakou i ao iho nei i keia kakahiaka." Alaila ike ae la ke alii Kakuhihewa, ua pono ka olelo a Lanahuimihaku ma, alaila, hooko ae la o Kakuhihewa mamuli o ka Lanahuimihaku ma olelo.

A o Lanahuimihaku ma, he mau kanaka punahele ia ma ko Lonoikamakahiki alo, a o laua no na kanaka nui o ko Lonoikamakahiki alo alii, a ua oi ae laua mamua o na kanaka a pau ma ko Lonoikamakahiki ku ana i ka moku; a no ka pau ana o ko Lanahuimihaku ma punahele, nolaila, haalele laua ia Lonoikamakahiki, a holo mai a noho me Kakuhihewa; a o keia mau kanaka, na kanaka i pilikia loa ai o Kakuhihewa ma.

A i ka manawa i hoi mai ai o Lonoikamakahiki mai ka auau mai, hoi aku la a mawaho o ka hale alii o Kakuhihewa, i aku la i ke kahu ia Loli: "E kii aku oe i kuu wahi malo ame kuu wahi kihei." A no keia olelo a ke alii, nolaila, kii aku la o Loli i ka malo o Lonoikamakahiki i loko o kona hokeo (Kuwalawala) maloko o ko Kakuhihewa hale, kahi i waiho ai, ma ke kala hoi i hookaawaleia nona.

I ka manawa o Loli i komo aku ai i loko o ka hale, a wehe ae la i ka hokeo, kahi i waihoia aku ai na mea o ke alii. A ike aku la o Kakuhihewa ia Loli e wehe ana i ka hokeo, alaila, olelo aku la i kona kahu ponoi, me ka i aku: "E hele oe a olelo aku i ke kahu o Lonoikamakahiki, aole e lawe i ka malo a loaa ka inoa o ke alii." A no ko Kakuhihewa olelo ana pela, alaila, hele aku la ua kahu nei o Kakuhihewa a halawai me Loli, i aku la ma ka ninau: "Heaha ia au e wehe nei i ka hokeo o ua hanai au?" I mai la o Loli: "E wehe ae ana wau i ka malo a me ke kapa o ke alii." Olelo aku la ua wahi kahu nei o Kakuhihewa: "E hoi wale oe, aole e loaa ka malo ia oe, a loaa ka inoa o ke alii (Kakuhihewa)." Hoi aku la o Loli, ninau mai la o Lonoikamakahiki: "Auhea ka hoi ka malo?" Olelo aku la o Loli: "Aole e loaa mai ka malo, ua aua ia mai nei e Kakuhihewa, aia a loaa ka inoa o Kakuhihewa, alaila loaa mai ka malo." I aku o Lonoikamakahiki: "E kii oe i kuu malo, a lawe mai, a ina i ninau mai ia oe, alaila ninau aku oe i kona inoa."

Hoi aku la o Loli a wehe hou no i ka hokeo; ninau hou mai ke kahu o Kakuhihewa: "Heaha kau hana i ka hokeo?" I aku o Loli: "I kii mai nei no wau i ka malo a me ke kapa o ke alii." I aku la o Kakuhihewa: "He hoopaa anei oe; aole anei oe e lohe, ua oleloia aku nei oe, aia a loaa kuu inoa, alaila, loaa aku ka malo a me ke kapa." Olelo aku la o Loli: "O ka'u ia i olelo aku nei i ke alii a'u, i mai nei kela, e hoi mai wau a ninau aku i kou inoa." I aku o Kakuhihewa: "O kuu inoa o Kealialia liu o Mana."

Hoi wale aku la o Loli me ka nele i ka malo. Ninau mai la o Lonoikamakahiki: "Owai ka inoa o ke alii o Oahu?" Alaila, hai aku la kahi kahu, o Loli: "I mai nei, o

Mana.'" Lonoikamakahiki then said: "You go back and bring my loin cloth. If they should again ask you, you tell them that I have said, 'The Mirage of Mana' is the chant in honor of the name of Lonoikamakahiki. You repeat this to them."

At the close of their conversation, and this was the last thing said on the subject, Loli then went back into the house, the palace of Kakuhihewa, Kamoa by name. Again Loli took up the calabash and began to uncover it for the loin cloth and kapa of his king. At this Kakuhihewa again asked: "Say, Loli, why are you again uncovering the calabash belonging to your ward?" Loli made reply: "It is for the king's loin cloth." Kakuhihewa said: "Have you not heard that you cannot get the loin cloth until the chant in my honor is recited?" Loli replied: "I have told him that, but he replied by asking, 'What is the title of the chant of Kakuhihewa?' I replied: 'The Mirage of Mana.' He made reply: 'Is it "The Mirage of Mana," the chant in honor of the name of Lonoikamakahiki?' This is the reply made by my king, and that is all." Because of this reply made by Loli, Kakuhihewa asked of Lanahuimihaku and his companion: "Is this chant really in honor of the name of the king of Hawaii?" Lanahuimihaku and his companion replied: "It is a lie; he has no chant in honor of his name like this one. He is a chief without a chant. You must not be afraid; make a wager with him."

CHAPTER V.

THE WAGER MADE BY KAKUHIHEWA AGAINST LONOIKAMAKAHIKI.

AFTER Kakuhihewa had heard from Loli the answer given by Lonoikamakahiki, that the chant belonged to the king of Hawaii, the chant was then made the subject of a contest.[1] After this was agreed on the two kings came together to decide on their bets. Some time was taken up in this before they agreed upon the different objects for the wager. Kakuhihewa on his side offered that portion of Oahu from Leahi point to the Kaena point as against the large feather kahili of Lonoikamakahiki, Eleelenalani. Lonoikamakahiki on his side would not agree to this, saying: "I will not wager my feather kahili for that amount of land." Because Lonoikamakahiki refused to agree to this offer made by Kakuhihewa, Kakuhihewa again offered all the lands, in addition to the former offer, embraced within the point of Kaena to the Kaoio point at Kualoa.

Because of this last offer made by Kakuhihewa, which really meant the passing away from him of almost all the lands of Oahu, Lonoikamakahiki replied: "I will not allow my feather kahili to be wagered for the amount of land you offer." Kakuhihewa then replied: "Since you have not agreed to my offer, make your offer then." Lonoikamakahiki said: "I will wager my feather kahili as against the inside of this house." Kakuhihewa then made answer: "That is agreed; here it is. You are satisfied with

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[1] In the spirit of rivalry existing between these kings this new name chant was an opportune test of their powers of memory and narration.

Kealialia liu o Mana." I aku o Lonoikamakahiki: "O hoi a lawe mai i kuu malo, i olelo hou mai, alaila olelo aku oe, ua olelo aku wau: 'O Kealialia liu o Mana' inoa nei no o Lonoikamakahiki la? Pela oe e olelo aku ai."

A pau ka laua kamailio ana no keia mau mea, a o ka laua olelo hope loa no hoi ia ma keia mau mea, alaila, hoi aku la o Loli a ka hale alii o Kakuhihewa, o Kamoa ka inoa o ua hale alii la. Lalau hou aku la no ua o Loli i ka hokeo, e wehe ana i ka malo a me ke kapa. Ia manawa, ninau hou mai o Kakuhihewa: "E Loli! Heaha ia au e wehe hou nei i ka hokeo a ko hanai?" I aku o Loli: "O ka malo no o ke alii." I aku o Kakuhihewa: "Aole anei oe e lohe, aole e loaa aku ka malo, a loaa kuu inoa?" I aku o Loli: "Ua olelo aku nei wau pela, aka, olelo mai nei kela, me ka ninau mai: 'Owai ka inoa o Kakuhihewa?' Hai aku nei wau: 'O Kealialia liu o Mana.' I mai nei kela: 'O Kealialia liu o Mana inoa nei no o Lonoikamakahiki la;' a pela mai ua alii la ia'u, a oia la." A no keia olelo ana aku a Loli pela, alaila, ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "No ke alii io anei o Hawaii keia inoa?" I aku o Lanahuimihaku ma: "He wahahee, aole ona inoa e like me keia, he alii inoa ole; mai makau oe pili ia aku."

MOKUNA V.

KA PILI ANA O KAKUHIHEWA ME LONOIKAMAKAHIKI.

MAHOPE iho o ko Kakuhihewa lohe ana ia Loli no ko Lonoikamakahiki hai ana mai, nona ka inoa, ke mele hoi a laua e hoopapa nei, alaila, olelo pu ae la na 'lii a elua, no na kumu pili a laua; a maopopo ae la, haawi mai la o Kakuhihewa i ka aina, mai ka lae o Leahi a ka lae o Kaena mau ia Eleeleualani, ke kahili nui o Lonoikamakahiki. I aku la o Lonoikamakahiki: "Aole e mau kuu kahili ia wahi." A no ko Lonoikamakahiki hoole ana aku i ka pili ia Kakuhihewa, alaila, haawi hou mai la ua o Kakuhihewa, i ka aina mai ka lae o Kaena a ka lae o Kaoio ma Kualoa.

A no keia pili ana mai a Kakuhihewa, aneane e pau loa o Oahu nei, alaila, olelo aku o Lonoikamakahiki: "Aole e mau kuu kahili ia pili." I aku o Kakuhihewa: "Ole ae la ka'u pili, ia oe mai hoi ia wahi." I aku o Lonoikamakahiki: "O kuu kahili a

the inside of the house as against your kahili, while I was offering you almost all my possessions, which I had the chance of losing to you."

After the wagers had been agreed on, the loin cloth and kapa of Lonoikamakahiki were given up at last. Kakuhihewa then said: "You recite the chant first, for you have claimed that the chant was one in honor of your name. After you have finished, then we will recite ours." Lonoikamakahiki replied: "You people had better make the first recital, since I have claimed that you have appropriated the chant belonging to others and are claiming it your own. In this way we will ascertain positively whether the chant is yours. After you have finished, then I will make my recital."

Because of this argument advanced by Lonoikamakahiki, Kakuhihewa agreed that they make the first recital of the chant taught them by Ohaikawiliula. Following is the chant that caused the dispute:

It is the mirage[1] of Mana.
It is as though following behind.
The water is following,
The water of Kamakahou is following;
The water that is not water,
The mirage of Mana.
Like the sea is the water,
Like the water is the sea,
Like the sea is the water of Kamakahou.
The sugar-cane trash from my eating was cast away.
After I had gone beyond
I failed to recognize.
What was seen behind, again appears in front.
The Iliau[2] has wilted in the sun
[As] the plentiful dew of the morning.
Passed are the emblems of the god of the year,[3]
Gone to bury the dead
[On] the barren sands of Nonohili.
The coconut grove bends low seaward of Pokii,
In reverence to [the god] Makalii.

"There, that is the chant in honor of our name. Now it is your turn." Lonoikamakahiki replied: "The chant is not yours, it is mine." Kakuhihewa said: "We will know it is your chant, without any doubt, after you have recited it." Lonoikamakahiki then began the recital of the chant, first taking the chant in his own name as taught him by Hauna, and at the end he added on the chant taught him by the chiefess from Kauai. Following is the chant in full:

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[1] *Liu*, generally accepted as mirage, and so here used, is probably a shortening of *liu-a*, to see indistinctly; otherwise the definitions of the word fail to apply.

[2] *Iliau* (*Wilkesia gymnoxiphium*); a low plant, something of the silversword order, found on Kauai and elsewhere

[3] *Aliaomao*, said to be the god of the year, of which there are doubts. *Alia* was the name of two sticks carried. before the procession as emblems of the god; hence, perhaps, the idea that Omao was the god referred to. Some versions of this chant give it as *Aliaopea*.

mau ia loko o ka hale, alaila, ae wau." I aku o Kakuhihewa: "Ua mau; o loko wale ae la no ka hoi o ka hale ka pili o kou kahili la, mai lilo hewa ka aina ia oe."

A pau ka laua pili ana, akahi no a haawaiia aku ka malo a me ke kapa o Lonoikamakahiki. I aku o Kakuhihewa: "Ia oe mua; e hana mai oe i kou inoa, a pau hoi kau hana ana, alaila, ia makou aku." I aku o Lonoikamakahiki: "Ia oukou paha mua, i ka poe lawe wale i ka inoa o kekahi; no oukou iho la ka hoi ia inoa; a o ke akaka ia o ko oukou inoa. A pau hoi ka oukou, alaila, ia'u aku."

A no ka Lonoikamakahiki olelo ana aku ia Kakuhihewa pela, alaila, lilo mua ae la ia Kakuhihewa ka hana mua o ke mele a lakou i ao ai me Ohaikawiliula. A eia malalo iho ua wahi mele la a laua e hoopapa nei:

O Kealialia liu o Mana.
Ke uhai la no.
Ke uhai la ka wai,
Ke uhai la ka wai a Kamakahou;
Wai alialia,
Wai o Mana.
Me he kai la ka wai,
Me he wai la ke kai,
Me he kai la ka wai a Kamakahou.
O ka aina-ko a'u i ai a kiola haalele.
Hoi aku a mua
Hoohewahewa mai.
Hoi ana i ke kua, i ke alo.
O ka iliau loha i ka la
Puolo hau kakahiaka.
Hele ke alia o Aliaomao,
Hele kanu kupapau,
O ke kaha i Nonohili.
Halala na niu i kai o Pokii,
Hoakua wale la o Makalii.

"Aia la, holo ko makou inoa, a ia oe hoi." I aku o Lonoikamakahiki: "Aole no oukou ka inoa, no'u ka inoa." I aku la o Kakuhihewa: "O ke akaka ia o kou inoa ke hana mai oe." Alaila, hana aku la o Lonoikamakahiki i kona inoa ponoi a Hauna i ao mai ai ia ia, a hoohuipu aku la me ke mele a ka wahine o Kauai i ao mai ai ia laua, e like me malalo iho:

Kahikahonua to Elekaukama,
Halalakauluonae,
Nanamakaikaeleua,
Mahehaluakama,
Laloia, Laloae Kama.[1]
Cling perseveringly to the breast
Of Kukulu of Halaaniani.
Falling hither, falling thither,[2]
Falling in the time of Kama,[3]
The base of the sky, Kama,
The base of Kuami
Paepaeilani
Kekupuaiawaawa
In the time of Hakiawihi Kama
Hakekoai, O Lono.
Opuukahonua, Kamakalewa,
Noiaku Kamahuola,[4]
Peu and Kiha,
The base of Kama,
Haena and Koenamimi.
Young is the offspring of Lonokaeho.[5]
Who art thou?
It is Kakaeke,
Hanakaeke,
Nanakaeke,
Paakaeke,
Maakake.
That is the bag that will bring fame,
That is the bag, the bag of—[6]
Two—
There are two Honokeana Keana;
There are two caves of Opihi;
There are three Kahana;
Two Mailepai;
Two Honokawai;
Kawailua;
Kekaa making the third.
There are four Mahinahina
On the top[7] of Alaeloa.
There are four lands containing Hono:[8]
Honokahua,
Honolua,
Honokohau,
Honopou;
That makes four lands containing Hono.[9]
The fifth is Kahakuloa,
Kahakuloa makes the sixth,
Makalina makes the eighth,
Waihee makes the ninth,
The ninth is Honokea,[10]
Of the divisions in Wailuku.
The tenth.
One is Koolau,
One is Wailuku,
One is Paie,[11]
One is Kahookuli in going.
Two—
Two stand up.
Two—
Two sit down.
Two—
Two are inclining against Keaahala.
Two—
Two Nuailua.
Three—
Three Makaiwa.
Three—
Three foundations.
Four—
Four Waipio.
Four—
There are four in the uplands of Halehaku.
Five—
There are five Pauwela.
Five—
Five Huleia.
Five—
There are five people
Chasing each other on the lonely coast of Paie.
The one in the lead is the seventh.
There are seven Pulehu,
There are seven Mana,
The Ohia of Paukauwila is the seventh.
There are ten—
There are ten of Lele.
There are ten—
There are ten of Molokai.

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[1] Series of names of personages.

[2] Falling this way and that; topsy-turvy conditions.

[3] Lonoikamakahiki, referring to himself.

[4] Another version gives this line as *Noi aku Kamahu a ola;* Kamahu asked for and obtained life, in place of Kamahuola asked, as in this case.

[5] A royal ancestor running back some ten generations.

[6] The narrator here pauses in his boasting changes.

[7] Over or above Alaeloa, in Kaanapali, Maui.

[8] The chanter here enters on a play of names.

[9] All west Maui lands.

[10] The other version gives this as *Hokea;* likely an error.

[11] *Paie* intended probably for Paia, Maui.

O Kahikahonua ia Elekaukama,
O Halalakauluonae,
O Nanamakaikaeleua,
O Mahehaluakama,
O Laloia, Laloae Kama,
O Hoopilikulo ko i ka manawa:
O kukulu o Halaaniani,
O Hanee aku o hanee mai,
O Hanee i ke au Kama.
O ka papa o ka lewa Kama,
O ka papa o Kuami,
O Paepaeilani
O Kekupuaiawaawa.
O ke au o Hakiawihi Kama,
O Hakekoai e Lono;
O Opuukahonua, Kamakalewa,
O Noiaku Kamahuola
O Peu o Kiha:
Ka papa o Kama,
O Haena Koenamimi,
Opiopio i ka ulu a Lonokaeho.
Owai o-e-?
O Kakaeke,
O Hanakaeke,
O Nanakaeke,
O Paakaeke,
O Maakaeke,
O ka eke ia ku i ka ieie;
O ka eke ia, Kaeke-a-
Elu-a—
Elua Honokeana Keana,
Elua ana Opihi,
Ekolu Kahana,
Elua Mailepai,
Elua Honokawai,
O Kawailua,
I kolu ia Kekaa.
Eha la Mahinahina,
O ka luna i Alaeloa.
Eha la Aina hono,
O Honokahua,
O Honolua;
O Honokohau,
O Honopou,
Aha la aina hono,
Alima la ia Kahakuloa:
O Kahakuloa la aona,
O Makalina la awalu,
O Waihee la aiwa,
Aiwa i Honokea,
O na Mahele i Wailuku.
Ka umi—
Kahi Koolau-e,
Kahi Wailuku-e,
Kahi Paie,
Kahi Kahookuli ke haele:
Elua—
Elua ku mai,
Elua—
Elua noho ae,
Elua—
Elua Pili wale i Keaahala,
Elua—
Elua Nuailua,
Ekolu—
Ekolu Makaiwa,
Ekolu—
Ekolu Papa,
Eha—
Eha Waipio,
Eha—
Eha ka uka i Halehaku
Elima—
Elima Pauwela,
Elima—
Elima Huleia.
Elima—
Elima na kanaka,
Alualu o ke kaha wale i Paie,
He oi ahiku,
Ehiku Pulehu,
Ehiku Mana,
Ehiku ka ohia i Paukauwila:
He umi—
He umi o Lele;
He umi—
He umi o Molokai:

There are ten—
There are ten of Lanai.
There are ten—
There are ten of Kanaloa Kahoolewa,[1]
The foundation, the joining together of the isles.
They join and hug like lovers.
Scrape away, scrape away.
There is Hilo
Thatching,
Ridging;
There is your lover
Passing by.
The mouth is closed,
The hand beckons,
The eyes also beckon,
Else he will be ashamed
And weep at
The quiet cliffs.
Water is on Oahu,
It shows there above.
Kaunuohua is low
Like a crawling hill at Nihoa.
That cliff,
This cliff,
That fence of wood.
The great one there below,
He sits;
He sits, he stands,
He points, he sticks out his tongue,
Kukahaulani.
He has the eyes of a bird,
Head of a bird,
Beak of a bird,
Tongue of a bird,
Neck of a bird,
Breast of a bird,
Wing of a bird,
Body of a bird,
Leg of a bird,
Thigh of a bird,
Tail of a bird,
Knee of a bird,
Feet of a bird,
Claws of a bird,
Feathers of a bird,
Neck of a bird,
Crop of a bird,
Liver of a bird,
Intestine of a bird.
Since you are a small bird,
Out you must go
In the upland wilderness,
For such is the way you dwell in Kona.
And catch the spawn of the Ii
And carry the spawn of Keaau.
O thou Hanalei!
Hanalei, the source of the rains,
Made low from carrying such a burden,
Who has stood on the hill top
Whose shadow has reached the bottom.
They are greatly wearied by the roughness [of the sea].
Lift up the canoe,
Let the people get aboard
With the probing sticks,
With the binding ropes,
With the floaters.
Get aboard, paddle away, get on.
The canoe master is aboard;
It is Lelepahu of Hawaii;
It is the large Hawaii of Kane;
It is Hilo of Kane of Kapu;
It is Hilo with the high cliffs;
It is Ku, the Lehua-eater;
The bosom companion of Kalalea and others who dwell there.
Who dwell there.
The house stands in Kona,
The front faces Koolau,
The wall faces Tahiti.
The posts were from Halawa
In Kauhuhu of Pele, of Peue.
Molokai is the back,
Lanai the front.
What is Molokini?
Wailuku is the locality of flying clouds.
What is broad Kula?
It is open upland.
Kaluanui of Kaluanui,
It stands by the twin hills,
The palm houses[2] of Kane
Which were thatched for me at Auwahi.

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[1] Probably intended for Kahoolawe, though its connection is not clear.

[2] Hills likened to the palm-thatched houses of the temple.

He umi—
He umi o Lanai:
He umi—
He umi o Kanaloa Kahoolewa,
Ka hono ka hookui o na moku,
O kana Puiki ae ka ipo aloha,
Kope ae kope ae:
Aia Hilo-la—
Ke ako mai la—
Kaupaku mai la,
Aia ko ipo-la
Ke hele ae la
Kalaau ka waha-e,
Peahi ka lima-e
E kunou na maka,
O hilahila iala,
Ai wale i na
Kilou pali-e
Wai Oahu-e.
Ahu mai la i luna
Haahaa o Kaunuohua,
He puu kolo i Nihoa:
Keia pali-e,
Keia pali-e,
Palaau-e
Ka hiwa i lalo-e.
A noho—
A noho e Ku,
Kuhi ua palu-e
Kukahaulani
Makaku manu-e,
He poo manu-e;
A he nuku manu-e,
He alelo manu-e,
Ai manu-e,
Umauma manu-e,
Eheu manu-e,
A he kino manu-e,
Uha manu-e,
He ka manu-e,
Puapua manu-e,
He kuli manu-e,
Wawae manu-e,
Maiuu manu-e,
He hulu manu-e,
Kaniai manu-e,
A he puu manu-e,
He ake manu-e,
Naau manu-e.
Ka ua manu iki,
Hele oe i waho
I ka uka nahele,
I noho i Kona nei:
I ke kaee pua o ke ii,
Ka hapai pua o Keaau:
O Hanale-i—
O Hanalei kumu a ka ua,
I amo a haahaa:
I ku i luna o ka puu,
I hala ilalo ka malu,
Ikiiki na hoa, manaka ino-e.
E hapai ka waa
E ee aku kanaka,
Me na houhou,
Me-na nakinaki,
Me na lanalana,
Ee aku, hoe aku, kau aku,
Ua kau ke ala waa,
O lelepahu, o Hawaii.
O Hawaii nui a Kane,
O Hilo a Kane a Kapu,
O Hilo a ka pali,
O Ku ai lehua:
Hoa aloha wale o Kalalea ma e noho mai la,
E noho mai la
I ku i Kona ka hale,
I Koolau ke alo,
I Tahiti ka paia,
I Halawa ka pou,
I Kauhuhu a Pele, a Peu-e.
He kua o Molokai
O Lanai ke alo;
He aha Molokini?
Kahua aolelo Wailuku-e,
He Aha Kula-loa?
Kaupaku Lanakila.
Kaluanui o Kaluanui,
Ke ku la i na puu mahoe;
Na hale loulu a Kane,
I ako no'u i Auwahi.

The potatoes of Puukamaele,
Of Kipapai, of Honokaupu,
Of the Oopu[1] of Waikolu.
I am going home to partake of some food.
The kala[2] shall be my fish
Until satisfied.
It is a fish sacred to my god.
Let the canoe enter
At Kaluakoi,
The barren coast of Puumomi,
At the entrance of Wailau,
Of Umipiilani.

It is the mirage of Mana;
It is as though following behind;
The water is following;
The water of Kamakahou is following;
The water that is not water,
The mirage of Mana.
Like the sea is the water,
Like the water is the sea.
The sugar-cane trash from my eating
Was cast away, left behind, forgotten.
After I had gone beyond
I failed to recognize.
What was seen behind, again appears in front.
The Iliau has wilted in the sun
[As] the plentiful dew of the morning.
What was seen behind, again appears in front
Of Laauhaele.
Passed are the emblems of the god of the year,
Gone to bury the dead
[On] the barren sands of Nonohili.
The coconut grove bends low seaward of Pokii,
In reverence to [the god] Makalii.

One can here follow on with the portion of the chant that remains. It is also a chant in honor of the name of Lonoikamakahiki, which is the one that Lanahuimihaku heard, and it is often added to the chant taught them by Ohaikawiliula.

When Lonoikamakahiki was repeating the chant which Ohaikawiliula had taught Kakuhihewa, Kakuhihewa saw that Lonoikamakahiki knew it, so he said to Lanahuimihaku and his companion: "Say, I see that Lonoikamakahiki knows of this chant?" Lanahuimihaku and his companion replied, saying to Kakuhihewa: "Yes, we see that he does. We lived with him while in Hawaii, but he had no chant of this kind. It is possible, however, that a canoe has gone to Hawaii without touching here and the chant was carried to Hawaii in that way."

After Kakuhihewa was beaten by Lonoikamakahiki, Kakuhihewa ordered all the people to get out of the house and thus leave the house to Lonoikamakahiki, the king of Hawaii, who had won. When this order was given Lonoikamakahiki was standing just outside of the door with a war club in his hands. As soon as the order was given to vacate the house the men immediately proceeded to go out; but as soon as the first party started out they were killed by Lonoikamakahiki. When the people saw this the retreated back into the house for they were afraid of being put to death by Lonoikamakahiki. When Kakuhihewa saw the people coming back into the house he asked: "Why are you people coming back? Don't you know that we have to get out and leave the house to Lonoikamakahiki?" The people replied: "Don't you know that you made a foolish bet? Such and such persons have been killed by Lonoikamakahiki. Here you have made a wager whereby we are to be killed."

When Kakuhihewa heard this from the people, he said to Lanahuimihakn and his companion: "Say, is this true?" Lanahnimihaku and his companion then replied:

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[1] *Oopu*, a small mud-fish, said to be so tame as to cling to one's hand.

[2] *Kala* (*Monoceros unicornis*), a sacred fish.

Ka uala o Puukamaele,
O Kipapai o Honokaupu.
O ka Oopu o Waikolu,
E hoi ana wau e ai,
He kala kuu ia e ai ai
A maona.
He ia pa ia na kuu akua;
Hookomokomo ka waa
O Kaluakoi,
O ke kaha wale i Puumomi,
Hoomo Wailau
O Umipiilaui.

O Kealialia liu o Mana.
Ke uhai la no.
Ke uhai la ka wai,
Ke uhai la ka wai a Kamakahou;
Wai alialia,
Wai o Mana.
Me he kai ka wai,
Me he wai ke kai,
O ka aina-ko a'u i ai.
Kiola haalele poina,
Hoi aku a mua
Hoohewahewa mai.
Hoi ana i ke kua, i ke alo.
O ka Iliau loha i ka la
Puolo hau kakahiaka.
Hoi ana i ke kua i ke alo:
O Laauhaele,
Hele ke alia o Aliaomao,
Hele ae kanu kupapau,
O ke kaha i Nonohili.
Halala ua niu i kai o Pokii,
Hoakua wale la o Makalii.

Ma keia wahi, e hookomo iho i ke mele i koe, he wahi inoa no no Lonoikamakahiki, a oia ke mele i lohe ai o Lanahuimihaku, a oia ke mele i kamau ia mai maluna o ke mele a laua i ao ia ai e Ohaikawiliula.

I kela manawa a Lonoikamakahiki e heluhelu ana i kela mele a Ohaikawiliula i ao ai ia Kakuhihewa ma, a ike aku la ua loaa kela mele ia Lonoikamakahiki, i aku la o Kakuhihewa ia Lanahuimihaku ma: "E! Ua loaa hoi ha kela mele ia Lonoikamakahiki?" I aku o Lanahuimihaku ia Kakuhihewa: "Oia paha, no ka mea, noho wale mai nei no makou i Hawaii aole ona inoa penei. Malia paha ua holo ae kekahi waa ma ka moana ae, a Hawaii, ao mai nei i keia mele."

I ka manawa i eo ai o Kakuhihewa ma ia Lonoikamakahiki, alaila, kena ae la o Kakuhihewa i na kanaka a pau o loko o ka hale, e puka i waho a koe iho ka hale no ke alii o Hawaii no Lonoikamakahiki. Ia manawa, e ku ana o Lonoikamakahiki ma ka puka o ka hale ma ka aoao mawaho, me ka laau palau. Ia Kakuhihewa i kena ai i na kanaka e hele, ia manawa, puka aku la na kanaka i waho; aia nae ua make mai la ka poe mua ia Lonoikamakahiki. A no keia mea, kuemi hou na kanaka i loko o ka hale, no ka mea, ua makau aku la i ka make mai ia Lonoikamakahiki. A no ia hoi hope ana mai o na kanaka mai waho mai o ka hale, ninau aku o Kakuhihewa, me ka i aku: "Heaha ka hoi ka mea i hoi hou mai ai na kanaka i loko nei? Kai noa he hele aku ko kakou, a waiho iho ka hale nona?" I aku la na kanaka: "Heaha mai ka kau, o kau pili ino ana iho nei; o mea a me mea, ua make aku la ia Lonoikamakahiki. Eia ka i pili aku nei oe e make makou."

A lohe o Kakuhihewa i keia leo, alaila, olelo aku la oia ia Lanahuimihaku ma: "Ea! He oiaio kela olelo?" I aku o ua o Lanahuimihaku ma: "Ae, he oiaio, no ka

"Yes, it is true, because when you offered to wager your lands until there remained but a very small portion of Oahu he refused and would not wager his feather kahili for all the land you offered; but he accepted instead the inside of this house. He took this offer because of yourself the king, and your people, in order to kill us. We are beaten. You had better cry out to the king for mercy, and that we be saved." Kakuhihewa then called out: "Say, King of Hawaii, have mercy! You have won."

When Lonoikamakahiki heard this call for mercy, together with the cries of the people, he desisted and allowed the people to get away, and in the name of his regularly accepted law, "Mercy has rendered the law useless," he withheld his hand and would not attack the people further. This was the beginning of the many hoopapa contests of Lonoikamakahiki.

CHAPTER VI.

The Second, Third, Fourth and Fifth Contests, and the Arrival of Kaikilani.

After this defeat of Kakuhihewa by Lonoikamakahiki, Lanahuimihaku and his companion then said to Kakuhihewa: "Say, Kakuhihewa, since we have been beaten by the king of Hawaii in this contest, let this be his victory. Our idea is this: we think it a good plan that we go out fishing. It is more than possible that the king of Hawaii can be enticed to follow us out, and if he does, and he gets excited over the sport, he will surely ask us for hook, line and bait; then we will shame him, for he is a king without any knowledge of the art of fishing. If this can be done we will be able to defeat him, and you will then get his feather kahili."

Because of this, Kakuhihewa made up his mind to agree to this proposition expressed by Lanahuimihaku and his companion, so all doubts were removed from his mind as to his ability to win the feather kahili, and being easily led by Lanahuimihaku and his companion, Kakuhihewa of course consented. It was a common thing with Kakuhihewa to give in to the wishes of the two men, for he had the most implicit confidence in them.

On the morning of the day after, Kakuhihewa and his men made ready the double canoe and set out for the fishing grounds for a day of fishing. The fishing grounds they decided to go to that day were the ones called Akaka, directly out of Kailua, at a point from which Kahuku in Koolauloa and Mokuoniki on the east of Molokai could be seen.

When Lonoikamakahiki saw Kakuhihewa setting out for the purpose of fishing, he turned and said to his retainer, Loli: "I think it a good idea that we follow Kakuhihewa and his companions and look on while the king of Oahu does his fishing." Loli replied to his ward: "You must not urge us to follow out to watch the fishing, for if you get stubborn I will get killed, because you do not know how to fish." To this Lonoikamakahiki said to Loli: "Why should you get killed without any cause?" The attendant replied: "Here is the reason why I shall be killed: after we get to the fishing grounds you will see Kakuhihewa and his companions hauling in the fish,

mea, pili aku nei kakou i ka aina, a he puni wale ae no koe o Oahu nei, aole kela i ae mai e pili i ko iala kahili, nolaila pili mai nei kela ia loko o ka hale nei; i pili mai kela nou no ke alii a me na kanaka, o ka pau no i ka make. Eo aku la kakou. Kahea ia aku na alii la, e ola kakou." Alaila, kahea aku la o Kakuhihewa: "E ke alii o Hawaii e! E ola. Ua eo ia oe."

A lohe o Lonoikamakahiki i keia olelo, a me ka leo kahea maloko mai, alaila, hooko ae la oia aole e luku aku e like me kana noonoo mua ana, a ma ka inoa o kona kanawai mau, "Kai Okia Kanawai," nolaila, aole he luku hou ana a Lonoikamakahiki i koe. A oia no hoi ka hoomaka mua ana o ka Lonoikamakahiki hoopapa ana.

MOKUNA VI.

KA HOOPAPA ALUA ANA, AKOLU, AHA, AME KA LIMA, AME KA HIKI ANA MAI O KAIKILANI.

MAHOPE iho o keia eo ana o Kakuhihewa ma ia Lonoikamakahiki, alaila, olelo aku la o Lanahuimihaku ma ia Kakuhihewa, me ka i aku: "E Kakuhihewa, he nani ia ua eo ae nei kakou i ke alii o Hawaii ma keia pili ana; o kana eo hoi ia. O ko mana manao, e pono ia kakou ke holo i ka lawaia, malia holo ae mahope o kakou. A ina e holo ae, a malia o lealea ua alii nei o Hawaii i ka lawaia, a noi ae paha i makau, i aho, i maunu; ia manawa oia e pakike ia aku ai. Eia la he alii ike ole i ka lawaia; alaila ma ka lawaia oia e eo ai ia kakou, o ka lilo ka hoi ia o kona kahili ia oe."

A no ia mea, hooholo ae la o Kakuhihewa i kona manao ae, mamuli o ka Lanahuimihaku ma olelo, me ke kanalua ole, no ka mea, o na mea a pau a Lanahuimihaku ma e olelo ai, malaila wale no o Kakuhihewa e hilinai ai.

I ke kakahiaka o kekahi la ae, hoomakaukau ae la o Kakuhihewa ma i na waa, a holo aku la i ka lawaia ma ke koa lawaia i oleloia o Akaka, mawaho pono aku o Kailua, ma kahi e ike aku ana ia Kahuku, ma Koolauloa, a me Mokuoniki ma ka aoao hikina o Molokai.

A ike aku la o Lonoikamakahiki e holo ana o Kakuhihewa i ka lawaia, alaila olelo aku la ua o Lonoikamakahiki i ke kahu ia Loli: "E aho paha e hahai kakou mahope o Kakuhihewa ma, e makaikai aku ai i ka lawaia a ke alii o Oahu nei." I aku la o Loli i kana hanai: "Mai une oe ia kakou e holo i kai, ina e paakiki oe o ko'u make no ia, no ka mea, aole oe i ike i ka lawaia." I aku o Lonoikamakahiki ia Loli "Heaha auanei kou kumu e make wale iho ai?" I aku la ke kahu: "Eia hoi kuu mea e make ai, o ka holo o kaua a ka moana nana aku oe i ka lawaia a Kakuhihewa ma,

and you will get excited over the sport and will have a desire to do some fishing yourself. Because of that desire you will ask for hook and line, and they will refuse and insult you with such expression as this: 'Where have you been that you should come here unprepared?' Therefore you will be ashamed; and this will cause my death." Lonoikamakahiki replied: "Why should they refuse to give me hook and line? Only the ignorant will refuse to give hook and line." The attendant said: "Yes, that would be the proper way of reasoning if things were right between you, but as things stand now they do not think well of you, for you have beaten them, and for this reason they will refuse giving you what you ask." But with all this advice given by his attendant the king's desire to go out was not abated; in fact, the desire became stronger, and Lonoikamakahiki finally demanded of his servant that they follow Kakuhihewa and his companions and look on while they fished.

Because of this demand made by the king, Loli therefore said to Lonoikamakahiki: "Where art thou? Since you have become stubborn about going fishing, I want you to bear in mind what I have to say to you. After we come up to Kakuhihewa and his companions, and you should wish to do some fishing yourself after seeing Kakuhihewa haul out several fish, and if you should ask for hook and line and they should refuse and insult you, then you must kill me,[1] take out my intestine and use it for a line, and my thigh bone for your hook; then take my flesh and use it for your bait, and my head you can use as a sinker; then lower the whole thing into the sea and, after giving a jerk, call out in my name as follows: 'Say, Loli! Say, Loli, the fish without eyes!! Catch a fish for us, Loli.' Then you will hook an ahi."[2] After giving Lonoikamakahiki these instructions they proceeded out to sea.

A FEW WORDS OF EXPLANATION RELATING TO LOLI AND HAUNA.

In the first chapter of this story of Lonoikamakahiki the character of these two men, Loli and Hauna, is there told. Hauna and Loli were men who faithfully followed their religious rites and were true worshippers of the god of Keawenuiaumi, which was left in charge of Lonoikamakahiki.

These two men were famous throughout the whole group because of their great supernatural powers and because of their great respect of their god, and by this respect it was supposed that they were able to perform many miracles in the name of the god of Keawenuiaumi.[3] It was because of this great power that Loli was able to see the future and so instructed his king Lonoikamakahiki to kill him in order to obtain line, hook and bait.

HOW LONOIKAMAKAHIKI FOLLOWED TO SEE KAKUHIHEWA AND HIS COMPANIONS FISH.

Lonoikamakahiki and his companions in due time caught up with Kakuhihewa's canoe and together they arrived at the same fishing grounds; but Lonoikamakahiki, contrary to all rules about fishing, kept on going until his double canoe stood directly

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[1] Loyal devotion and self-sacrifice, as Loli was one of the two guardians who reared Lono from early childhood.

[2] *Ahi* (*Germo germo*), albacore.

[3] The reference made throughout this tradition to the "god of Keawenuiaumi" never once reveals its name. It must have been the god *Kaili* which Liloa transmitted the charge of to Umi, and doubtless descended to Keawenuiaumi, thence to Lonoikamakahiki.

lealea aku oe i ka lakou la huki mai i ka ia. A nolaila, nonoi aku oe i na mea lawaia, pakike ia mai oe, me ko lakou la olelo mai: 'I hea no hoi oe hele mai me kou makaukau?' A nolaila hilahila oe, a oia kuu mea e make ai." I aku o Lonoikamakahiki: "O ke aha auanei ko lakou mea e aua mai ai ke noi aku wau i na mea lawaia? He holona paha ka mea nana e aua ke aho ame ka makau." I aku ke kahu: "Ae, i ka manawa pono ia, no ka mea, ua pono ole ko lakou manao i ko lakou la eo ana ia oe, oia ko lakou mea e aua mai ai ia oe." A no keia mea, aole he pio o ko ke alii manao mamuli o ka ke kahu olelo mai. A ikaika loa ae la ko Lonoikamakahiki manao holo i ka nana i ka lawaia a Kakuhihewa ma.

A no ko ke alii manao paa loa, nolaila, olelo aku la o Loli ia Lonoikamakahiki: "Auhea oe? He nani ia ke paakiki la oe i ka holo i kai; a ina holo kaua i kai, a i lealea aku oe i ka huki mai a Kakuhihewa ma i ka ia, a ina i noi aku oe i ke aho ame ka makau, a me na mea lawaia a pau, a i pakikeia mai oe, alaila, pepehi iho oe ia'u a make, lawe ae oe i kuu naau i aho nau, o kuu iwi papakole no kau makau, maunu iho oe i kuu io, a o kuu poo no kau paka, alaila, kuu iho no oe i ke kai, a kuehu ae i ka paka, alaila, kahea iho oe ma kuu inoa: 'E, Loli e! E, Loli e, ka ia maka ole o kai! I paa ka kaua ia e, Loli.' Alaila, mau ke ahi ia oe." A pau keia olelo a ke kahu ia Lonoikamakahiki, holo aku la lakou i kai.

KA HOAKAKA ANA I KO LOLI ANO AME KO HAUNA.

Ma ka mokuna mua o keia moolelo o Lonoikamakahiki, ua oleloia malaila ko Loli ame ko Hauna ano. He mau kanaka haipule o Hauna laua me Loli, ma ka inoa o ke akua o Keawenuiaumi a ili iho ia Lonoikamakahiki.

He mau kanaka kaulana laua ma na moku a puni, no ko laua mana a me ko laua malama ana i ke akua, a he hiki ia laua ke hana i na hana mana he nui, ma ka inoa o ko Keawenuiaumi akua. A nolaila i olelo ai o Loli, e pepehi ia ia i mau mea lawaia na ke alii na Lonoikamakahiki.

KA HOLO ANA O LONOIKAMAKAHIKI E MAKAIKAI I KA LAWAIA A KAKUHIHEWA MA.

Ia Lonoikamakahiki ma i holo aku ai i ka moana mahope aku o Kakuhihewa ma, ua kaulike ae la na waa o Kakuhihewa ma ma ke koa; aka, o Lonoikamakahiki, holo aku la laua, a mamua o na waa o Kakuhihewa ma, kiola ae la i kona pohaku hekau,

at the bow of Kakuhihewa's double canoe, where he cast off the rock that served as his anchor. This rock was a very small one for the purpose, but to prove the supernatural powers of Hauna it served the purpose as an anchor, although a strong gale came up and for a short time it blew quite fiercely. When the storm was blowing, the rock that served as an anchor for the double canoe of Kakuhihewa was unable to hold the canoe and so it was carried off to the leeward of the fishing grounds for some distance. The double canoe of Lonoikamakahiki, however, never moved a bit, and the small rock held it as though a large anchor had been used. This was because of the supernatural powers of Hauna.

When Kakuhihewa saw how the double canoe of the king of Hawaii was held by the small mooring rock he expressed the desire of possessing it, so he immediately made up his mind to name the rock in his next wager with Lonoikamakahiki.

While Lonoikamakahiki and his companions were floating in the same place Kakuhihewa said to Lanahuimihaku and his companion: "What a wonderful rock the king of Hawaii must have." Lanahuimihaku and his companion replied: "Yes, we know of the rock that serves as the anchor of the double canoe of the king of Hawaii. We have seen several rocks like that." Because of this answer given by Lanahuimihaku and his companion, Kakuhihewa thought he would send for one like it from Hawaii, but Lanahuimihaku and his companion said: "You cannot make use of that kind of rock, however, because your attendants do not possess supernatural powers. That rock holds that canoe because of the supernatural powers of Hauna."

When Lonoikamakahiki and his companions were moored directly at the bow of the double canoe of Kakuhihewa, Kakuhihewa was sore displeased, for he knew that such a thing was not considered right by all fishermen. This displeasure was so strong that he spoke of the matter and remarked that he did not at all like the way Lonoikamakahiki's double canoe was moored. But Lanahuimihaku and his companion, however, said: "Don't at all mind it. If the king of Hawaii has any fishing implements with him then it would be wrong." This reply satisfied Kakuhihewa for he thought no more of the matter.

While Kakuhihewa and Lanahuimihaku and his companion were talking, Kakuhihewa felt a fish tugging at his hook, so he said to Lanahuimihaku and his companion: "Say, I have caught a fish. What can it be?" Lanahuimihaku and his companion said: "It must be an ulua.[1] Ask the king of Hawaii what it is." Because of this, Kakuhihewa called out: "There you are! Say, King of Hawaii, what kind of a fish have I caught?" Loli said to Lonoikamakahiki: "Tell him that it is a shark." Lonoikamakahiki therefore replied as directed by Loli, saying: "It is a shark."

Because Lonoikamakahiki had named the fish to be a shark Kakuhihewa asked of Lanahuimihaku and his companion: "Is it a shark?" Lanahuimihaku and his companion replied: "It is not a shark. The king of Hawaii deceives himself. Here we have been fishing on these grounds many times and we never have caught a single shark. You also know that these fishing grounds have been dedicated to our god and

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[1] *Ulua* (*Carangus ignobilis*), as also other varieties; credited as the gamiest fish in Hawaiian waters.

he wahi pohaku lana uuku no ia; a i mea e ike ia ai ko Hauna mana, nolaila, he makani nui ikaika kai pa iho ia manawa; he wa pokole nae o ka pa ana a ka makani, alaila, pau. Ia manawa a ka makani i puhi ai, ua hemo ae la na pohaku hekau o na waa o Kakuhihewa ma; aka, o ko Lonoikamakahiki mau waa, aole he neeu aku oia mau paa no, me he heleuma i loko o ke one. Mamuli nae ia o ka mana o ke kahu, o Hauna.

Ia manawa, makemake aku la o Kakuhihewa i ka pohaku hekau o ke alii o Hawaii. Alaila manao ae la oia (Kakuhihewa) o ko Lonoikamakahiki kumu pili ia e pili mai ai ia Kakuhihewa.

Ia Lonoikamakahiki ma e lana ana maluna o na waa, i aku la o Kakuhihewa ia Lanahuimihaku ma: "Kupanaha ka pohaku hekau o ke alii o Hawaii." I aku la o Lanahuimihaku ma: "Ae, ua ike maua i kela pohaku lana o ke alii o Hawaii, he nui wale ka pohaku i like me kela." A no keia olelo a Lanahuimihaku ma, manao o Kakuhihewa e kii i pohaku nana i Hawaii. I ia aku e Lanahuimihaku ma: "Aole e pono kela pohaku, no ka mea, aole ou mana a me kou mau kahu. No ka mana o Hauna wale no ka mea i paa ai kela pohaku."

Ia Lonoikamakahiki ma e lana mai ana ma ko lakou wahi, he mea pono ole nae ia i ko Kakuhihewa manao, no ka mea, he mea mau i na lawaia, aole e pono e kauia kekahi waa mamua o kekahi waa. A nolaila i manao ai o Kakuhihewa, he pono ole ia Lonoikamakahiki ke kau mamua o na waa o lakou. I aku nae o Lanahuimihaku ma: "Mai manao oe pela. Ina he mau mea lawaia ka ua alii la o Hawaii alaila hewa io." Alaila pau ae la ko Kakuhihewa manao ana pela.

Ia manawa a Kakuhihewa ma e kamailio ana me Lanahuimihaku ma, lou ana ka ia ia Kakuhihewa. I aku la o Kakuhihewa ia Lanahuimihaku ma: "E! Lou ka ia, heaha la?" I aku o Lanahuimihaku ma: "He ulua. Ninau ia aku ke alii o Hawaii." A no ia mea, kahea aku la o Kakuhihewa: "Ahaha! E, ke alii o Hawaii, he aha ka ia?" I aku o Loli ia Lonoikamakahiki: "Koho ia aku he mano." I aku la o Lonoikamakahiki e like me ka Loli olelo: "He mano."

A no ke koho ana aku a Lonoikamakahiki he mano, nolaila, ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "He mano io anei?" I aku la o Lanahuimihaku ma: "Aole he mano, ua wahahee ke alii o Hawaii, lawaia auanei hoi kakou i keia koa a kakou e lawaia nei, he mano kekahi. Kai noa, ua hoolaaia keia koa i ke akua, aole e komo ka mano i keia koa. Piliia aku, akahi hana ana a ke alii o Hawaii e eo ai."

no shark can come here. Make a wager with him. You will for the first time beat the king of Hawaii now."

Because of these words of Lanahuimihaku and his companion, Kakuhihewa said to Lonoikamakahiki: "Say, King of Hawaii, we had better make a wager. If it is a shark you beat us; but if the fish I hold should prove to be an ulua, then we beat you." Lonoikamakahiki replied: "What shall our wagers be?" Kakuhihewa said: "From Leahi to the Kaena point, I will place against your mooring rock." Lonoikamakahiki replied: "It is a bet." Kakuhihewa then pulled on his line and when the fish was almost to the surface, Kakuhihewa said to Lanahuimihaku and his companion: "It is a shark. We have lost to the king of Hawaii." Lanahuimihaku and his companion then looked down and when they saw it was a shark they nodded to Kakuhihewa to let go the line so as to allow the shark to break away and in that way get rid of it before the others could see it. But Lonoikamakahiki had seen the nod and at once saw the intention of Kakuhihewa and his companions to allow the fish to break away from the line; so he called out to Kakuhihewa and the others: "Say, King of Oahu, don't play false and allow the fish to get away by letting go of the line. If you don't see the shark, pull it in to be certain." Kakuhihewa was therefore forced to pull on the line and after a while they all saw plainly that it was a shark. Because of this Kakuhihewa said to Lonoikamakahiki: "You have won. It was because we were certain that no sharks came to these fishing grounds that we made the wager with you."

It was a well-known fact that no sharks were caught on these fishing grounds, as the place was dedicated to the gods, hence no sharks were supposed to get there, as the gods had charge of the place; but by the supernatural powers of Loli and Hauna the fishing grounds known to be without sharks became a place infested with them. Having won the wager, Kakuhihewa lost to Lonoikamakahiki that portion of Oahu from Leahi to Kaena point, which became the property of Lonoikamakahiki.

After this had taken place the desire to take a hand at fishing overcame Lonoikamakahiki, so he said to Kakuhihewa: "Say, King of Oahu, let me have a hook, line and some bait and also a sinker." Kakuhihewa replied: "Why did you not come prepared when you came out to fish? Did you suppose that we were to supply you with these things necessary for a fisherman?" Loli, the attendant, then said: "My king, you have been shamed. This is what I expected and therefore warned you that we had better not come out. Now, therefore, you must kill me."

In obedience to the former instructions of his attendant, Lonoikamakahiki proceeded to kill Loli and to make use of the different parts for his fishing apparatus, then lowered the whole thing into the sea. He then called the words taught him by Loli, saying: "Say, Loli! Say, Loli, the fish without eyes of the sea!! Catch us a fish, Loli." At that very moment, as soon as the last word was spoken, an ahi bit his hook. As soon as he felt the bite Lonoikamakahiki called out: "Say, Kakuhihewa, what kind of a fish have I caught?" Kakuhihewa hesitated for a while, then asked of Lanahuimihaku and his companion: "What kind of a fish has the king of Hawaii caught?" Lanahuimihaku and his companion replied: "Name it a shark, because the first fish caught being a shark there must be a lot of them down below." Because of this, and

A nolaila, ma ka olelo a Lanahuimihaku ma, olelo aku la o Kakuhihewa ia Lonoikamakahiki: "E ke alii o Hawaii, e pono no paha ke pili, ina no hoi he mano, ua eo makou ia oe, aka hoi he ulua ka ia e paa nei i ka makou makau, alaila ua eo oe ia makou." I aku o Lonoikamakahiki: "I aha ka pili?" I aku o Kakuhihewa: "Mai Leahi a hiki i ka lae o Kaena, mau i ko wahi pohaku lana." I aku o Lonoikamakahiki: "Ua mau." Alaila huki ae la o Kakuhihewa i ke aho, a i ke kokoke ana ae i luna, alaila i aku o Kakuhihewa ia Lanahuimihaku ma: "He mano. Ua eo kakou i ke alii o Hawaii." Nana ae la o Lanahuimihaku ma, a ike iho la he mano, alaila, kunou aku la o ua o Lanahuimihaku ma ia Kakuhihewa, e hookuu aku i ke aho i moku aku ai ka mano i ole ai e ike ia ae. Aka, ua ike aku la o Lonoikamakahiki ia Kakuhihewa ma e hana ana pela, nolaila i kahea aku ai o Lonoikamakahiki ia Kakuhihewa ma: "E! E ke alii o Oahu, mai kalohe iho oe, aole ke kuu aku i ke aho o moku aku auanei ka makau. Ike ole ia aku ka mano, huki ae ka mano i akaka." O ka huki ae la no ia o Kakuhihewa i ke aho, a ike ia ae la he mano. A no ia mea, i mai o Kakuhihewa ia Lonoikamakahiki: "Ua eo, no ko makou ike maoli ana he koa mano ole keia, nolaila wale no makou i pili ino aku ai."

He oiaio he koa mano ole kela, no ka mea, ua hoomanamanaia kela koa i mua o ke akua, aole e komo mai ka mano. Aka, ma ka mana o Loli a me Hauna, ua lilo ke koa mano ole i koa mano. A eo ae la o Kakuhihewa ia Lonoikamakahiki, a lilo ae la kekahi hapa o Oahu nei ia Lonoikamakahiki, mai Leahi a Kaena.

Mahope iho o keia mau mea, kupu ae la ko Lonoikamakahiki manao lealea i ka lawaia, alaila, olelo aku la o Lonoikamakahiki ia Kakuhihewa: "E ke alii o Oahu! Homai hoi kau wahi makau, i wahi aho mai me ka maunu, a i paka mai no." I aku o Kakuhihewa: "I hea no hoi kou makaukau hele pu mai oe, o ka makou ka kau mea i manao ai, i anei kou lako?" I aku ke kahu o Loli: "E kuu alii! A, hilahila oe; kai noa o ka'u ia e olelo aku ana ia oe, aole kaua e holo mai i kai nei; a nolaila, pepehiia iho wau."

A e like me ka olelo mua a kona kahu, pepehi iho la o Lonoikamakahiki ia Loli, a hana iho la e like me ka Loli aoao ana. A kuu iho la i ke kai, a olelo iho la e like me ka Loli olelo mua: "E, Loli! E, Loli e, ka ia maka ole o kai! I paa ka kaua ia e, Loli." Ia manawa koke no, mahope iho o ka pau ana o kana kamailio ana; mau ana ke ahi. Nolaila kahea aku la o Lonoikamakahiki: "E Kakuhihewa e, heaha ka'u ia?" Noho o Kakuhihewa a liuliu olelo aku la ia Lanahuimihaku ma: "Heaha ka ia a ke alii o Hawaii?" I aku o Lanahuimihaku ia Kakuhihewa: "Kohoia aku he mano, no ka mea, ai ae la ka mano i ka makau mua, lalakukui aku la ka mano o lalo." A no ia mea, e like me ka Lanahuimihaku ma olelo, pela no oia i olelo aku ai ia Lonoikamakahiki: "He mano." I mai o Lonoikamakahiki: "Aole, lalau ke alii o Oahu nei." Ninau hou

in accordance with the words of Lanahuimihaku and his companion, he answered Lonoikamakahiki, saying: "It is a shark." Lonoikamakahiki answered back: "No, you are mistaken, King of Oahu." Kakuhihewa then asked Lonoikamakahiki: "And what do you say it is?" Lonoikamakahiki replied: "This is not a shark, it is an ahi."

Because of this reply made by Lonoikamakahiki, Kakuhihewa therefore asked of Lanahuimihaku and his companion: "Is the fish caught by the king of Hawaii really an ahi?" Lanahuimihaku and his companion replied: "The king of Hawaii is deceiving us. Don't you know that everybody knows that no ahi can be caught in Oahu, and that such fish can only be caught at Niihau and Hawaii fishing stations? Make a wager with him." Kakuhihewa then called out: "Say, King of Hawaii, let us settle on a wager then. From the Kaena point to the Kaoio point as against your mooring rock." Lonoikamakahiki replied: "It is a bet."

As soon as the wager was settled Lonoikamakahiki pulled on the line and when the fish was almost to the surface he allowed it to pull away directly below the double canoe of Kakuhihewa and his companions. At this time Kakuhihewa and his men made out that the fish caught by Lonoikamakahiki was an ahi. As the fish was plainly seen Lanahuimihaku and his companion said to Kakuhihewa: "We are beaten by the king of Hawaii, for here it is; the fish is really an ahi."

When the fish came up to the side of the canoe of Lonoikamakahiki, Lonoikamakahiki took a wreath of lehua blossoms and a wreath of hala, which had been made ready beforehand for this purpose, and put them around the gills of the fish, and then called out to Kakuhihewa: "Say, King of Oahu, this fish must have come all the way from Hawaii, for it is the yellow-gilled ahi of Umulau, for it is wearing wreaths of hala and of lehua."

When Kakuhihewa heard these words of Lonoikamakahiki he, as well as those with him, was surprised and therefore asked of Lanahuimihaku and his companion, saying: "Do you two know that the ahi of Hawaii wear wreaths of lehua and hala?" Lanahuimihaku and his companion replied: "The king of Hawaii is deceiving us. Make another wager."

In obedience to this Kakuhihewa therefore called out: "Say, King of Hawaii, let us make a wager. From the Kaoio point to Mokapu I will place against your mooring rock." Lonoikamakahiki replied: "It is a bet." As soon as the bet was made the stern of the double canoe of Lonoikamakahiki was turned toward the double canoe of Kakuhihewa, the fish was then made fast and Lonoikamakahiki showed the wreaths to Kakuhihewa, so that he was beaten.

After Kakuhihewa had been beaten, Lanahuimihaku and his companion said to Kakuhihewa: "We have been beaten in all our wagers, and the island of Oahu is almost wholly gone. Now, therefore, we had better do this: let us wager the rest of island, from Mokapu to Leahi, as against the mooring rock, and let us have a canoe race. The canoe that will reach dry land first shall be the winner. If the king of Hawaii should agree to this then we will surely win, because he has but two rowers."

Because of these words of Lanahuimihaku and his companion Kakuhihewa called out: "Say, King of Hawaii, let us make another wager for the rest of the island."

aku o Kakuhihewa ia Lonoikamakahiki: "A heaha la kau?" I aku o Lonoikamakahiki: "Aole keia he mano, he ahi keia ia."

A no keia olelo ana aku a Lonoikamakahiki pela, alaila, ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "He ahi io anei ka ia a ke alii o Hawaii?" I mai o Lanahuimihaku ma: "Ua wahahee ke alii o Hawaii. Kai noa na ike no kakou aole he mau koa lawaia ahi o Oahu nei, o Niihau ame Hawaii wale no na aina koa ahi; pili ia aku." Kahea aku la o Kakuhihewa: "E ke alii o Hawaii e! E pili no hoi paha; mai ka lae o Kaena a ka lae o Kaoio, mau i ko wahi pohaku lana." I aku o Lonoikamakahiki: "Ua mau."

Alaila, ma ka pau ana o ka pili a laua, huki ae la o Lonoikamakahiki i ke aho, a kokoke e ikeia ka ia, ia manawa, ahai pono aku la na ia nei a Lonoikamakahiki malalo pono o na waa o Kakuhihewa ma. Ia manawa ike maopopo ae la na o Kakuhihewa ma he ahi io ka ia a Lonoikamakahiki. Alaila, i aku o Lanahuimihaku ma ia Kakuhihewa: "Ua eo kakou i ke alii o Hawaii, eia la he ahi io ka ia a ke alii."

A pili ae la ka ia ma ka aoao o na waa o Lonoikamakahiki ma, lawe ae la o Lonoikamakahiki i ka lei lehua a me ka lei hala i hoomakaukau mua ia, a hookomo ae la ma ka api o ka ia, ma na aoao elua, a kahea aku la ia Kakuhihewa: "E ke alii o Oahu e! Mai Hawaii loa mai nei ka keia ia. O ke ahi mahaoo o Umulau, eia la ke lei mai nei i ka lei hala a me ka lei lehua."

A lohe o Kakuhihewa i keia olelo a Lonoikamakahiki, he mea kupanaha ia ia Kakuhihewa ma. Alaila olelo aku la, ia Lanahuimihaku ma, me ka ninau aku: "Ea, na ike anei olua, he lei mai no ko Hawaii ahi i ka lehua a me ka hala?" I aku la o Lanahuimihaku ma: "Ua wahahee keia hana ana a ke alii o Hawaii. Piliia aku."

A ma keia olelo, alaila kahea aku la o Kakuhihewa: "E ke alii o Hawaii e! E pili. Mai ka lae o Kaoio a Mokapu, mau i ko wahi pohaku lana." I aku o Lonoikamakahiki: "Ua mau." A holo ka laua olelo, alaila, hoohuli muku ae la na waa o Lonoikamakahiki, a kamakamaka ae la i ka ia a paa, alaila, hoikeike ae la i ka lei lehua a me ka lei hala i mua o Kakuhihewa ma, a eo ae la o Kakuhihewa.

Mahope iho o keia eo ana o Kakuhihewa, olelo aku la o Lanahuimihaku ma ia Kakuhihewa: "Eo ae la kakou ma keia mau mea, a aneane pau loa o Oahu nei. Nolaila, eia ka pono; e pili aku kakou i kahi i koe, mai Mokapu a Leahi, mau i kahi pohaku lana. E heihei hoe waa, aia no o na waa e kau koke i ka maloo. Ina e ae mai ke alii o Hawaii, alaila, o ke eo no ia ia kakou, no ka mea, elua no ana mau hoe waa."

A no keia olelo a Lanahuimihaku ma, olelo aku la o Kakuhihewa: "E ke alii o Hawaii, hoopauia aku kou aina i puni." I mai o Lonoikamakahiki: "E aha kaua?" I aku o Kakuhihewa: "E heihei waa kakou, aia no hoi o na waa e kau e i ka maloo, nana ke eo; o kahi no hoi i koe a mau i ko wahi pohaku lana." I aku la o Lonoikamakahiki: "Ua mau."

Lonoikamakahiki then asked: "What shall we do?" Kakuhihewa replied: "Let us have a canoe race. Let the double canoe that will reach dry land first be the winner, and let that portion of the island of Oahu that is left be placed against your mooring rock." Lonoikamakahiki replied: "It is a bet." After the bets had been made, Lonoikamakahiki said to Kakuhihewa: "You had better go on ahead." When Lanahuimihaku and his companion heard Lonoikamakahiki ask of Kakuhihewa to proceed on ahead, they urged Kakuhihewa to order the rowers to go ahead. The order was therefore given and they started off.

After Kakuhihewa and his companions had started Lonoikamakahiki ordered his rowers to partake of some food. The men then took some food. By this time Kakuhihewa and his companions were almost out of sight. When they finished their meal Lonoikamakahiki ordered his rowers, Kaielhu and Kapahi, to row away. At the order the men began to row, taking the Koolauloa way and by way of Kona and then on in toward Waimanalo. After going for some time Kakuhihewa and his men laid to and awaited for the approach of Lonoikamakahiki, thinking that when they came up nearer they would then make land.

While they were waiting, Lonoikamakahiki, on the other hand, was coming inside of the Waimanalo reef and was almost at Kailua. When Lonoikamakahiki and his men were about to get to the landing place Kakuhihewa for the first time caught sight of them, so he said to Lanahuimihaku and his companion: "I want you two to look and see what double canoe that is that is entering the landing place." Lanahuimihaku and his companion then looked and said: "That canoe is Lonoikamakahiki's. We are beaten." Kakuhihewa then said to Lanahuimihaku and his companion: "Where did they come from?" Lanahuimihaku and his companion replied: "They must have come by way of Koolau, then by way of Waianae and Kona." Kakuhihewa said: "I thought you said that we were to win this race; but here it is we are beaten. You two are indeed strange. Here the whole of the island is gone, all through your advice, which I have always obeyed. Now my kingdom is lost to Lonoikamakahiki." Lanahuimihaku and his companion replied: "We were made bold to make a request for a canoe race with the king of Hawaii because we saw we have sixteen rowers while the king of Hawaii has but two." When Kakuhihewa lost this last wager he lost the whole of the island of Oahu to Lonoikamakahiki.

After this last wager Kakuhihewa wagered his daughter with the expectation of winning back his lands. The game they played, however, was the game of konane. Kakuhihewa was an expert at the game; in fact this was the one thing in which he excelled in all the games he had made a study of, and knowing this Kakuhihewa challenged Lonoikamakahiki. This challenge Lonoikamakahiki accepted. Lonoikamakahiki, on the other hand, was not an expert in the game of konane, for the only time he played the game was when they were staying at Kalaupapa, where he played with his cousin, his wife.

After the bets had been made the stones were placed in position. Lonoikamakahiki then said to Kakuhihewa: "You make the first move." Kakuhihewa therefore made the first move, and Lonoikamakahiki followed with the next. Kakuhihewa made

Mahope iho o ka laua pili ana, kena aku la o Lonoikamakahiki ia Kakuhihewa: "Holo e aku mamua." A lohe o Lanahuimihaku ma i keia huaolelo kena a Lonoikamakahiki, i aku la ia Kakuhihewa, me ka hoolale koke aku o Lanahuimihaku ma ia Kakuhihewa e olelo aku i na hoe waa e hoe. A o ka holo iho la no ia.

A hala aku la ko Kakuhihewa ma mau waa; alaila, kena aku la o Lonoikamakahiki i kona mau hoe waa e paina; alaila, paina lakou. Aka o Kakuhihewa ma, ke aneane aku la e nalowale lakou mai ko Lonoikamakahiki ma mau maka aku. Ia manawa, hoolale koke ae la o Lonoikamakahiki i kona mau hoe waa elua, ia Kaiehu a me Kapahi, e hoe. Alaila o ka holo iho la no ia, ma Koolauloa ka holo ana a hiki ma Kona, a hoea ae maloko o Waimanalo. Aka, o Kakuhihewa ma, hoolana iho la lakou, me ke kali o ka hoea mai mahope o lakou, me ka manao a kokoke mai alaila hoopae loa na waa i ka maloo.

Ia manawa a lakou e kali la, aia nae o Lonoikamakahiki e holo mai ana maloko o Waimanalo, a hiki ae i Kailua. Ia Lonoikamakahiki ma e holo ae ana a kokoke i ke awa, ia manawa ko Kakuhihewa ike ana aku, alaila, olelo aku la o Kakuhihewa ia Lanahuimihaku ma: "E nana ae olua i keia mau waa e holo ae la maloko." I aku la o Lanahuimihaku ma: "O Lonoikamakahiki kela mau waa, ua eo kakou." I aku la o Kakuhihewa ia Lanahuimihaku ma: "Mahea ae nei hoi ko lakou holo ana?" I aku o Lanahuimihaku ma: "Ma Koolau ae nei a ma Waianae, a ma Kona loa ae nei paha." I aku o Kakuhihewa: "I ae hoi oe na kakou ke eo ke heihei, eia mai nei ka hoi na lakou la. Kupanaha olua; he puni wale ae no koe o ka aina; mamuli o ka olua mau olelo wale no makou e hoolohe nei, a lilo ko'u noho aimoku ana ia Lonoikamakahiki." I aku o Lanahuimihaku ma: "I aa aku maua i ka heihei me ke alii o Hawaii, no ko maua ike iho, he umikumamaono ko kakou mau hoe waa, a elua wale no o ke alii o Hawaii." A eo ae la o Kakuhihewa, pau loa o Oahu ia Lonoikamakahiki.

Mahope iho o keia mau mea, pili aku la o Kakuhihewa i ke kaikamahine ana, e hoi ka aina iaia, ma ke konane nae. O Kakuhihewa hoi, o ke konane kana mea oi o ke akamai mamua o kana mau hana apau i ao ai, nolaila, aa aku la o Kakuhihewa e konane me Lonoikamakahiki. A ae mai no o Lonoikamakahiki. Aka, o Lonoikamakahiki, aole oia i ao i ke konane, o kona manawa i ike iki ai, oia no kela noho ana ma Kalaupapa me kona kaikuahine wahine.

Hoomaka ae la na pili a laua a pau, alaila, kau na iliili apau, olelo aku o Lonoikamakahiki ia Kakuhihewa: "O kau lawe mua." Nolaila, lawe ae la o Kakuhihewa i ka iliili mua, a lawe o Lonoikamakahiki, kui mai la o Kakuhihewa, a holo aku o Lonoikamakahiki ia Kakuhihewa: "O kau lawe mua." Nolaila, lawe ae la o Kakuhihewa i ka iliili mua, a lawe o Lonoikamakahiki, kui mai la o Kakuhihewa, a holo aku o Lonoikamakahiki, a holo pu me Kakuhihewa, alaila lilo ka hauna hope ia Lonoika-

another move, and Lonoikamakahiki made his. Kakuhihewa made several moves and so did Lonoikamakahiki. After this Lonoikamakahiki had his own way with the game. Of course Kakuhihewa was beaten in the first game, but since they had agreed before the start that two games must be won before the winner can claim the wager, the stones were again placed on the board and Lonoikamakahiki made the first move. In this second game Lonoikamakahiki proved to be the best player, and the game was almost won when it was stopped because of the arrival of Kaikilani at Kailua from Hawaii.

When the people saw a double canoe approaching they mentioned the fact and Lonoikamakahiki looked up and saw that it was Kaikilani, but not wanting to see her, in order to live up to the law laid down by him while in Molokai, after he had beaten Kaikilani, he therefore kept his face down onto the board so that he would not see her.

Kaikilani, on the other hand, when she came ashore approached the wall surrounding the house and on coming to the railing she saw Lonoikamakahiki playing konane, with his face turned toward the inside of the house. Upon seeing Lonoikamakahiki, Kaikilani recited the chant in his honor, similar to the one that appears in Chapter V. The chant was recited by her as follows:

Kahikahonua to Elekaukama,
Halalakaulnonae,
Nanamakaikaeleua,
Mahehaluakama,
Laloia, Laloae Kama.
Cling perseveringly to the breast
Of Kukulu of Halaaniani.
Falling hither, falling thither,
Falling in the time of Kama,
Kapapaokalewa Kama,
The base of Kuami
Paepaeilani
Kekupuaiawaawa
In the time of Hakiawihi Kama
Hakekoai, O Lono.
Opuukahonua, Kamakalewa,
Noiaku Kamahuaola,
Peu and Kiha,
The base of Kama,
Haena and Koenamimi.
Young is the offspring of Lonokaeho.
  Who art thou?
It is Kakaeke,
Hanakaeke,
Nanakaeke,
Paakaeke,
Maakaeke.
That is the bag that will bring fame,
That is the bag, the bag of—
  Two—
There are two of Honokeana Keana;
There are two caves of Opihi;
There are three Kahana;
Two Mailepai;
Two Honokawai;
Kawailua;
Kekaa making the third.
There are four Mahinahina
On the top of Alaeloa.
There are four lands containing Hono:
Honokahua,
Honolua,
Honokohau,
Honopou;
That makes four lands containing Hono.
The fifth is Kahakuloa,
Kahakuloa makes the sixth,
Makalina makes the eighth,
Waihee makes the ninth,
The ninth is Hokea,[1]
Of the divisions in Wailuku.
  The tenth.
There are ten of Lele.
  Ten—
There are ten of Molokai.
  Ten—
There are ten of Lanai.
  Ten—
There are ten of Kanaloa Kahoolewa,
The foundation, the joining together of the isles.

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[1] In the former version this is given as *Honokea*.

makahiki. Ma ia konane ana, make iho la o Kakuhihewa, a ua hooholo hoi laua i ka olelo aia a elua hauna ana, alaila eo kekahi o laua. A nolaila, kau hou ka papa konane a pau na iliili i ke kau, lilo ia Lonoikamakahiki ka lawe mua o ka iliili; a ma ia konane ana a laua, aneane no e make ia Lonoikamakahiki; ia manawa, ia laua e konane ana, hiki mai la o Kaikilani ma Kailua, mai Hawaii mai.

A ike aku la na kanaka i na waa, nana aku la o Lonoikamakahiki, a ike aku la o Kaikilani keia, alaila, aole he makemake e ike aku i ko Kaikilani mau maka, a i mea e like ai me kona kanawai i kau ai i Molokai mahope iho o kona pepehi ana ia Kaikilani, nolaila, hoolilo loa iho la o Lonoikamakahiki i kona mau maka i ka papa konane, i ole ai oia e ike aku ia Kaikilani.

A o Kaikilani hoi, iaia i pae mai ai iuka, hele aku la oia a ku mawaho o ka pa, ma ka paehumu hoi, ike aku la oia ia Lonoikamakahiki e konane ana, ua huli aku ke alo iloko o ka hale. Ia manawa, hana aku la o Kaikilani i ka inoa o Lonoikamakahiki e like me ka mea i hoikeia ma ka Mokuna V. A penei kana kahea ana aku:

O Kahikahonua ia Elekaukama,
O Halalakauluonae,
O Nanamakaikaeleua,
O Mahehaluakama,
O Laloia, Laloae Kama,
O Hoopilikuloko i ka manawa:
O Kukulu o Halaaniani,
O Hanee aku
O Hanee mai,
O Hanee i ke au a Kama.
O ka papa o ka lewa Kama,
O ka papa o Kuami,
O Paepaeilani
O Kekupuaiawaawa.
O ke au o Hakiawihi Kama,
O Hakekoai e Lono;
O Opuukahonua, o Kamakalewa,
O Noiaku Kamahuaola
O Peu o Kiha:
Ka papa o Kama,
O Haena o Koenamimi,
Opiopio i kaulu o Lonokaeho.
Owai oe?
O Kakaeke,
O Hauakaeke,
O Nanakaeke,
O Paakaeke,
O Maakaeke,
O ka eke ia ku i ka ieie;
O ka eke ia, Kaeke-a
Elu-a—
Elua ia Honokeana Keana,
Elua ana Opihi,
Ekolu Kahana,
Elua Mailepai,
Elua Honokawai,
O Kawailua,
I kolu ia Kekaa.
Eha la Mahinahina,
O ka luna i Alaeloa.
Eha la aina hono,
O Honokahua,
O Honolua:
Honokohau, Honokawai
O Honopou,
Aha la aina hono,
Alima la ia Kahakuloa:
O Kahakuloa la aono,
O Makalina la awalu,
O Waihee la aiwa,
Aiwa la Honokea,
O na mahele la i Wailuku.
He umi—
He umi o Lele;
He umi—
He umi o Molokai:
He umi—
He umi Lanai:
He umi—
He umi o Kanaloa Kahoolewa,
Ka hono ka hookui o na moku,

They join and hug like lovers.
Scrape away, scrape away.
There is Hilo
Thatching,
Ridging;
There is your lover
Passing by.
The mouth is closed,
The hand beckons,
The eyes also beckon,
Else he will be ashamed
And weep at
The quiet cliffs.
Water is on Oahu,
It shows there above.
Kauuuohua is low
Like a crawling hill at Nihoa.
That cliff,
This cliff,
That fence of wood.
The great one there below,
He sits;
He sits, he stands,
He points, he sticks out his tongue,
Kukahaulani.
He has the eyes of a bird,
Head of a bird,
Beak of a bird,
Tongue of a bird,
Neck of a bird,
Breast of a bird,
Wing of a bird,
Body of a bird,
Leg of a bird,
Thigh of a bird,
Tail of a bird,
Knee of a bird,
Feet of a bird,
Claws of a bird,
Feathers of a bird,
Neck of a bird,
Crop of a bird,
Liver of a bird,
Intestine of a bird.
Since you are a small bird,
Out you must go
In the upland wilderness,
For such is the way you dwell in Kona.
And catch the spawn of the Ii
And carry the spawn of Keaau.
O thou Hanalei!
Hanalei, the source of the rains,
Made low from carrying such a burden,
Who has stood on the hill top
Whose shadow has reached the bottom.
They are greatly wearied by the roughness [of the sea].
Lift up the canoe,
Get aboard, paddle away, get on.
Let the people get aboard
With the sounding sticks,
With the binding ropes,
With the floaters.
The canoe master is aboard;
It is Lelepahu of Hawaii;
It is the large Hawaii of Kane;
It is Hilo of Kane of Kapu;
It is Hilo with the high cliffs;
It is Ku, the Lehua-eater;
The bosom companion of Kalalea and others
Who dwell there.
The house stands in Kona,
The front faces Koolau,
The wall faces Tahiti.
The posts were from Halawa
In Kauhuhu of Pele, of Peue.
Molokai is the back,
Lanai the front,
Molokini the thatching ropes.
Wailuku is the source of the flying clouds.
It is a broad plain where councils are held.
The ridging is Lanakila.
Kaluanui of Kaluanui,
It stands by the twin hills,
The palm houses of Kane
Which were thatched for me at Auwahi.
The potatoes of Puukamaele,
Of Kipapai, of Honokaupu,
Of the Oopu of Waikolu.
I am going home to partake of some food.
The kala shall be my fish
Until satisfied.
It is a fish sacred to my god.
Let the canoe enter
At Kaluakoi,
The barren coast of Puumomi,
At the entrance of Wailau,
Of Umipiilani.

O kana Puiki ae ka ipo aloha,
Kope ae kope ae:
Aia Hilo-la—
Ke ako mai la
Kaupaku mai-la,
Aia ko ipo-la
Ke hele ae la
Kalaau ka waha,
Peahi ka lima-e
E kunou na na maka,
O hilahila iala,
A i wale ina
Kilou pali-e
Wai Oahu-e.
Ahu mai la i luna
Haahaa o Kaunuohua,
He puu kolo i Nihoa:
Kela pali-e,
Keia pali-e,
Palaau-e
Ka hiwa i lalo-e.
A no-ho—
A noho e Ku,
Kuhiu palu-e
Kukahaulani
Makaku manu-e,
He poo manu-e;
A he nuku manu-e,
He alelo manu-e,
A-i manu-e,
Umauma manu-e,
Eheu manu-e,
He kino manu-e,
Uha manu-e,
He ka manu-e,
Puapua manu-e,
He kuli manu-e,
Wawae manu-e,
Maiuu manu-e,
He hulu manu-e,
Kaniai manu-e,
He puu manu-e,
He ake manu-e,
Naau manu-e.
Ka ua manu iki,
Hele oe i waho
I ka uka nahele,
I noho i Kona nei:
I ke kaee pua o ka Ii,
Ka hapai pua o Keaau:
O Hanale-i—
O Hanalei kumu o ka ua,
I amo a haahaa:
I ku iluna o ka puu,
I hala ilalo ka malu,
Ikiiki na hoa, manaka ino.
E hapai ka waa
Ee aku kauaka,
Ee aku, hoe aku, kau aku,
Me na houhou,
Me na nakinaki,
Me na lanalana,
Ua kau ke ala waa,
O Lelepahu, o Hawaii.
O Hawaii nui a Kane,
O Hilo a Kane a Kapu,
O Hilo a ka pali,
O Ku ai lehua:
Hoa aloha wale o Kalalea ma,
E noho mai la.
I ku i Kona ka hale,
I Koolau ke alo,
I Tahiti ka paia,
I Halawa ka pou,
I Kauhuhu a Pele, a Peu-e.
He kua Molokai
O Lanai ke alo;
He aha Molokini?
Kahua ao lele Wailuku-e,
He aha Kula-loa?
Kaupaku Lanakila.
Kaluanui o Kaluanui,
Ke ku la i na puu mahoe;
Na hale loulu a Kane,
I ako no'u i Auwahi.
Ka uala o Puukamaele,
O Kipapai o Honokaupu.
O ka Oopu o Waikolu,
E hoi ana wau e ai,
He kala kuu ia e ai ai
A maona.
He ia pa ia na kuu akua;
Hookomokomo ka waa
O Kaluakoi,
Ke kaha wale i Puumomi,
Hoomo Wailau
O Umipiilani.

It is the mirage of Mana;
It is as though following behind;
The water is following;
The water of Kamakahou is following;
The water that is not water,
The water of Mana.
Like the sea is the water,
Like the water is the sea.
The sugar-cane trash from my eating
Was cast away, left behind, forgotten.
After I had gone beyond
I failed to recognize.
What was seen behind, again appears in front.
The iliau has wilted in the sun
[As] the plentiful dew of the morning.
What was seen behind, again appears in front
Of Laauhaele.
Passed are the emblems of the god of the year,
Gone to bury the dead
[On] the barren sands of Nonohili.
The coconut grove bends low seaward of Pokii,
In reverence to [the god] Makalii.

Dearly I love the icy waters of Malama.
Lonoikamakahiki is growing.
It is Kamakahikikaiakea
Of the plain of Kohala of Wakiu,
Of Lanikaula,
My isle of the sea.
Say, Lono,
I have recognized your back;
I have sung to you; the hearing,
The seeing is yours. Say, Lono,
Turn to me.[1]

At the close of Kaikilani's call or chant in honor of the name of Lonoikamakahiki he turned around and pretended as though it was the first time he had seen his cousin who had been standing outside of the enclosure. At sight of her, Lonoikamakahiki could scarcely contain himself, and his love for her was such that, try as he would, he could not withhold his tears; he was, however, able to refrain from crying out aloud.

As his cousin had chanted in honor of his name, it was for him to respond by chanting her name; but being unable to recall the chant at that time he looked steadily at Lanahuimihaku and his companion, for he knew that these two men were familiar with the chant, and knowing this Lonoikamakahiki looked at them with the hope that they would realize his inability to recite the chant and they do it for him. But Lanahuimihaku and his companion, however, did not wish to come to his assistance, for they were supporters of Kakuhihewa.

After a time, however, the first four lines of Kaikilani's chant came to his memory, and together with a few lines which he picked up Lonoikamakahiki chanted the following response to the chant in his honor:

My cliff of lehua at Kilou,
My land of lehua there below,
My man of lehua on the cliff,
Lehua of my land.
You must tell the others
That I am your cousin.
Yes—. Yes—. Yes—.
I was at that hill,
I was at this hill,
Muss up your apparel.
The cliff of lehua looked on
As I was jumping down.

When Kakuhihewa heard Lonoikamakahiki's response to the name of his cousin, Kakuhihewa remarked: "Lonoikamakahiki is chanting somebody else's name instead of his own." Lonoikamakahiki replied: "It is done. I am going to recite it, but I must first weep with the stranger."

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[1] A plea for recognition.

O Kealialia liu o Mana.
Ke uhai la no.
Ke uhai la ka wai,
Ke uhai la ka wai a Kamakahou;
Wai alialia wai o Mana.
Me he kai la ka wai,
Me he wai la ke kai,
O ka aina ko a'u i ai ai.
Kiola haalele poiua,
Hoi aku a mua
Hoohewahewa mai.
Hoi ana ke kua, i ke alo.
O ka iliau loha i ka la
Puolo hau kakahiaka.
Hoi ana i ke kua i ke alo:
O Laauhaele,
Hele ae ke alia o Aliaomao,
Hele ae kanu kupapau,
O ke kaha i Nonohili.
Halala ua niu i kai o Pokii,
Hoakua wale la o Makalii.

Aloha wai hau o Malama.
Ulu Lonoikamakahiki.
O Kamakahikikaiakea
O kula o Kohala o Wakiu,
O Lanikaula,
Kuu moku i ke kai.
E Lono-e,
Ma ke kua ka ike;
I na mai ke ae, ka lohe,
Ka ike e, Lono-e,
Haliu mai.

Apau ka Kaikilani kahea ana mai i ka inoa o Lonoikamakahiki, alaila huli mai la o Lonoikamakahiki i hope, i nana aku ko ia nei hana, o ke kaikuahine keia ona e ku nei mawaho; ia manawa nui ae la ko Lonoikamakahiki aloha, aole nae e hiki ke hoomanawanui i kona uwe ana, aka, aole nae oia i uwe me ka leo, ma ke kulu o kona mau waimaka i ike ia ai kona uwe ana.

A no ke kahea ana mai o ke kaikuahine i ko Lonoikamakahiki inoa, alaila nana pono aku la ua o Lonoikamakahiki ia Lanahuimihaku ma, no ka mea, ua makemake oia e hana aku i ko Kaikilani inoa, aka, aole he loaa, a oia ko Lonoikamakahiki mea i nana pono aku ai ia Lanahuimihaku ma, na mea i loaa ko Kaikilani inoa. Aka aole nae he makemake o Lanahuimihaku ma e hana aku i ka inoa, no ka mea, aia ma ko Kakuhihewa aoao ko lana manao nui.

Ia manawa, loaa ae la ia Lonoikamakahiki na lalani mua eha o ko Kaikilani inoa, a huipu ae la me na lalani mele apo wale a ua o Lonoikamakahiki, alaila haliu aku la a kahea aku la i ka inoa o ke kaikuahine ma ke mele penei:

Kuu pali lehua i Kilou,
Kuu aina lehua i lalo-e,
Kuu kanaka lehua i ka pali,
Lehua o kuu aina.
E i ae oe ia lakou la
He keikunane wau nou.
Ae—. Ae—. Ae—.
A kela puu wau,
A keia puu au,
Lumilumi i kou aahu.
Nana mai ka pali lehua
Owau e lehei aku ana.

A lohe o Kakuhihewa i ka hana a Lonoikamakahiki i ka inoa o ke kaikuahine, i mai la ua o Kakuhihewa: "Aia o ua o Lonoikamakahiki, ke hana ala i ko hai inoa, aole i hana mai i kona inoa." I aku o Lonoikamakahiki: "Ua hana hoi; kai noa e hana aku ana, e uwe ae hoi me ka malihini."

Kaikilani then came in and kissed[1] Lonoikamakahiki and they wept. Seeing that Kakuhihewa was constantly urging Lonoikamakahiki to chant the name of Lonoikamakahiki, she asked of Lonoikamakahiki: "What is it that they are constantly urging you to do?" Lonoikamakahiki replied: "They are telling me to chant my name, because Lanahuimihaku and his companion have said that I am a chief without a chant in honor of my name." Kaikilani then said: "Let us cease weeping and do as they request." Lonoikamakahiki then faced about and recited to the people the chant in honor of his name, while Kaikilani joined him. The chant is the one already related above.

At the close of the chant by Lonoikamakahiki and Kaikilani, Lonoikamakahiki then said to Lanahuimihaku and his companion: "You two men are the worst of any I have known.[2] If during my visit here I shall get a hold of this island of Oahu, I will cut you to pieces while alive.[3]

CHAPTER VII.

THE DISPUTE BETWEEN KAKUHIHEWA AND LONOIKAMAKAHIKI ABOUT HAUNA.

THE dispute between the king of Oahu and the king of Hawaii which ended in a contest, spoken of in this chapter, was the last one engaged in by the two, after which Lonoikamakahiki and Kaikilani returned together to Hawaii.

The cause of this dispute was entirely about Hauna. It came about in this wise: After Lonoikamakahiki had acquired Oahu through their former contests, Kakuhihewa begged of Lonoikamakahiki to restore to him the island of Oahu, going about it in a way as though he still owned the island, saying: "Say, King of Hawaii, I think you had better restore back to me the lands you have won and let our former wagers be done away with. I think you ought to propose another contest between us, and in case you should beat me in the new contest then the whole of Oahu shall be yours, including the men of high rank and those of the low rank."

This request for a new contest, made by Kakuhihewa, was really the wish of Lanahuimihaku and his companion, for they had heard the remark made by Lonoikamakahiki that they would be put to death by being cut to pieces. This is the reason why Lanahuimihaku and his companion had urged Kakuhihewa to beg of Lonoikamakahiki for a new contest. To this request made by Kakuhihewa, Lonoikamakahiki did not give a subject for their contest.

Shortly after this, however, Lonoikamakahiki took up his calabash, which contained his personal effects as well as other things, and placed it in front of him, and then said to Kakuhihewa: "Say, King of Oahu, this calabash is filled with the bones of the chiefs who were killed in the battle on the top of Puumaneo, because there were six district chiefs that were slain by my father and their bones are in this calabash."

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[1] The kissing of olden time is well borne out in its native term, "*honi ka ihu*," touch or smell the nose.

[2] Lono realizes the duplicity of these adherents of Kakuhihewa, seceders from Hawaii's court.

[3] Or, "I will flay you alive."

Ia manawa, hele mai la o Kaikilani a honi i ka ihu o Lonoikamakahiki, a uwe iho la. A no ka hoolale pinepine mai o Kakuhihewa ia Lonoikamakahiki e hana i ka inoa o ua o Lonoikamakahiki, alaila, ninau aku la o Kaikilani ia Lonoikamakahiki: "Heaha kela a lakou la e olelo pinepine mai nei ia oe e hana ae?" I aku la o Lonoikamakahiki: "E olelo mai ana lakou la ia'u e hana wau i kuu inoa, no ka mea, ua olelo o Lanahuimihaku ma, he alii inoa ole au." I aku o Kaikilani: "Uoki ka uwe a kaua, hana ia aku ka lakou la koi." Alaila, haliu aku la o Lonoikamakahiki a kahea aku la imua o ka aha i kona inoa, a hana pu aku la no hoi me Kaikilani. Oia kela mele maluna ae.

A pau ka Lonoikamakahiki ma hana ana i ua inoa nei ona, alaila, olelo aku la o Lonoikamakahiki ia Lanahuimihaku ma: "He oi olua o na kanaka lapuwale nui wale. No'u paha auanei ka noho a lilo ia'u keia moku o Oahu nei, koli ola ia olua e a'u."

MOKUNA VII.

KA HOOPAPA HOU ANA O KAKUHIHEWA ME LONOIKAMAKAHIKI NO HAUNA.

O KA hoopapa ana a ke alii o Oahu me ke alii o Hawaii, i olelo ia ma keia mokuna, o keia ka laua hoopapa hope loa, a hoi pu aku la o Lonoikamakahiki me Kaikilani i Hawaii.

O ke kumu o keia hoopapa, no Hauna wale no; no ka mea, mahope iho o ka lilo ana o Oahu ia Lonoikamakahiki ma na pili mua ana, ua noi mai o Kakuhihewa ia Lonoikamakahiki, e hoihoi hou o Oahu iaia; a penei ka Kakuhihewa olelo: "E ke alii o Hawaii, e aho e hoihoi ka aina ia'u, a e hoopau kela pili mua, ame kela eo mua ana. E noonoo hou mai oe i kumu hoopapa hou na kaua, a ina e eo wau ma ke kumu hoopapa hope, alaila, lilo pau loa o Oahu nei ia oe, mai kanaka nui a kanaka liilii."

O keia olelo ana a Kakuhihewa pela, no Lanahuimihaku ma, no ka mea, ua olelo o Lonoikamakahiki, e koli ola ia Lanahuimihaku ma. A oia wale no ke kumu i olelo aku ai ua o Lanahuimihaku ia Kakuhihewa, e noi aku ia Lonoikamakahiki e imi hou i kumu hoopapa; aka, aole nae o Lonoikamakahiki i hai aku i kumu hoopapa na laua.

Aka, mahope koke iho oia wa no, lawe ae la o Lonoikamakahiki i kona hokeo a ku imua o kona alo, a olelo aku la ia Kakuhihewa: "E ke alii o Oahu nei, o keia hokeo la, ua piha i ka iwi o na 'lii i make i ke kaua i luna o Puumaneo, no ka mea, eono alii aimoku i make i ke kaua a kuu makuakane e waiho nei i loko o ka hokeo."

Kakuhihewa upon hearing this said: "How you deceive! Who has taught you that that calabash could ever hold the bones of six chiefs?" "Lonoikamakahiki said: "I say it. Tomorrow my foster-father Hauna will arrive and he will tell you people about the matter." Kakuhihewa then said to him: "And who has brought you word that Hauna is to arrive tomorrow?" Lonoikamakahiki replied: "I, myself, say so because of my knowledge." Kakuhihewa then asked of Lanahuimihaku and his companion: "Say, are the words spoken by the king of Hawaii true, that he can see the future and that Hauna is to arrive tomorrow?" Lanahuimihaku replied: "It is a lie; he has no knowledge of the future. We were the two men who were able to tell him of the future from the time of his father, and this Hauna, who is living on Hawaii, and the attendant whom he killed when we were out fishing were the only men who could tell of the future; but the king there knows nothing at all about the matter." Kakuhihewa then again asked: "Is it true that Hauna is going to arrive here tomorrow?" Lanahuimihaku and his companion replied: "It is not true. Make a wager with him."

Kakuhihewa then said to Lonoikamakahiki: "Say, King of Hawaii, since we have at last found a subject for another contest—the matter of the arrival of Hauna tomorrow—let us, therefore, have one." Lonoikamakahiki replied: "What have you to offer as your wager? A good contest can only be made when one has something to place as a wager." Kakuhihewa said: "Why not let Oahu be offered as against Hawaii?" Lonoikamakahiki made answer: "When you know that I have already won Oahu you come and again offer it for a wager." Kakuhihewa said: "You must put away such thoughts, King of Hawaii. It was the small Oahu that we wagered before, and large Oahu is still my own." Lonoikamakahiki then replied: "It is well, then. The stakes are the island districts. Oahu containing six districts and Hawaii also containing six." After this bet was made and agreed on, that night Hauna arrived in Kailua, and so the next morning Lonoikamakahiki said to Kakuhihewa: "Hauna has arrived on Oahu."

When Kakuhihewa heard these words from Lonoikamakahiki, he sent out his messenger, Kuleonui, a man famous for being a very fast runner, and told him: "You must go around Oahu and look for Hauna. When you find him, kill him, and seize all his property, so that we may be able to defeat the king of Hawaii." At this Kuleonui started on his trip around the island of Oahu; but he was unable to find Hauna. He therefore returned and reported to Kakuhihewa, saying: "I have made a circuit of Oahu but was unable to find Hauna. He has not arrived even, nor is there a canoe to be seen at sea coming this way, nor is there one hauled up on the shore; none at all." At this Kakuhihewa began to think that he would beat Lonoikamakahiki. Kakuhihewa then went to Lonoikamakahiki and again asked him: "Has Hauna arrived?" Lonoikamakahiki replied: "He has arrived."

When Kakuhihewa heard this from Lonoikamakahiki, he again sent Kuleonui to make another circuit of Oahu. Again Kuleonui started out and returned to the king to whom he reported, saying: "I have not found him. He has not even arrived," repeating what he said at the other time.

Olelo aku la o Kakuhihewa: "Wahahee wale! Owai kai ao mai ia oe, he pau na 'lii eono iloko o na hokeo?" I aku o Lonoikamakahiki: "Owau no. Aia apopo hiki mai kuu makuakane o Hauna, nana e hai aku ia oukou." I aku o Kakuhihewa: "A nawai mai nei hoi na olelo au e puka mai ana o Hauna i ka la apopo?" I aku o Lonoikamakahiki: "Na'u no, a na kuu ike." Ia manawa ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "Ea, he oiaio anei kela a ke alii o Hawaii e olelo mai la, he ike kona; a e hiki io mai ana anei o Hauna i ka la apopo?" I aku o Lanahuimihaku: "He wahahee, nawai kona ike; o maua no paha kona mau kanaka ike, mai kona makuakane mai, a o ua o Hauna e noho mai la i Hawaii; a o ke kahu no ona i pepehi ai ia kakou i kai, pau ae la no na kanaka ike; a o ua alii la ea he ole loa." I hou aku o Kakuhihewa: "He oiaio, e puka mai ana anei o Hauna i ka la apopo?" I aku ua o Lanahuimihaku ma: "He wahahee. Piliia aku."

I aku o Kakuhihewa ia Lonoikamakahiki: "E ke alii o Hawaii-e. He nani ia ua loaa ae la ka kaua kumu hoopapa o Hauna, o kona hiki mai i ka la apopo." I aku o Lonoikamakahiki: "Auhea kau kumu e pili ai? I ku hoi nei mea o ka pili i ka loaa o ke kumu e pili mai ai." I mai o Kakuhihewa: "Kai noa no hoi o Oahu nei no a mau ia Hawaii?" I aku o Lonoikamakahiki: "Aia ka a lilo o Oahu nei ia'u, pili mai no?" I hou mai o Kakuhihewa: "Alia hoi ia manao ou e ke alii o Hawaii. Kai noa o Oahu iki ka kaua i pili iho nei, koe no o Oahu nui?" I aku o Lonoikamakahiki: "Ua pono. Ma na moku okana nae ka pili, eono moku o Oahu nei, eono no hoi o Hawaii." A holo ae la ka laua olelo, ia po iho hiki ae la o Hauna i Kailua, a ao ae, hai aku la o Lonoikamakahiki ia Kakuhihewa: "Ua hiki ae la o Hauna eia i Oahu nei."

A lohe o Kakuhihewa i keia olelo a Lonoikamakahiki, alaila, kena ae la oia i kana elele ia Kuleonui, he kanaka kaulana oia i ka mama, a olelo aku la: "E hele oe e nana a puni o Oahu nei, a ina i ike oe ia Hauna, alaila e pepehi iho, a hao ae i ka waiwai, i eo ke alii o Hawaii ia kakou." Alaila holo ae la o Kuleonui a puni o Oahu nei; aole i loaa o Hauna. Hoi aku la, a olelo aku la ia Kakuhihewa: "Hele aku nei wau a puni o Oahu nei, aole i loaa o Hauna, aole no i puka mai, aole he waa holo mai ma ka moana, aole no hoi he waa hekau i ke kai, aole he waa kau i uka, he ole loa no." Ia manawa i manao ai o Kakuhihewa, e eo ana o Lonoikamakahiki. Alaila, hele aku la o Kakuhihewa a olelo aku ia Lonoikamakahiki, me ka ninau aku: "Ua hiki mai nei anei o Hauna?" I aku o Lonoikamakahiki: "Ua hiki ae la."

Lohe ae la no o Kakuhihewa i keia olelo a Lonoikamakahiki, kena hou aku la no ia Kuleonui, e holo a puni o Oahu. Alaila, holo hou aku la no, a hoi aku la, hai aku la i ke alii, me ka hoole aku: "Aole i loaa, aole no i hiki mai." E like no me kana olelo mua.

But, on the first circuit made by Kuleonui on that day, Hauna had already arrived in Kailua and was playing konane with a couple of women when Kuleonui came by, and was recognized by Hauna as a person out looking for some one, by the way he was glancing around. By this, Hauna knew that Kuleonui was a messenger and was able to conceal his identity and was in this way missed by the sharp eyes of the messenger of Kakuhihewa.

A FEW WORDS ABOUT HAUNA.

While Hauna was living on Hawaii he thought he would come in search of Lonoikamakahiki, so he therefore made ready his personal effects and placed them in his canoes. The chief articles of value that Hauna placed on the canoes, however, were a large number of feather cloaks. The canoes were loaded from stem to stern with these articles. These were the only things in the canoes.

On this voyage from Hawaii he made land at Kailua, where he saw a couple of women playing konane with their husbands. When Hauna saw the game he knew at once by the position of the stones that the men were beaten, so he said to the women: "You two are beaten, providing I was to play you women. I know I can beat you two." The women replied: "Here is the konane board, go ahead and play." Hauna said: "Let us delay the game for a while until the messenger of Kakuhihewa passes by; after he passes we will continue with the game. We must, however, cover up the board with a piece of kapa; after that we can discuss as to our wagers, and when that is settled we will begin."

After Kuleonui had passed the place the bet was discussed and agreed on in the following manner: the women said to Hanna: "We have nothing to offer on our side excepting ourselves. If you beat us in this present unfinished game you can take us as your property." Hauna then said: "I have two double canoes filled with things that are valuable; the chief articles of value on the canoes, however, are a large number of feather cloaks. If you two beat me, you two shall have the goods in the canoes together with the men on board." The women replied: "It is a bet." Hauna then said: "Let me make the first move."

It was a fact that before the game was continued, and before the bets were settled and the board covered with the piece of kapa, Hauna knew very well that he was beaten; but upon seeing Kuleonui it gave him an excuse to propose that the board be covered over until the messenger of Kakuhihewa passed by. According to his request the board was covered over. But when the kapa was removed, in order to continue the game, Hauna caught up some of the stones which gave the women the best advantage with the kapa. Hauna then made the first move and after a few more moves the women were beaten. At this he said: "I have won you two." The women replied: "We have husbands of our own and we cannot see how we can straighten out this difficulty." The husbands of the two women replied: "You two had better not consider us, because you made your own bet and have lost it yourselves." The husbands then said to Hauna: "You can take the women as your own property, for you have won them; they were not staked by others; they made the bet themselves."

Aka, ma ke kaapuni mua ana a Kuleonui i na la la, ua hiki mua ae o Hauna ma Kailua, e konane ana me na wahine; ike aku nae o Hauna ia Kuleonui e holo ana, me ka alawa o na maka, mao a mao, i ike aku ai oia i kona mea i hoounaia mai ai, aole nae oia i ike aku ia Hauna, aka, o Hauna kai ike mua aku ia Kuleonui, a nolaila oia i pee ai, a pakele aku la i na maka o ka elele a Kakuhihewa.

HE WAHI OLELO NO HAUNA.

Ia Hauna e noho ana i Hawaii, manao ae la oia e imi mai ia Lonoikamakahiki, a nolaila, hoomakaukau ae la oia i na ukana a pau e hooili maluna o kona mau waa. A ka ukana nui o luna o na waa o Hauna, he ahuula. Ua hoopihaia na waa mai mua a hope i ka ahuula, a oia hookahi no ka ukana.

Ia holo ana mai mai Hawaii mai a kau ma Kailua, ike aku la oia e konane ana elua wahine me ka laua mau kane. Ia ike ana aku a Hauna, ua honu ka papa konane, alaila, i aku o Hauna: "Ua make olua, ina owau ko olua hoa konane, make olua ia'u." I mai na mau wahine la: "Eia mai no hoi ka papa konane, konane mai." I aku o Hauna: "Alia kakou e konane, aia a hala aku ka elele a Kakuhihewa, alaila, konane kakou; e pono nae ke uhi i ke kapa ka papa konane, alaila, olelo ka pili mamua, a holo, alaila konane."

A hala aku la o Kuleonui, olelo ae la lakou no ka pili, a hooholo ae la lakou. A penei ka pili ana. Olelo mai na wahine ia Hauna: "Aole a maua kumu e ae e pili aku ai, o na kino wale no o maua, a ina no hoi ua make maua ia oe ma ka hauna o ka papa mua, alaila, lilo no hoi maua nau." I aku la o Hauna: "He mau waa kaulua ko'u elua, ua piha i ka waiwai; o ka waiwai nui nae o luna, he ahuula, a ina i make wau ia olua, no olua ka waa ame ka ukana o luna apau, a me na kanaka pu o luna." I mai la na wahine: "Ua mau." Olelo aku la o Hauna: "Ia'u ka uhau mua i koe."

He oiaio, ma ko lakou hahau mua ana, mamua o ko lakou pili ana, a me ka uhi ana i ke kapa, ua maopopo ia Hauna e make ana oia; aka, no ka ike ana aku ia Kuleonui, nolaila, oia i olelo ai, alia e uhau a hala aku ka elele a Kakuhihewa, e uhi ia ka papa i ke kapa. Aka i ka hoomaka ana e lawe ae i ke kapa, lilo pu ae la me ka iliili a na wahine i ike ai he maikai, ma ka lima o Hauna. Alaila, hahau ae la o Hauna, a make iho la na wahine. I aku la o Hauna: "Ua lilo olua ia'u." I aku ua mau wahine nei: "He mau kane ka maua, pehea la auanei maua e pono ai?" I aku na kane: "Aole a olua olelo kuhikuhi no maua, no ka mea, ua lilo olua." Alaila kahea ae la na kane a ua mau wahine la ia Hauna: "Lawe ia na wahine nau, ua eo ia oe, no ka mea, aole na hai aku ka laua mea i pili ai, na laua no."

Because of this Hauna took the women and tied them together with a loin cloth and led them to the place where the canoes were lying. Because these women were led by Hauna, the place where this act took place was given the name of Kaohao and it so remains to this day. The place is in Kailua, Koolaupoko, Oahu.

The women were taken by Hauna to the canoes where he said to one of them: "This canoe shall be yours with everything in it from stem to stern, including the men. The men shall be your servants; they are not for you to sleep with. And as he had spoken to her, so in like manner he spoke to the second woman. He then left the women and proceeded to meet Lonoikamakahiki.

CHAPTER VIII.

HOW LONOIKAMAKAHIKI REVEALED THE BONES OF THE CHIEFS KILLED BY KEAWENUIAUMI.

WHEN Hauna went up to meet Lonoikamakahiki, Lonoikamakahiki said to him: "If you had not arrived this day I would have been cooked in the umu, for it is now ready." Hauna replied: "You have won. Show them the bones of the chiefs killed in the battle in the time of your father, Keawenuiaumi.

At that moment Hauna reached for the bones of the chief of Kohala, which were plaited with feathers and fastened together by netting,[1] and said to Lonoikamakahiki: "Here is the chief Palahalaha, the chief of Kohala, son of Wohilani.[2] He had been residing with us, and seeing how few we were, left, and at your father's battle on Puumaneo[3] died at our hands. We secured the bones and put them away in the gourd container." At this time Lonoikamakahiki seized them and threw them in front of Kakuhihewa and began chanting:

Level indeed
Lies Kohala,
Face down.
The fragrance is wafted to me
Of the flower of Koolau, of Moolau.
Low indeed lies Puakea,
With Kukuipahu by its side.
Here are some more!

As this bundle which Lonoikamakahiki threw reached Kakuhihewa he said to Lanahuimihaku and others: "Who is this?" Lanahuimihaku and the others said: "This is Palahalaha, the chief of Kohala, the son of Wohilani. He resided with Keawenuiaumi, and seeing how few we were, left, and at the battle of Keawenuiaumi on Puumaneo we slew him. He was also a younger brother (cousin) of Keawenuiaumi. Kohala is a beautiful country and is a large district."

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[1] Showing the method of enshrouding and decorating the bones of the alii.

[2] This was probably one of high rank rather than a chief, in which case it refutes the idea that the *wohi* was a "royal title assumed only by the Oahu chiefs of the highest rank until comparatively modern times."

[3] The important battle of *Puumaneo* here spoken of must have been a rebellion against Keawenuiaumi. The carrying about of the bones of the vanquished chiefs by a successor of the victor is shown in this case to have been for the purpose of evidence, and they are identified by one who participated in the conflict.

A no ia mea, lalau aku la o Hauna i na wahine a nakii ae la i ka malo i kekahi wahine ame kekahi wahine, a kauo aku la i kahi a na waa e kau ana. A no ia kauo ana o Hauna i na wahine, nolaila, ua kapaia ka inoa o kela wahi o Kaohao, ma Kailua, Koolaupoko, Oahu, a hiki mai i keia la.

Hele pu aku la ua mau wahine nei me Hauna a hiki i na waa, olelo aku la i kekahi wahine: "Eia kou waa a me na ukana o luna mai mua a hope, a eia kou mau kanaka, he mau kanaka lawelawe nou; aole he mau kanaka moe aku nau." A e like me ka olelo i kela wahine, pela no ka ia nei olelo ana i ka lua o ka wahine. A haalele iho la oia i na wahine, a hele aku la e halawai me Lonoikamakahiki.

MOKUNA VIII.

KA HOIKE ANA A LONOIKAMAKAHIKI I KA IWI O NA 'LII I MAKE IA KEAWENUIAUMI.

A HIKI aku la o Hauna a halawai me Lonoikamakahiki, i aku la o Lonoikamakahiki: "Ina e hiki ole mai nei oe i keia la, o ka pau no ia o'u i kalua, eia la ua makaukau ka umu no'u." I aku o Hauna: "Ua eo ia oe, hoike ia aku na iwi o na 'lii i make i ke kaua i ka wa o ko makuakane o Keawenuiaumi."

Ia manawa, lalau ae la o Hauna i na iwi o ko Kohala alii, ua hakuia i ka hulu, ua kamaahaia a paa, a olelo aku la ia Lonoikamakahiki: "Eia keia alii o Palahalaha, ko Kohala alii, ka Wohilani keiki. Me makou no ka noho ana, a ike i ko makou uuku haalele, a i ke kaua nei a ko makuakane i luna o Puumaneo, make no ia makou, lilo na iwi ia makou, komo iloko o ka hokeo."

Ia manawa lalau aku la o Lonoikamakahiki, a kiola aku la ma ke alo o Kakuhihewa, a kani aku la ke oli:

Palahalaha wale
Ka moe a Kohala,
I lalo ke alo.
Ehuehu mai ana ia'u,
Ka pua o Koolau, o Moolau.
Kai mai ana ka waiho a Puakea,
Kakaako ana Kukuipahu.
I na mai ua mea-la!

I ka waiho ana o keia mea a Lonoikamakahiki i hoolei aku ai ma ke alo o Kakuhihewa, alaila, ninau, aku o Kakuhihewa ia Lanahuimihaku ma: "Owai keia?" I aku o Lanahuimihaku ma: "O Palahalaha, o ko Kohala alii, ka Wohilani keiki; me Keawenuiaumi no kahi i noho ai, a ike i ka uuku o makou, haalele, a ke kaua a Keawenuiaumi iluna o Puumaneo make no ia makou. He kaikaina no nae no Keawenuiaumi. He aina maikai o Kohala, he moku nui no."

Then Hauna again spoke to Lonoikamakahiki: "Here is another chief, and also a younger brother (cousin) of your father's. He also resided with us, and learning how few we were, left us and fought on the side of the rebels expecting that we would be vanquished, and at our battle on Puumaneo we killed him and stripped his bones and put them away in the gourd."

Lonoikamakahiki, having heard of these facts, took the bones of the chief of Hamakua, which were plaited with feathers similar to those of the chief of Kohala, and held them in his hands and, before throwing them before Kakuhihewa, began to chant:

You have one, jump in;
You have two, jump in.
They go here and there,
The men in the rain,
The plovers about.
Listen to the raindrops of Hilo.
Canst thou dare
Eat in company?
Here are some more![1]

Placing the calabash before Kakuhihewa he asked Lanahuimihaku: "Who is this?" They answered: "This is Pumaia, the child of Wanua who was the chief of Hamakua, also a younger brother (cousin)[2] of Keawenuiaumi. He lived with us, and having learnt that we were few in number, deserted, and at our battle at Puumaneo he was slain by Keawenuiaumi. We secured his bones, put them away in a gourd, and these are the bones."

Hauna drew out the bones of another chief from the calabash and said to Lonoikamakahiki: "Here is another uncle (father) of yours, Hilohamakua, the chief of Hilo, child of Kulukulua, a younger brother (cousin) of your father. He also lived with us, and because there were so few of us left and joined the rebels on the other side, and at the battle fought on Puumaneo your father slew him, stripped his bones and put them in the gourd." Then Lonoikamakahiki reached for it and chanted:

That is Hilo! That is Hilo!
That is Hilo of the incessant rains,
The increasing rains,
The ceaseless rains of Hilo.
That is Hamakua of the steep cliffs.
The ti leaf of Kamae is tramped down,
Hamakua is indeed withered.
Here are some more!

Placing the bundle in front of Kakuhihewa, he asked Lanahuimihaku and others: "Who is this?" They answered: "It is Hilohamakua, Kulukulua's child, the chief of Hilo, a younger brother (cousin) of Keawenuiaumi. He lived with us, and ascertaining how few we were, went away, and at the battle fought on Puumaneo was slain by Keawenuiaumi. His bones were stripped, put away in the container, and this is he."

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[1] This closing line of these several chants simply indicates it as sectional; a sort of "to be continued."

[2] Some confusion prevails in the brother-cousin term of relationship used by the translator, which arises from the fact that the word *kaikaina* applies equally to a younger brother or a cousin. The same difficulty occurs in the term *makuakane* as father or uncle, and *makuahine* as mother or aunt.

Alaila, olelo hou aku o Hauna ia Lonoikamakahiki: "Eia hou no keia alii, he kaikaina no no ko makuakane, me makou no kahi i noho ai, a ike i ko makou uuku, haalele ia makou, hele a kipi mai ma kekahi aoao, manao e hee makou, a ke kaua a makou iluna o Puumaneo, make ia makou pau na iwi i ka holehole, komo iloko o ka hokeo."

A lohe o Lonoikamakahiki i keia olelo, alaila lawe ae la oia i na iwi o ke alii o Hamakua a paa i ka lima, ua haku ia no i ka hulu e like me ka hana ana i ko Kohala. A mamua o ko Lonoikamakahiki kiola ana aku ia mea i mua o ko Kakuhihewa alo, alaila oli aku la oia:

Akahi au opu mai;
Alua au opu mai.
O Keau wale-a,
A kanaka i ka hele i ka ua,
Kiki a kolea.
He hoolono pakaua o Hilo.
He aa mai oe
E ai pu no-e?
Eia mai ua mea-la!

Waiho keia mea ma ke alo o Kakuhihewa. Ninau ae la ua o Kakuhihewa ia Lanahuimihaku ma: "Owai keia?" Alaila hai aku la o Lanahuimihaku ma: "O Pumaia keia, ke keiki a Wanua, ko Hamakua alii ia, he kaikaina no no Keawenuiaumi, me makou no ka noho ana, a ike i ko makou uuku, haalele, a i ke kaua a makou iluna o Puumaneo, make no ia Keawenuiaumi lilo na iwi ia makou, komo iloko o ka hokeo, oia na mau iwi."

Lalau hou iho la no o Hauna i ka iwi o kekahi alii, mai loko ae o ka hokeo, a olelo aku la ia Lonoikamakahiki: "E! Eia hou no keia makuakane ou, o Hilohamakua, ko Hilo alii, keiki a Kulukulua, he kaikaina no no ko makuakane, me makou no kahi i noho ai, a no ko makou uuku haalele ia makou, hele a ma kekahi aoao, kipi mai, a i ka hoouka kaua a makou i luna o Puumaneo, make no i ko makuakane, pau na iwi i ka holehole, komo iloko o ka hokeo." Alaila, lalau aku la o Lonoikamakahiki, a oli ae la:

O Hilo ia, o Hilo ia,
O Hilo ia o ka ua kina,
Ka ua kinakina,
Ka ua mao ole o Hilo;
O Hamakua ia he pali,
Pepe ka lauki o Kamae,
Kamae loa Hamakua.
Eia mai ua mea la!

Waiho ana ma ke alo o Kakuhihewa. Ninau ae kela ia Lanahuimihaku ma: "Owai keia?" I aku o Lanahuimihaku ma: "O Hilohamakua ia, ka Kulukulua keiki ia, ko Hilo alii ia, he kaikaina no no Keawenuiaumi, me makou no ka noho ana, a ike i ka uuku o makou, haalele, a i ka hoouka kaua a makou iluna o Puumaneo, make no ia Keawenuiaumi, pau na iwi i ka holehole, komo iloko o ka hokeo, oia na."

Thus three chiefs were accounted for, leaving three more, when Hauna spoke up: "Here is another chief, another uncle of yours, being a younger brother (cousin) of Keawenuiaumi. He resided with us, and because of our meagerness, deserted, and at the battle fought on Puumaneo he was slain by Keawenuiaumi. The bones were stripped and also put away in a gourd."

Lonoikamakahiki then took up Lililehua, the child of Hua-a, the chief of Puna and chanted before Kakuhihewa:

Lililehua
Is drifting to Waimea,
For Molokai is storm-bound.
When the wind[1] sweeps there below,
My husband then enters the house at Mana.
We two reposed at Wawaenohu
And witnessed the weeping of the deity.[2]
Here are some more!

This bundle was placed before Kakuhihewa, who inquired who it was. Lanahuimihaku and the others answered: "This is Lililehua, the chief of Puna, the child of Hua-a. He had a beautiful country where even the pandanus and the lehua enter the sea, being the only sweet-scented land on Hawaii. This chief had his home with us; a younger brother (cousin) of Keawenuiaumi, but knowing our numerical weakness, deserted us, and at the battle fought on Puumaneo we slew him, stripped all his bones, put them in a container, and this is he."

Hauna again produced the bones of another chief from the gourd, the chief of Kau, and said to Lonoikamakahiki: "Here is another chief, that of Kau. He is also an uncle (father) of yours and a younger cousin (brother) of Keawenuiaumi. He also lived with us, and seeing how few we were, deserted, and at the battle of Puumaneo was slain by Keawenuiaumi. We secured his bones and put them away in the gourd."

Lonoikamakahiki, holding the bones in his hands, chanted:

Dear is the house of Milo in the sun,
The elevated house of Moanauli.
Your skin is bruised without cause,
Bruised as though by a lover.
This lover is from Hanalei,
My lover of the awa leaf of Puna.
Kapaa is like the kalukalu[3] mats,
Where the ohai[4] turns at Papiohuli.
Here are some more!

Lonoikamakahiki tossed the bones to Kakuhihewa and asked of Lanahuimihaku and others: "Who is this?" Lanahuimihaku and the others answered: "This is Kahalemilo, the child of Imaikalani, the chief of Kau. He was also a younger brother (cousin) to Keawenuiaumi, and he was also one of those who resided with us,

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[1] The *koolauwahine* of the original was a peculiar wind of Kauai.

[2] A more literal rendering would be, "We have seen the god weep."

[3] A peculiar grass, of legendary fame, found on Kauai. Also the name of a choice lace-like kapa.

[4] *Ohai*, a flowering shrub (*Sesbania grandifolia*) which turns its leaves down at night.

A pau ae la ekolu alii i ka hoikeia, koe ekolu alii i koe, i hou aku o Hauna: "Eia hou no keia alii, he makuakane no nou, he kaikaina no no Keawenuiaumi, me makou no ka noho ana, a ike i ko makou uuku haalele ia makou, a i ka hoouka kaua a makou i Puumaneo, make no ia Keawenuiaumi, pau na iwi i ka holehole, komo iloko o ka hokeo."

Alaila lawe ae la o ua o Lonoikamakahiki ia Lililehua, ka Hua-a keiki, ko Puna alii hoi; a oli aku la i mua o Kakuhihewa:

O Lililehua la
Ko e papai Waimea,
Molokai ua ino.
A pa koolau wahine o lalo,
Komo kuu kane hale Mana.
Momomoe aku maua i Wawaenohu
Ike maua i ka uwe a ke akua la.
Eia mai ua mea la!

A waiho aku la keia mea ma ke alo o Kakuhihewa, alaila ninau ae la o oia: "Owai keia?" I aku la o Lanahuimihaku ma: "O Lililehua ia, o ko Puna alii, ka Hua-a keiki; no ia nei ka aina maikai, o ka hele no ia o ka hala a me ka lehua a luu i ke kai, o ka aina aala hookahi no keia o Hawaii, me makou no ka noho ana o keia alii, he kaikaina no no Keawenuiaumi, ike i ko makou uuku, haalele ia makou; a i ka hoouka kaua a makou iluna o Puumaneo, make no ia makou, pau na iwi i ka holehole ia, komo iloko o ka hokeo, oia na."

A pau keia, lalau hou no o Hauna i ka iwi o kekahi alii iloko o ka hokeo, i ko Kau alii, a olelo aku la ia Lonoikamakahiki: "Eia hou no keia alii, o ko Kau alii, he makuakane no nou, he kaikaina no no Keawenuiaumi, me makou no kahi i noho ai, a ike i ka uuku o makou, haalele; a ke kaua iluna o Puumaneo, make no ia Keawenuiaumi, lilo na iwi ia makou, komo iloko o ka hokeo."

Alaila, lawe ae la o Lonoikamakahiki a paa ma ka lima, alaila oli aku la:

Aloha Kahalemilo o ka la la,
Hale pakaiaulu o Moanauli.
Uli hewa ka ili,
Mehe mea i moe a ipo la.
No Hanalei nei aloha,
No kuu kane lau awa o Puna.
Kumoena kalukalu Kapaa,
Ohai huli Papiohuli.
Eia mai ua mea la!

Hoolei aku la ua o Lonoikamakahiki i na iwi haule ana ma ke alo o Kakuhihewa. Alaila, ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "Owai keia?" I aku la o Lanahuimihaku ma: "O Kahalemilo keia, o ka Imaikalani keiki, ko Kau alii, he kaikaina no no Keawenuiaumi, me makou no kahi i noho ai, a no ko makou

and finding out how few we were, left us and took to fighting us on Puumaneo, but he was also slain, and this is he."

Hauna again produced the bones of the chief of Kona and said to Lonoikamakahiki: "Here is another chief, Moihala, the child of Heapae, the chief of Kona. He was also a younger brother (cousin) of your father. He lived with us, and because we were few, deserted and went elsewhere; he rebelled against Keawenuiaumi, and at your father's battle on Puumaneo was also slain, the bones stripped and put into the gourd."

Lonoikamakahiki, holding the bones in his hands, chanted thus:

This is Moihala,
Inquiring of the wind,
The bird of Kuolohia.
Waialeale, the mountain,
Waialeale, the mountain.
Kawaikini is flowing,
Of Kane in the calm.
I, the lover, shall follow
To Waialua where I leave her,
Leave her in the home of friends.
It was there I found friends,
Where I may visit.
Here are some more!

Lonoikamakahiki threw the bones in front of Kakuhihewa, who inquired of Lanahuimihaku and the others who it was. They answered: "This is Moihala, the chief of Kona, a large division of Hawaii. Moihala was also a younger brother (cousin) of Keawenuiaumi. He resided with us, and finding out how few we were, left, went to the opposite side, a rebel. He thought by rebelling he would be safe, but when putting in an appearance at our battle at Puumaneo he was slain by Keawenuiaumi."

After the final production made by Lonoikamakahiki of the bones of the chief of Kona, Lonoikamakahiki conquered the whole of Oahu.

Following this incident, Lonoikamakahiki spoke to Kaikilani: "Inasmuch as we have made the circuit of Oahu, you, of us, had better remain; it is good land, with inhabitants both large and small." Kaikilani answered: "It is agreeable to me; but we had better go to put Hawaii on a satisfactory basis, then return again to Oahu. There are the chiefs of Hawaii; they have rebelled and have confiscated everything. As for yourself, upon arriving at Hawaii, wage battle, as the men have been thickly arrayed from Anaehoomalu to the front of Kauhola."

Because of this remark of Kaikilani, Lonoikamakahiki had the canoes prepared immediately and departed. On this voyage Lonoikamakahiki did not touch at Kohala but proceeded on to Kealakekua. Upon arrival there with his men, the chiefs of Kona and the men were all at Kohala awaiting the arrival of Lonoikamakahiki there to be slaughtered by them. Upon Lonoikamakahiki's arrival he sent a messenger to Kau to get Pupuakea to come to meet his elder brother (Lonoikamakahiki) to consult concerning putting to an end the rebellious chiefs of Hawaii.

uuku, haalele ia makou, a manao e kaua mai ia makou, a luna o Puumaneo, make no ia makou, oia na."

Alaila, lawe hou ae la no o Hauna i na iwi o ko Kona alii, a olelo aku la ia Lonoikamakahiki: "Eia hou no keia alii, o Moihala ke keiki a Heapae, ko Kona alii, he kaikaina no no ko makuakane, me makou no ka noho ana, a no ka ike i ko makou uuku, haalele, hele a ma kahi e, kipi mai ia Keawenuiaumi, a i ka hoouka kaua ana a ko makuakane iluna o Puumaneo, pau no ia makou i ka make, holeholeia na iwi, komo iloko o ka hokeo."

Alaila, lawe ae la o Lonoikamakahiki a paa ma ka lima, a oli aku la:

O Moihala nei,
Ke nonoi ae la i ka makani,
Ka manu o Kuolohia.
O Waialeale, i ka mauna,
O Waialeale, i ka mauna.
Kahe Kawaikini,
A Kane i ka lai.
E ukali aku au o ka ipo,
Waialua la waiho,
I waiho i ka hale makamaka.
Loaa ke kauna,
Kahi e kipa aku ai.
Eia ua mea la!

Hoolei aku la o Lonoikamakahiki, pahu ana ma ke alo o Kakuhihewa; alaila ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "Owai keia?" I aku la laua: "O Moihala keia, o ko Kona alii, he okana nui keia o Hawaii. He kaikaina no nae o Moihala no Keawenuiaumi; me makou no ka noho ana, a no ka ike i ko makou uuku, haalele ia makou, hele a ma kekahi aoao, kipi mai kuhi ia kipi ana ana e pakele; i pii ae ka hana i ka hoouka kaua a makou iluna o Puumaneo make no ia Keawenuiaumi."

Ma keia hoike hope ana a Lonoikamakahiki i ko Kona alii, o ka pau loa no hoi ia o Oahu nei ia Lonoikamakahiki. Mahope iho o keia manawa, olelo aku la o Lonoikamakahiki ia Kaikilani: "He nani ia ua puni ae nei Oahu nei ia kaua, noho oe o kaua, eia la he aina oluolu, he kanaka iki, kanaka nui." I aku la o Kaikilani: "Ua pono ia, aka, e hoi kaua e hooponopono ia Hawaii a pono, alaila hoi hou mai ia Oahu nei; aia na 'lii o Hawaii la ua kipi, ua hao ae la na 'lii a pau, ia oe, o ko hiki no i Hawaii o ka hoouka no ia o ke kaua; pania mai la no e ua kanaka mai Anaehoomalu a ka lae o Kauhola."

A no keia olelo ana aku a Kaikilani pela, hoolale koke ae la o Lonoikamakahiki i na waa, a holo aku la lakou. Ma keia holo ana a Lonoikamakahiki, aole nae i holo aku ma Kohala, aka, mawaho loa no a hiki i Kealakekua. Ia hiki ana aku o Lonoikamakahiki ma ua pau mai na 'lii o Kona a pau a me na kanaka i Kohala, no ke kali no ia Lonoikamakahiki o ka puka aku no ma Kohala o ka luku no. Aka ia Lonoikamakahiki i hiki aku ai, hoouna aku la oia i elele i Kau, e kii aku ia Pupuakea, e hele mai e halawai me kona kaikuaana (Lonoikamakahiki) i kuka ai laua no ka luku aku i na 'lii kipi o Hawaii.

After Pupuakea arrived, they held a council of war and a decision was arrived at. Pupuakea then sent a messenger calling upon all the men to come to do battle. Kau was the only district which had not rebelled, because Pupuakea took up his residence there after Lonoikamakahiki departed for Oahu. The men having been informed, came over by the upper part of Kau to upper Kona, but the messenger that was sent reached Kealakekua, where Lonoikamakahiki and Pupuakea were living.

After receiving the information that the men had come overland, Lonoikamakahiki and Pupuakea went to intercept them at Puanahulu, and that was the place where the men were arrayed in battle formation. About this time, however, the rebels who were down at Anaehoomalu observed that the clinkers at Puuanahulu were red with people, which was a matter of surprise to the rebels. Some of them thought there was a battle being fought, while others conjectured they were some of their own men, being under the impression that Lonoikamakahiki was still at Oahu, for no news had been received that he, Lonoikamakahiki, had arrived at Kealakekua.

During the night of the day on which the rebels were surprised, Lonoikamakahiki and his younger brother Pupuakea, together with the men, came down prepared to give battle. On the night the men left Puuanahulu to go down, the rebels realized there was to be war, because there were in the hands of the men torches burning from the van to the rear of the war procession of Lonoikamakahiki. Then it was that the rebels made preparations for battle, sending out messengers to inform the men and the chiefs on their side that had been stationed from Anaehoomalu to distant Kohala.

While Lonoikamakahiki was on his way down he first met the rebels at Wailea and the fighting immediately commenced. Lonoikamakahiki was victorious on this occasion and the rebels were annihilated. This was the battle fought by Lonoikamakahiki, where it is said that blood flowed like water at Wainanalii, and hence the battle is described as that of Kaheawai.

CHAPTER IX.

Battles of Lonoikamakahiki.

Early in the morning after the battle of Lonoikamakahiki at Kaheawai, he was observed by the rebels proceeding along the lava bed of Kaniku. The rebels after returning to camp reported to their general, Kanaloapulehu, saying: "Lonoikamakahiki and Pupuakea are approaching, some men have been slain, and we (the rebels) have been routed."

Kanaloapulehu commanded Kanaloakuakawaiea, the chief of Hilo: "Let the battle be at Kaunooa where there is plenty of sand, and let it be fought there, so that when Lonoikamakahiki reaches the spot we would be in possession of the sand, so that whilst rubbing their eyes the rocks will fly and victory will be ours."

According to the instructions of Kanaloapulehu to Kanaloakuakawaiea, the men were placed in position at Kaunooa. This is a place midway between Puako and Kawaihae. At the noon hour Lonoikamakahiki came in contact with the rebels and the battle commenced in earnest and he was victorious over them, having repulsed Kanaloapulehu and his followers just as the shades of evening were falling.

A i ka hiki ana mai o Pupuakea, kuka ae la laua a holo, alaila hoounaia aku la kekahi elele e Pupuakea, e kii aku i na kanaka a pau e hele mai no ke kaua. No ka mea, o Kau, oia wale no ka okana i koe aole i kipi, no ka mea, malaila no o Pupuakea kahi i noho ai, mahope iho o ko Lonoikamakahiki holo ana i Oahu. A lohe ae la na kanaka, alaila, hele mai la lakou mauka o Kau a mauka o Kona, a o ka luna hoi i hoounaia, hiki mai la ia ma Kealakekua, ma kahi e noho ana o Lonoikamakahiki laua me Pupuakea. Mahope iho o keia lohe ana ua hala ae na kanaka mauka, alaila, hele aku la o Lonoikamakahiki laua o Pupuakea, a halawai aku la me na kanaka i Puuanahulu, a malaila kahi i hoonoho ai o ke kaua. Aka nae, ia manawa, ike mai la ka aoao kipi i kai o Anaehoomalu i ka ula o ke a o Puuanahulu i na kanaka, he mea haohao nae ia i na kipi. Manao nae kekahi poe kipi, he kaua; a ma ka manao hoi o kekahi poe, he poe kanaka no no lakou (na kipi), no ka mea, ua manaoia, aia no o Lonoikamakahiki i Oahu, no ka mea hoi, aole he poe nana i olelo aku, ua puka ae o Lonoikamakahiki i Kealakekua.

Ma kela la a na kipi e haohao la, a ma ia po iho, iho aku la o Lonoikamakahiki me kona kaikaina me Pupuakea, a me na kanaka a pau i makaukau no ka hoouka kaua. I kela po, i na kanaka i iho aku ai mai Puuanahulu aku, ia manawa, manao ae la na kipi he kaua keia, no ka mea, aia ma ka lima o na kanaka, na lama (he mau ihoiho kukui) e a ana mai mua a hope o ka huakai kaua a Lonoikamakahiki. Nolaila, hoomakaukau ae la na kipi i ke kaua, a hoouna aku la i luna e hai aku i na kanaka a me na 'lii o ka aoao kipi i hoonohoia mai Anaehoomalu a Kohala loa.

Aka ia Lonoikamakahiki ma i iho mai ai, halawai mua iho la me na kipi i Wailea, a o ka hoouka koke iho la no ia o ke kaua, a pau iho la na kipi i ka lukuia, a lanakila ae la o Lonoikamakahiki ma ia hoouka kaua ana. O ka hoouka kaua ana keia a Lonoikamakahiki i kahe awai ai ke koko i kai o Wainanalii, a nolaila ua kapaia ia kaua a Lonoikamakahiki o Kaheawai.

MOKUNA IX.

Na Hoouka Kaua a Lonoikamakahiki.

Mahope iho o ke kaua a Lonoikamakahiki i Kaheawai, ma ke kakahiaka nui, ike ia mai la o Lonoikamakahiki e ka aoao kipi e hele aku ana i ke a o Kaniku, alaila, hoi aku la na kanaka o ka aoao kipi a hai aku la i ko lakou pukaua (Alihikaua) ia Kanaloapulehu, me ka i aku: "Eia'e o Lonoikamakahiki me Pupuakea ma, ua pau mai nei kekahi poe i ka make ua hee mai nei kakou (na kipi)."

Nolaila, olelo ae la o Kanaloapulehu ia Kanaloakuakawaiea ko Hilo alii: "Ho aku ke kaua i Kaunooa i ke one nui, i hoouka ai ke kaua ilaila, i hiki ae ai ia o Lonoikamakahiki ilaila, ua paa mua ia kakou ke one, na lakou ia e hele ae, kanu mai ke one i na maka, lilo lakou ilaila e anaanai ai hao aku na pohaku, o ka lanakila no ia."

E like me ka olelo a Kanaloapulehu ia Kanaloakuakawaiea, alaila, laweia aku la na kanaka o ka aoao kipi a hoonoho ma Kaunooa (aia no kela wahi mawaena o Puako a me Kawaihae). Ma ke ehu awakea (ainaawakea), halawai aku la o Lonoikamakahiki me na kipi, a o ka hoouka iho la no ia o ke kaua, a lanakila iho la o Lono-

While Kanaloapulehu and his followers were fleeing they met the Kohala and the Hamakua rebels at a place called Nakikiaianihau. Kanaloapulehu commanded them, saying: "Let us go back and encamp at Haleokapuni, and let some of us go on to Puukohola, and when Lonoikamakahiki is seen approaching Nakikiaianihau, then we will occupy Puukohola so we can shower rocks from above and Lonoikamakahiki's battle will be a defeat." All the chiefs observed the commands of the general and encamped at Haleokapuni immediately below the temple of Puukohola[1] and Mailekini at Kawaihae. Lonoikamakahiki, however, did not manoeuver as was anticipated by the rebels.

After Lonoikamakahiki became victorious at the battle of Kaunooa he consulted his priests (kahunas) as to what steps best to take in order to lead to victory. The priests directed him to proceed by way of Pili until they came to Puupa, "and there a big battle should be fought, because thus far we have only fought against the Konas, and know nothing about Hilo and Puna, nor of Hamakua. Pay no heed to Kohala, it is a small district; let us fight her last. Proceed against the triplets, Puna, Hilo and Hamakua."

Lonoikamakahiki followed the directions of his priests.[2] Proceeding upwards from Kaunooa and about midway of the plains at about midnight they could see the fires of the rebels at Puupa. Lonoikamakahiki asked his priests: "What is that fire?" The priests answered: "A battle. It is the fires of the traitors of the land." He asked again: "What of us?" The kahunas answered: "Send along forty men with torches in their hands, each man to carry four torches to burn, so as to deceive and to give the rebels the impression that there are four forty men, allowing them to proceed directly and when immediately outside of Puupa permit them to light their torches so we may be able to locate the whereabouts of the enemy and learn where they are encamped, the battle to begin at once, we to follow them from the rear and the forty from the opposite direction, and the enemy will be routed."

Receiving the instructions from the priests, Lonoikamakahiki sent out forty men with Pupuakea, who made forty-one. They followed the instructions of the priests, each man carrying four torches, proceeding along the direction indicated by the priests. They travelled along to the outskirts of the camp of the rebels, lighted their four forty torches and set up a tremendous shouting, "Onto the traitors of the land! Onto the traitors of the land!" and such like.

The rebels saw the burning torches and heard the loud yells. After first counting the number of torches and discovering there were only four forties the rebels gave chase. While the rebels were absent Lonoikamakahiki and his men arrived, and in the fight with Pupuakea's men, who gained by repulsing the rebels, Lonoikamakahiki and his army stood off ready to receive them. The battle waxed fierce and hard until the two divisions of Lonoikamakahiki and Pupuakea came together, when there was great

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[1] The erection of this historic temple of Puukohola is generally credited to Kamehameha I, in obedience to the instructions of Kapoukahi, Kauai's renowned prophet, whereby he would obtain supremacy over Hawaii without more loss of life.—Pol. Race, vol. I, p. 240. According to this tradition it is shown that Kamehameha's work was simply one of reconstruction and reconsecration to his war god Kukailimoku, for victory over his opponents, and it is a coincidence that the same deity as Kaili, Lono's war god, presided here, as also at the heiaus of Muleiula, in Kohala, and Makolea in Kahaluu, Kona, in their consecration by Lono as acknowledgment for his victories.—Ib., p. 122.

[2] The war being directed by the priests instead of by tried warriors of the king shows their notion of being directed by the deities in temple services.

ikamakahiki ma ia hoouka kaua ana, a hee aku la o Kanaloapulehu ma me na kipi a pau, ma ka ehu ahiahi.

Ia Kanaloapulehu ma i hee aku ai me na kipi, loaa aku la ko Kohala poe kipi mai a me ko Hamakua mai ma kahi i kapaia o Nakikiaianihau. I aku la o Kanaloapulehu ma i ko Kohala poe kipi mai a me ko Hamakua: Hoi hou aku kakou i hope, a i Haleokapuni kakou e hoomoana ai; aole auanei he mea pii aku o kakou iluna o Puukohola, aia a ike aku kakou ia Lonoikamakahiki e hele mai ana i Nakikiaianihau ma, alaila hoi aku kakou a luna o Puukohola, i hoolue iho na pohaku o luna, alaila make ko lakou kaua (ko Lonoikamakahiki ma)." E like me ka mea i oleloia e ka pukaua nui pela no i hoolohe aku ai na 'lii a pau; nolaila, hoi aku la lakou a hoomoana iho la ma Haleokapuni, malalo pono o ka heiau o Puukohola a me Mailekini, ma Kawaihae, a e like me ka manao o ka aoao kipi; aka, aole o Lonoikamakahiki i hele e like me ka na kipi manao wale ana.

Mahope iho o ko Lonoikamakahiki lanakila ana i ke kaua ma Kaunooa, alaila, ninau ae la o Lonoikamakahiki i kana mau kahuna i kahi e hiki ai ke hele a lanakila. Olelo aku la na kahuna ia Lonoikamakahiki: "Mauka ke hele ma ke pili, a hiki, i Puupa, malaila, ka hoouka kaua nui, no ka mea, o Kona wale no ka kakou i hoouka aku nei, aole kakou i ike aku ia Hilo a me Puna, aole kakou i ike aku ia Hamakua, aole o Kohala, he wahi moku uuku ia, i kaua hope ia, e pono ke kii mua i na kolu ia Puna, Hilo, a me Hamakua." A e like me ka olelo a na kahuna a ua o Lonoikamakahiki, pela no oia i hoolohe aku ai.

Ia pii ana a Lonoikamakahiki ma mai Kaunooa aku, a waena pili, ma ke aumoe, ike aku la lakou i ke ahi a na kipi e a mai ana i Puupa. Ninau ae o Lonoikamakahiki i na kahuna: "Heaha kela ahi?" I mai la ke kahuna: "He kaua, he ahi na na kipi aina." Ninau aku o Lonoikamakahiki: "A pehea kakou?" I aku la na kahuna: "Hoounaia aku i hookahi kanaha kanaka, me na lama ma ko lakou lima, i eha lama a ka mea hookahi e hoaa ai, alaila i kuhi mai ai lakou eha kanaha kanaka, hele pono aku no, a mawaho pono o Puupa, alaila hoa ae i ke ahi i hiki aku ai kakou i kahi a lakou i hoomoana ai, alaila o ka hoomaka no ia o ke kaua, i alualu aku mahope nei a o kela poe mai hoi he kanaha, o ko lakou hee no ia."

Ia manawa a ke kahuna i olelo ai, hoouna aku la o Lonoikamakahiki i hookahi kanaha kanaka me Pupuakea pu, oia ke kanaha kumamakahi. A hana ae la lakou e like me ka olelo a ke kahuna, eha lama pakahi a na kanaka, a hele aku la ma kahi a ke kahuna i kuhikuhi ai. A hala aku la lakou a mawaho pono aku o kahi a ka poe kipi e hoomoana ana, hoaa mai la lakou i na lama eha kanaha, a hooho ae la me ka leo nui: "Iluna o ke kipi aina! Iluna o ke kipi aina!!" A pela aku.

A ike ae la na kipi i na lama e a ana, a me na leo hooho, a helu aku la lakou (na kipi) i ka nui o na lama, pakahi, ua like me eha kanaha, a alualu aku la. Ia lakou (na kipi) i hala aku ai, hiki aku la o Lonoikamakahiki me kona puali kaua, a i ka hoouka kaua ana me ko Pupuakea puali, lanakila mai la o Pupuakea, a emi hope mai la na kipi. A iloko oia emi hope ana, e hoomoana aku ana o Lonoikamakahiki me kona puali, a o ka hoouka iho la no ia, a ma ia hoouka ana, hui ae la na puali elua, o ko Lonoikamakahiki me ko Pupuakea puali, a pau iho la na kipi i ka lukuia, a o ke

slaughter of the rebels. Some escaping, ran upwards to Ouli at Waimea that night and were there slain by their own men being under the impression that they were Lonoikamakahiki's men running away. Thereby the remaining rebels who escaped from the battle of Puupa were also killed. It is for this reason that this fight of Lonoikamakahiki's was called Puupa, and was the third of his battles.

On the day following the night of battle at Puupa, rumors began to spread everywhere that Lonoikamakahiki was at Puupa. Those who were encamped at Haleokapuni in Kawaihae, in accordance with a previous understanding had by them, would not ascend Puukohola unless a man on the side of Lonoikamakahiki should be slain; then only would Puukohola be scaled for human sacrifices. For that reason the rebels rested with high hopes, based on their former understanding and anticipations of victory, because Kanaloapulehu and Kanaloakuakawaiea were celebrated for their great prowess.

On the night following Lonoikamakahiki arrived at Kawaihae with his force of men, and Pupuakea's force came by way of Nakikiainihau, and revealed themselves. Kanaloapulehu, seeing the force of Pupuakea, sent out four hundred men to give him battle. At the same time that the men were on the way to intercept Pupuakea, Lonoikamakahiki had taken possession of Puukohola by a strategic move made during the night and was occupying the top of it. Immediately the battle commenced, and Kanaloapulehu was afterwards made prisoner by Lonoikamakahiki's warriors, and Kanaloakuakawaiea was repulsed with what was remaining of the rebels, Lonoikamakahiki being the victor that night, recording the fourth night battle won by him.

This battle of Lonoikamakahiki at Puukohola was named the Kawaluna, because of the night strategy successfully executed by him on that occasion. Kanaloapulehu, having been made prisoner, was killed and laid upon the altar (lele). So died the general of the rebels.

CHAPTER X.

Defeat of Kanaloakukawaiea and the Rebels.—Lonoikamakahiki's Victory.

After the victory by Lonoikamakahiki at the battle of Puukohola and the repulse of Kanaloakuakawaiea, the remaining great general of the traitors was forced to the top of Puainako. That eminence is about four miles to the north of Kawaihae.

On the night of the battle of Puukohola, including the following morning, after having pursued the men (Kanaloapulehu's) from Puukohola, Lonoikamakahiki's warriors commenced moving. Pupuakea and his men, however, had already arrived at the precipice of Honokoa during the darkness of early morning with the intention of capturing prisoners, but none were captured, however. So Pupuakea returned and met Lonoikamakahiki descending at Pahonu. The two divisions of Pupuakea and Lonoikamakahiki were then brought together again. They then held a consultation as to the direction they should take. Pupuakea and Lonoikamakahiki desired to go by way of Waimea, but the wish of the priest, Hauna, was to proceed by the Kohala route to Puumaneo and there make preparation for battle. Lonoikamakahiki heeded the advice of the priest.

koena, hee aku la a uka o Ouli ma Waimea i ua po nei, a luku ia mai la no e kekahi poe kipi o lakou, me ka manao o ko Lonoikamakahiki poe keia e hee nei; nolaila, pau loa ke koena o na kipi i pakele mai i ke kaua ma Puupa. Nolaila, ma keia kaua ana, ua kapaia keia kaua a Lonoikamakahiki o Puupa, oia ke kolu o ka Lonoikamakahiki hoouka kaua ana.

Ma ke ao ana ae, i kela po i hoouka kaua ai ma Puupa, kui aku la ka lono i na wahi e ae, aia o Lonoikamakahiki i Puupa; nolaila, o ka poe e hoomoana ana ma Haleokapuni i Kawaihae, a e like hoi me ka manao mua o ka poe e hoomoana ana ma Haleokapuni, aole lakou e pii iluna o Puukohola, aia a make kekahi kanaka o ko Lonoikamakahiki aoao, alaila pii ia o Puukohola no ka hai kanaka. A no ia mea, ua noho manaolana wale lakou (na kipi) ma ka lakou manao i kuka mua ai a ua hilinai wale lakou me ka manao e lanakila ana lakou. No ka mea, ua kaulana o Kanaloapulehu he kanaka ikaika, a me Kanaloakuakawaiea.

Aka ma kekahi po, hiki aku la o Lonoikamakahiki i Kawaihae me kona puali, a o ko Pupuakea puali hoi iho ia ae a ma Nakikiainihau, hoaiai ia mai. Aka, o Kanaloapulehu, ike aku la lakou i ke kaua a Pupuakea, hoouana aku la oia hehookahi lau kanaka e hele aku e kaua me Pupuakea. Aka, ia poe i hoomaka aku ai e hele e kaua me Pupuakea, ma ua po nei, ua hiki ae la o Lonoikamakahiki iluna o Puukohola, kawa po ia mai la e Lonoikamakahiki, paa o luna o ka puu o Puukohola. Ia manawa o ka hoouka koke iho la no ia o ke kaua, a paa mai la o Kanaloapulehu ma ka lima o ko Lonoikamakahiki poe kaua, a o Kanaloakuakawaiea, hee aku la oia me ke koena o na kipi, a lanakila iho la o Lonoikamakahiki ia po; o ka ha keia o ka Lonoikamakahiki kaua po ana. A ua kapaia ia kaua ana a Lonoikamakahiki i Puukohola o Kawaluna, no ke kawa po ana mai a Lonoikamakahiki ma kela hoouka kaua ana.

Paa iho la o Kanaloapulehu ia po a ao, pepehiia iho la, a kau ia aku la i ka lele. Pela i make ai ka pukaua o na kipi.

MOKUNA X.

KA HEE ANA O KANOLOAKUAKAWAIEA ME NA KIPI.—KA LANAKILA ANA O LONOIKAMAKAHIKI.

MAHOPE iho o ka lanakila ana o Lonoikamakahiki i ka hoouka kaua ana ma Puukohola, hee aku la o Kanalaokuakawaiea, ka pukaua nui i koe o na kipi aina; hee aku la a noho i luna o Puainako. (Aia kela oioina ma ka akau ae o Kawaihae, aneane eha mile mai Kawaihae aku).

Ma ua po hoouka kaua la i Puukohola, ma ke kakahiaka ana ae, mahope iho hoi o ka pau ana o ka hai kanaka (Kanaloapulehu) ma Puukohola, ia manawa hoomaka aku la ka Lonoikamakahiki poe kaua e hele; aka ua hiki mua aku la o Pupuakea me kana poe kaua i ka pali o Honokoa i ka manawa poeleele o ke kakahiaka nui, me ka manao e loaa aku ke pio, aka, aole he pio i loaa aku; nolaila hoi hope mai la ua o Pupuakea, a loaa o Lonoikamakahiki e iho mai ana i Pahonu, akahi no a hui na puali elua; ka Pupuakea me ka Lonoikamakahiki. Ia manawa, kuka ae la lakou i kahi e hele ai. Ma ka manao o Pupuakea laua o Lonoikamakahiki ma uka o Waimea ke pii;

Having come to that understanding they proceeded from Kawaihae until they reached the precipice of Honokoa, and reached on to the Kohala side. At that moment Lonoikamakahiki noticed the footprints of the rebels, and the victors began to search for more traces and they were innumerable, as indicated by the withered pili grass. Lonoikamakahiki's forces followed the trodden path and lo! there were the rebels in large numbers encamped at Puainako. The rebels having first seen the forces of approaching men made their escape in every direction. However, before the final understanding had been reached at Puhaukole, Pupuakea already had dispatched a messenger to investigate the condition of the rebels who were repulsed at the battle of Puukohola.

During the progress of Lonoikamakahiki's search they came across the messenger which had been previously sent out, who reported that the vanquished were fleeing over the pili grass. The conquerors gave chase, meeting them on the beach at Kahua, when Pupuakea slaughtered them on the pili grass as well as at the beach, their repulse having scattered them in every direction. As for Kanaloakuakawaiea, he fled to the canoe landing and ordered the men to cover him with pebbles; the covering was only partial, however. Lonoikamakahiki and his men soon arrived upon the scene and Kanaloakuakawaiea was there slain.

When the men of Hilo heard that their chief was killed, they also offered themselves to be slain with him. The victors slaughtered a large number of them. Some of them scrambled over the clinkers along the beach at Kahua, like shrimps clinging to the rocks in a stream. Then it was that Pupuakea chanted:

Routed, are you, indeed you are routed!
Beaten, are you, indeed you are beaten!
You treasonable land pirates;
You are scattered about, are you,
Like water shrimps,[1]
Onto the rocks in the stream.
You were routed sometime ago,
For the battle was like a freshet,
The battle in the shower of sand at Kaunooa,
The night battle at Puupa.
In the general war at Kawaluua
The land pirates were easily defeated,
Merely by the wind from the war clubs.[2]
Men are sacrificed indeed, by Lono.
It was a victory.
Lono was victorious,
You treasonable chiefs!

This battle of Lonoikamakahiki's was called Kaiopae, and the landing place was named after this battle and is known as such to this day.

After the defeat at Kaiopae, victory continued to follow even into Kohala. Upon their arrival there the rebels were in a state of preparedness for war at Hinakahua, in Kapaau of Kohala. The rebels observed the victors approaching on the high-

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[1] A lively similitude of utter routing.

[2] By the force of wind in the swirl of the war club.

a ma ka manao hoi o ke kahuna, o Hauna, ma Kohala ke hele i Puumaneo e hoonoho ai ke kaua. Nolaila, hoolohe no o Lonoikamakahiki e like me ka ke kahuna olelo.

Ma ia hooholo ana, hele aku la lakou mai Kawaihae aku, a hiki i ka pali o Honokoa, a kau maluna o ka aoao ma Kohala; ia manawa, ike aku la o Lonoikamakahiki i ka meheu wawae o na kipi, alaila hoomaka hou aku la ka lanakila e huli i ka meheu, aia nae e ahu ana na meheu he nui, ua mae ke pili.

Nolaila hookolo aku la ko Lonoikamakahiki mau puali ma kahi e meheu ana, aia nae na kipi he nui e hoomoana ana ma Puainako. Ike mua mai la nae na kipi i keia kaua e hele aku ana, alaila, o ka hee aku la no ia ma kela wahi keia wahi. Aka nae, mamua o ka pau o ka hooholo ana i ka olelo i Puhaukole, ua hoouna mua aku o Pupuakea i ka elele e hele aku e nana i ka poe kipi i auhee ai i ke kaua i Puukohola.

A ma keia ukali ana a Lonoikamakahiki ma, halawai mua mai la me ka elele i hoounaia aku ai. Olelo mai la ua elele la: "Aia ke pio ke auhee la i ke pili." Nolaila, alualu aku la ka lanakila mahope o ke pio, halawai aku la lakou ma kahakai o Kahua, a luku aku la o Pupuakea i na kipi mai ke pili aku a hiki ma kahakai, auhee aku la, a puehu liilii aku la ma o a ma o. A o Kanaloakuakawaiea, holo aku la oia a ma ke awa pae waa, a kauoha aku la i na kanaka e uhi i na iliili (pohaku liilii) maluna ona. Aka nae, aole i nalo ua o Kanaloakuakawaiea, hiki e aku o Lonoikamakahiki me kona poe puali, a pepehi ia iho la o Kanaloakuakawaiea.

A ike mai la na kanaka o Hilo, ua make ko lakou alii, hoomake pu mai la na makaainana mamuli ona, a luku aku la ka lanakila a pau loa kekahi mau kipi, a o kekahi poe kipi, inana aku la lakou maluna o ke aa o ua kahakai o Kahua, mehe opae la ka pohaku kahawai, a nolaila kahea mai o Pupuakea:

Ke hee la ka hoi e hee ai,
Ke pio la ka hoi e pio ai,
Ka ua pio kipi aina,
Ke inana la ka hoi,
Mehe opae oehaa la;
I luna ke aa haoa
E kala ka hee,
Ua kaheawai ke kaua,
Ke kaua kuehu one i Kaunooa,
Ke kawa po i Puupa,
I kaua huli moku i Kawaluna,
Hee honua kipi aina
I ka ehu makani o ka laau
Hai kanaka nae hoi, Lono-e
He lanakila-la
Lanakila nae hoi Lono,
E na 'lii hana ino o lakou-e!

Ua kapaia keia kaua a Lonoikamakahiki, Kaiopae, a nolaila, ua kapaia ka inoa o ia awa pae waa mamuli o ia kaua, a o kona inoa mau ia a hiki i keia la.

Mahope iho o keia pio ana i ke kaua ma Kaiopae, hele aku la ka lanakila a hiki i Kohala. Ia lakou nae i hiki aku ai, e hoopaa mai ana ke kaua a na kipi i Hinakahua, ma Kapaau i Kohala. I na kipi i nana mai ai i ka lanakila e hele aku ana mauka,

lands in inferior numbers, and because of the enemy's numerical weakness, mustered courage to give battle to the forces of Lonoikamakahiki; but upon the near approach of the conquerors the rebels fled without any apparent reason, slaughtering each other in their confusion, fleeing to hide themselves among the precipices of Pololu and Honokane.

The rebels, however, were overtaken at Halelua and slaughtered by Pupuakea with his war club. Kaiopihi, the Kohala general was slain, and Lonoikamakahiki once more was victorious at this battle. This battle of Lonoikamakahiki was named Kaiopihi after the incident of the death of Kaiopihi at that place, the locality being known by that name to this day.

After this battle Lonoikamakahiki rendezvoused at the upper part of Pololu at the top of the knoll of Puumaneo, where the battle was fought as directed by Hauna, his guardian priest. While located on Puumaneo, reinforcements of rebels from Hamakua, Hilo, Puna and Kona arrived. Lonoikamakahiki gained a complete victory, and there it was that all the rebellious chiefs were slaughtered, not one escaping death. Thus Lonoikamakahiki came into control of the whole of Hawaii.

After this signal victory Lonoikamakahiki went to observe religious service at the temple at Apuakohau, and it is there that the temple called Muleilua is located. After this dedication he proceeded and held another ceremony at Puukohola. Having performed his duties at this place he went on, and at Kahaluu, in Kona, again held a dedication service at the temple of Makolea. On the way Kapulani, a rebel chief, was caught hiding in the valley by the victors. It had been previously reported that he was one of the chiefs who rebelled against Lonoikamakahiki, and because of that fact Kapulani was condemned to die. On the night that the council was held the intention was to place him on the altar the following morning, but during the night he was assisted to escape by Kalanioumi[1] when he, Kapulani, made his way to Kau safe from the clutches of the victors.

CHAPTER XI.

THE DEPARTURE OF LONOIKAMAKAHIKI FOR MAUI TO VISIT KAMALALAWALU.

SUBSEQUENT to the slaughter of the chiefs of Hawaii by Lonoikamakahiki he consulted his wife Kaikilani for the purpose of going to Maui on a visit to Kamalalawalu. They decided, and so did all the chiefs, to allow them to go, in consequence of some plans Lonoikamakahiki had in view. On the day he was prepared to sail to Maui he selected a sufficient number of men, including his strongest and best-known warriors. He also selected his younger brother Pupuakea, well known as the premier and general, to accompany the party. On this voyage of Lonoikamakahiki he did not forget Hauna in his capacity as priest and counselor.

The following is the tradition of Lonoikamakahiki concerning this voyage:

On Lonoikamakahiki's arrival at Maui, Kamalalawalu was residing at Hana on the ahupuaa called Wananalua. When Lonoikamakahiki went ashore at the canoe landing of Punahoa he was observed by Kamalalawalu, Lonoikamakahiki and his

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[1] Elder son of Kaikilani by Kanaloakuaana; hence, likely, the assistant toward his escape.

he mea e ka uuku; a no ia uuku, aa no na kipi e kaua mai i ko Lonoikamakahiki poe kaua. Aka i ka hookokoke ana aku o ka lanakila, ua auhee honua na kipi, a luku aku luku mai na kipi ia lakou iho, a holo aku la me ka manao e pee ma na pali o Pololu a me Honokane.

A Halelua, loaa aku la na kipi ilaila, a luku ia iho la e Pupuakea me kana laau palau. A make iho la ko Kohala pukaua o Kaiopihi, a lanakila ae la o Lonoikamakahiki ma ia kaua ana. Ua kapaia ia kaua a Lonoikamakahiki o Kaiopihi, no ka make ana o Kaiopihi malaila, a o ka inoa ia oia wahi a hiki mai i keia la.

Mahope iho o keia kaua, hoi aku la o Lonoikamakahiki a noho mauka o Pololu, maluna o kela puu kaua i oleloia o Puumaneo, e like me ke kuhikuhi a Hauna, kona kahu a kahuna hoi. A luna o Puumaneo, hiki hou mai la no na kipi o Hamakua, o Hilo, o Puna a me Kona. A lanakila loa ae la o Lonoikamakahiki; ilaila pau loa na 'lii kipi i ka make, aole kekahi o na 'lii i ola; a puni ae la o Hawaii a pau ia Lonoikamakahiki.

Mahope iho o keia lanakila ana, hoi aku la o Lonoikamakahiki a kapu heiau iho la ma Apuakehau, Kohala, aia malaila ka heiau i oleloia o Muleiula. A pau ke kapu heiau ana a Lonoikamakahiki, alaila hoi aku la a kapu heiau hou i Puukohola. A pau ke kapu heiau ana malaila, alaila hoi aku la a ma Kahaluu i Kona, kapu heiau hou, ma ka heiau i kapaia o Makolea. A pau ia, hoi aku la a loaa o Kapulani, kekahi alii o na kipi, ma na awawa e pee ana. A lilo ae la oia ma ka lima o ka lanakila; no ka mea, ua oleloia, oia kekahi alii i huipu e kipi aku ia Lonoikamakahiki. A no ia mea, ua hooholoia ka make o Kapulani. I ka po i kai ai ka aha, ua manaoia ma ia ao ana ae e kau ai i ka lele. Aka ma ia po iho, hoomahukaia aku la e Kalanioumi, a lilo aku la o Kapulani a noho ma Kau, a pakele aku la oia i ka lima o ka lanakila.

MOKUNA XI.

KA HOLO ANA O LONOIKAMAKAHIKI I MAUI E IKE ME KAMALALAWALU.

MAHOPE iho o ka luku ana a Lonoikamakahiki i na 'lii o Hawaii, kukakuka ae la oia me kana wahine me Kaikilani e holo i Maui e ike me Kamalalawalu. A hooholo ae la laua a me ka nui alii a pau, e hookuu aku mamuli o ka Lonoikamakahiki mea i noonoo mua ai. Nolaila, i ka la i makaukau ai ko Lonoikamakahiki holo i Maui, lawe ae la oia i kona poe kupono, a me kona mau kanaka ikaika kaulana. A lawe ae la oia i kona kaikaina ia Pupuakea ma kona ano kaulana aina (kuhina nui, a alihikaua no hoi).

Ma ia holo ana a Lonoikamakahiki, aole oia i poina ia Hauna ma kona ano kahu, a kalahala no hoi. A penei ka moolelo o Lonoikamakahiki ma ia holo ana:

Ia Lonoikamakahiki i hiki aku ai ma Maui, e noho ana o Kamalalawalu ma Hana, ma ke Ahupuaa i oleloia o Wananalua. Ia Lonoikamakahiki i pae aku ai ma ke awa pae waa i Punahoa, ike ia mai la o Lonoikamakahiki e Kamalalawalu, kiiia mai

retinue being sent for and taken to Kamalalawalu's royal residence, it being the first time he had cast eyes on the king of Hawaii, although he had previously heard of him. It was said that Kamalalawalu was an uncle of Lonoikamakahiki.

A few days thereafter, it being customary at the royal residences of those times to drink awa, it came to pass that Kamalalawalu wanted the pleasure of drinking awa with Lonoikamakahiki, so he said to Lonoikamakahiki: "It is my pleasure that we drink awa." In compliance with the wish of the king of Maui the king of Hawaii in like manner gave his assent.

Kamalalawalu said to Lonoikamakahiki: "Let us go surf riding and by the time we return the awa will be ready." They went. Before going, however, they decided that they would have a chicken as an accompanying dish to go with their awa, and gave directions to their younger brothers to prepare the awa and the extra dish before they returned from their surfing.

The side dish they desired to have with the awa they were to drink was chicken. Before Lonoikamakahiki started to surf he spoke to Pupuakea thus: "I'm going in surfing now with the king of Maui. You cook the chicken in blood[1] and let it be ready when we return from surfing." After giving these directions to his younger brother, he proceeded with Kamalalawalu to surf. As for Kamalalawalu, he also had given his younger brother Makakuikalani the same instructions as Lonoikamakahiki gave to Pupuakea. These instructions of the kings were each given to their brothers separate, apart and distinct from each other and not in the hearing of each other. Their majesties then went surfing. Makakuikalani prepared the chicken and awa for Kamalalawalu. The chicken cooked in blood and the awa masticated he awaited the return of the king.

As for Pupuakea, however, he made no preparations as he was directed to, for the reason he knew not how to prepare chicken nor how to properly chew the awa, being unaccustomed to such things. It was a surprise to Pupuakea himself that Lonoikamakahiki should have ordered him to do so, knowing full well that he (Pupuakea) was not accustomed to preparing chickens.

On the return of their majesties from surfing, Kamalalawalu was ready for his meal. He inquired of Makakuikalani if it was ready, and he answered: "It is; the chicken is cooked and the awa is masticated." So Kamalalawalu commanded: "Have the food served." Preparations for the meal were made, the awa being strained at the order given for preparation. Lonoikamakahiki after having returned from surfing said to Pupuakea: "Preparations are being made for Kamalalawalu's food. Where is my awa and chicken? Have you prepared them?" When Pupuakea was spoken to he was engaged playing konane. Upon hearing these inquiries of Lonoikamakahiki, Pupuakea replied: "No," and said furthermore: "The chicken is here somewhere, not killed, nor has the awa been chewed, because you well know I have no knowledge of how to prepare the things you directed me to do."

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[1] *Puholo:* to cook by steaming. The food desired to be cooked is placed in a container, usually a calabash, together with the ingredients necessary to make it palatable; one or more hot stones are dropped into the container and it is covered up and left to steam till cooked. Food prepared in this way is more delicious than when *kalua*-ed (underground cooking).

la ua o Lonoikamakahiki a me kona poe a pau, hoihoiia aku la ma ko Kamalalawalu hale alii. Ia manawa, akahi no oia a ike maka i ke alii o Hawaii, he lohe wale no kona. Ua oleloia he makuakane no o ua Kamalalawalu nei no Lonoikamakahiki.

He mau la paha mahope iho, he mea mau no hoi ma na hale alii o ia manawa, ka inu awa. A nolaila, makemake ae la o Kamalalawalu e inu awa pu me Lonoikamakahiki. Nolaila olelo aku o Kamalalawalu ia Lonoikamakahiki: "Ua makemake au e inu awa kaua." A e like me ka makemake o ke alii o Maui, pela i ae aku ai ko Hawaii alii.

I aku la o Kamalalawalu ia Lonoikamakahiki: "E hele kaua i ka heenalu a hoi mai ua wali ka awa." A nolaila, hele aku la laua. Mamua nae o ko laua hele ana i ka auau, ua hooholo mua laua, he moa ka pupu o ko laua awa ke inu. Ia manawa nae ua kauoha ae la laua i ko laua mau kaikaina e hoomakaukau i ka awa a me ka pupu, mamua o ko laua hoi ana mai mai ka auau.

O ka pupu a laua i manao ai no ka inu ana i ko laua awa, he moa. Mamua o ko Lonoikamakahiki hele ana i ka heenalu, kauoha iho la oia ia Pupuakea penei: "Ke hele nei au i ka heenalu me ke alii o Maui nei, puholo ae oe i ka moa i hoi mai maua mai ka auau mai, ua makaukau." A pau ka Lonoikamakahiki olelo ana i kona kaikaina, hele aku la oia me Kamalalawalu i ka auau. A o Kamalalawalu hoi, ua kauoha ae la no hoi oia i kona kaikaina ia Makakuikalani, e like me ka Lonoikamakahiki kauoha ia Pupuakea. Ma keia mau olelo a na 'lii, aole ma kahi hookahi ka laua kamailio ana i na kaikaina o laua. Aka ma ke kaawale no laua i olelo ai, me ka lohe ole aku o kekahi i kekahi. A hala aku la na 'lii i ka heenalu, a o Makakuikalani hoi hana iho la oia i ka moa a Kamalalawalu, a me ka awa. A pau ka moa i ka puholo, a me ka awa i ka mama, alaila kali aku o ka hoi mai o ke alii.

Aka, o Pupuakea, aole oia i hana i na mea a kona kaikuaana i kauoha ai ia ia, no ka mea, aole oia i ike i ka hana ana o ka moa, a me ka mama ana o ka awa, no ka mea, aole i maa. Aka nae, he mea haohao no ia ia Pupuakea, keia kauoha ana a Lonoikamakahiki, me ka ike no o ke alii, aole i maa o Pupuakea i ka hana ana o ka moa.

A hoi mai la na 'lii mai ka auau mai, ua makaukau o Kamalalawalu no kana mea e ai ai; a ninau aku la o Kamalalawalu ia Makakuikalani i ka makaukau; a hai mai la o Makakuikalani: "Ua makaukau, ua moa ka moa ua wali ka awa." I aku la o Kamalalawalu: "Hoomakaukauia mai ka ai." Alaila, ia manawa, lawelawe ia ae la na mea ai o ka ahaaina. A ia wa no, hoka iho la ka awa. A o Lonoikamakahiki, i kona manawa i hoi mai ai mai ka auau mai, ninau aku la ia Pupuakea: "Ea! Ke makaukau mai la ka Kamalalawalu mau mea ai; auhea hoi ka awa a me kau moe? Ua hana iho nei oe?" E konane ana nae o Pupuakea ia manawa. A i ko Pupuakea lohe ana i keia mau ninau a Lonoikamakahiki, hoole aku la o Pupuakea, me ka i aku: "Eiae no ka moa, aole i pepehi ia, aole no i mama ia ka awa, no ka mea, ua ike no oe, aole au i ike i ka hana ana o keia mau mea au i kauoha iho ai."

Ia manawa, wela ka huhu o Lonoikamakahiki, lalau iho la i ka papa konane, a hauhau aku la i ka lae o Pupuakea, a pa aku la ma ka lae, puai ke koko. A no ia mea, komo aku la ka huhu i loko o Pupuakea. Ia manawa, lalau aku la o Pupuakea i ka

Lonoikamakahiki became angered, picked up the konane board and struck Pupuakea across the forehead making the blood flow. Because of this, Pupuakea was angered. Instantly he reached for the charcoal and firewood, started the fire, caught the chicken and choked it and tore away one of its legs. After having it skinned he broiled it over a fire at the same time reaching for the awa root. While the chicken was being broiled the awa was being chewed; with three quids[1] of the awa the legs of the chicken were cooked, the awa strained and the cooked chicken legs placed on a platter. The awa cup was placed in front of the king, and also all the other things according to the directions given to Pupuakea. He said to the king: "The chicken and the awa are ready; it only awaits you to eat and to drink of the same." When Lonoikamakahiki saw that the instructions he gave previous to surfing had been carried out, he ate before Kamalalawalu drank his awa.

While Pupuakea was preparing the chicken, Kamalalawalu took particular notice of the peculiar manner in which Pupuakea was doing it and rather admired the manner in which it was being done.

After partaking of the awa and finishing their meal, the kings played konane, and during the game Kamalalawalu said to Lonoikamakahiki: "Say, I rather like your servant. Should you go home, let your servant remain with me." Lonoikamakahiki replied: "He is not a servant of mine, he is my notable and younger brother. You can not have him." Therefore Kamalalawalu said: "If he is your notable and your general also, then I say to you, it is a low shelf which the rats will get at."[2] Lonoikamakahiki retorted: "He is a small maika that can cover a long course."

After Lonoikamakahiki had finished talking, Kamalalawalu, pointing to Makakuikalani, said: "There is my notable, my general, and my younger brother also."

Because Kamalalawalu ridiculed Lonoikamakahiki's general, Pupuakea, Lonoikamakahiki, referring to Kamalalawalu's statement, "This my notable," remarked: "He is hollow; the swirl of the war club would stagger him; a touch of the club would kill him." In consequence of this remark of Lonoikamakahiki, Kamalalawalu replied: "He is the shrivelled banana of Kaea, which will not ripen in ten days."

The passage of words between Lonoikamakahiki and Kamalalawalu were treasured and stored up within themselves. After a considerable time following the events narrated, and subsequent to the return of Lonoikamakahiki from his tour, Kamalalawalu entertained the idea to destroy by war the chiefs of Hawaii in consequence of reports having been brought of Lonoikamakahiki's strength and his success in war.

Kamalalawalu dispatched his own child Kauhiokalani, otherwise known as Kauhiakama, for Hawaii instructing him thus: "You go to learn the number of people there are on Hawaii, and on your return report to me."

In accordance with the wish of Kamalalawalu, Kauhiokalani, otherwise known as Kauhiakama, sailed for Hawaii. He arrived at Kohala at a landing place for canoes known as Puakea. Having arrived there, the canoes were put ashore and he began his itinerary along the coast of Kohala until he reached Kawaihae. On his journey he found very few people.

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[1] Three successive mouthfuls, or by the time required for its chewing. [2] A proverb of ridicule.

lanahu a me ka wahie, hoa ae la i ke ahi, lalau ae la i ka moa, a uumi aku la, a uhae mai la i kekahi uha o ka moa, a hohole ae la i ka ili, a koala aku la i ke ahi, lalau aku la i na huluhulu awa. Ke koala la ka moa, ke mama la no hoi ka awa; a ekolu mana awa; a moa ae la na uha moa, hoka ka awa; a waiho ae la na uha moa i pulehu ia i ke pa. A waiho aku la ka apu awa ma ke alo o ke alii, a me na mea a pau ana i kauoha aku ai ia Pupuakea. I aku la o Pupuakea: "Ua makaukau ka awa a me ka moa, o kau wale no koe ka ai iho a me ka inu iho i ka awa."

Nolaila, ike ae la o Lonoikamakahiki ua makaukau na mea ana i kauoha ai mamua o kona hele ana i ka auau, alaila, paina iho la oia, mamua o ka Kamalalawalu inu ana i kona awa.

I ka manawa a Pupuakea e hana ana i ka moa nana pono mai la o Kamalalawalu, i ke kupanaha o ka Pupuakea hana ana, a makemake mai la.

A pau ka laua inu awa ana a me ka paina ana, konane iho la na mau alii nei. A iloko o ko laua manawa konane, olelo aku la o Kamalalawalu ia Lonoikamakahiki: "E, makemake aku la ka hoi au i kau kauwa, a i hoi oe ea, noho iho kau kauwa me a'u." I aku la o Lonoikamakahiki ia Kamalalawalu: "Aole ia he kauwa na'u, o ko'u kaulana aina no ia, a o ko'u kaikaina ponoi no ia. Aole e loaa aku ia oe."

A lohe o Kamalalawalu i keia olelo a Lonoikamakahiki i ka i ana, o ko'u kaulana aina no ia, nolaila olelo aku o Kamalalawalu: "Ina o kau kaulana aina kela, a o kou pukaua hoi ia, alaila ke olelo aku nei au, haahaa, haka pau i ka iole." I aku o Lonoikamakahiki: "O ka iki ulu makua ia nana e kaa ke kahualoa e pau ai."

A pau hoi ka Lonoikamakahiki olelo ana, alaila olelo aku o Kamalalawalu, me ke kuhikuhi ae ia Makakuikalani: "Ei ae no hoi ko'u kaulana aina, o ka'u pukaua no hoi keia, o ko'u kaikaina no."

A no ka Kamalalawalu hoohenehene ana i ko Lonoikamakahiki pukaua ia Pupuakea, nolaila olelo aku ai o Lonoikamakahiki i ka Kamalalawalu olelo ana: "O ko'u kaulana aina no hoi keia." A nolaila o Lonoikamakahiki i olelo aku ai: "E, hakahaka, i ke ehu no o ka laau palau, kulana, aiwa a papa laau aku, o ka make no ia."

A no ka olelo ana mai a Lonoikamakahiki pela, i aku o Kamalalawalu: "O ka lila maia ia o Kaea, aole e pala i ke anahulu."

Iloko o keia mau olelo a Lonoikamakahiki me Kamalalawalu, waiho wale iloko o laua ia mea. A he mau manawa he nui mahope iho o keia mau hana a laua, i ka manawa i hoi aku ai o Lonoikamakahiki mai kana huakai kaapuni aku, manao ae la o Kamalalawalu e luku aku ma ke kaua i na 'lii o Hawaii, no ka mea, ua kui aku la ka lono o ko Lonoikamakahiki ikaika a me ka lanakila i ke kaua.

A o Kauhiokalani, ka Kamalalawalu keiki ponoi; o Kauhiakama hoi kekahi inoa ona. Hoouna aku la o Kamalalawalu i kana keiki e holo i Hawaii, me ka i aku: "E holo oe e nana i ka nui o na kanaka o Hawaii, hoi mai oe a hai mai ia'u."

Nolaila, e like me ko Kamalalawalu makemake, holo aku la o Kauhiokalani ka mea i kapaia o Kauhiakama i Hawaii. Ia holo ana, pae mua aku la oia ma Kohala, ma ke awa pae waa i oleloia o Puakea. A hiki oia malaila kau na waa, hele aku la ma na kahakai o Kohala a hiki i Kawaihae; aka aole i loaa nui na kanaka ia ia ma ia hele ana aku, he kakaikahi loa.

Kauhiakama thence travelled on from there to Kona Kapalilua, at the boundary of Kau and Kona, not meeting many people. He continued on until he made the circuit of Hawaii, without seeing a great many people. At Kapaau, Kohala, on his homeward journey, there was congregated a large concourse of people at the athletic grounds called Hinakahua, it being customary for the people to gather together at this place tor athletic contests.

Kauhiakama remarked: "I thought Hawaii had more people, but not so; it is only noted as being a large island, but as to the inhabitants there are very few. If the people on the route of my travel were only as numerically large as the people of this place, it would be something, but I find it is not so."

Kauhiakama, having observed the population of Kohala during this circuit, returned to Maui. Upon arrival there, Kamalalawalu asked him: "How is Hawaii?" Kauhiakama replied: "Kohala is depopulated; the people are only at the beach, because during my circuit of Hawaii I did not find a large number of them. I first arrived at Kohala, then traveled along its shore until Kawaihae was reached and did not meet a solitary man. At the place of my landing, however, I met a few, not exceeding forty, perhaps, and at Kawaihae there were some places with few men. I proceeded from Kawaihae through Kona to a part of Kau, all the way not meeting many people. That is the most desolate place, composed of nothing but clinkers. I continued my circuit from Kau to Puna, Hilo and Hamakua. I do not recollect coming in contact with three four hundred (1200) men. On my way to Kohala I found it to be the only locality which contained some people. Kohala is depopulated; the people are only at the beach."

Kamalalawalu having heard this report from his son Kauhiakama ordered Makakuikalani to make preparations for war. It has been mentioned in this narrative that two men came from Hawaii who urged Kamalalawalu to give battle to Hawaii, being Kauhipaewa and Kihapaewa, the sons of Kumaikeau and another. According to the old historians it was Lonoikamakahiki himself who sent these two men to urge Kamalalawalu to go to war with Hawaii. And this is the story told concerning the two men.

Because of Lonoikamakahiki's intense desire to wage battle with Kamalalawalu, the former sent Kauhipaewa and Kihapaewa to consult Kamalalawalu concerning it. These two men arrived before Kamalalawalu without the latter knowing that they were emissaries from Lonoikamakahiki. On the occasion of the two men meeting Kamalalawalu, they remarked: "Go and make war on Hawaii, as you can take it if you give battle, because Lonoikamakahiki has no power, nor has his general either." Because of the remarks of these two men to Kamalalawalu, he harbored the idea of going to Hawaii to wage war.

The following is said by some of the ancient historians to be the correct narrative: Because of Lonoikamakahiki's desire to test the strength of their two generals, putting into effect the compliments exchanged between them at the time of the awa drinking both Kihapea and Kauhipea said to Kamalalawalu: "If you should sail for Hawaii to give battle to Lonoikamakahiki, let us carry on the war from the top of Puuoaoaka and Hokuula. Let us occupy these places first; we will then possess the

Hele aku la ua o Kauhiakama mai laila aku a hiki i Kona, i Kapalilua, ma ka palena o Kau a me Kona, aole no ia i halawai nui me na kanaka. Pela kana hele ana a puni o Hawaii, aole oia i ike i ka lehulehu o na kanaka i loaa ia ia. Hoi mai oia a ma Kohala ma Kapaau; ia manawa, e akoakoa ana na kanaka he lehulehu malaila, ma ke kahua mokomoko i oleloia o Hinakahua. No ka mea, he mea mau ma ia wahi, ka akoakoa mau i kela la keia la i ka mokomoko.

I iho la o Kauhiakama: "Kai noa na nui aku ko Hawaii nei mau kanaka, aole ka; he kaulana wale iho no ka he moku nui, a o ke kanaka, he uuku loa. Ina la hoi e like ka nui o na kanaka o kahi a'u i hele ae nei e makaikai e like me koonei mau wahi kanaka, ina la hoi e aho ia; aole, he ole loa no ka."

A ike iho la o Kauhiakama i ka nui o na kanaka o Kohala ma ia kaapuni ana, alaila hoi aku la oia a hiki i Maui. Iaia i hiki aku ai i Maui, ninau mai la o Kamalalawalu: "Pehea o Hawaii?" I aku o Kauhiakama: "Leiwi Kohala i ka nuku na kanaka; no ka mea, ma ka'u hele ana aku nei a puni o Hawaii, aole i loaa nui ia'u na kanaka. Ma Kohala kuu kau mua ana aku, hele aku la wau ma na kahakai olaila a hiki i Kawaihae, aole au i halawai me kekahi kanaka hookahi. Aka, ma kahi a'u i kau aku ai, ua halawai au me kekahi poe, aole nae paha i kanaha, a ma Kawaihae, pau no na wahi kanaka iki. Hele aku au mai Kawaihae aku a hiki i Kona a kau wahi o Kau, aole au i halawai pu me na kanaka he lehulehu; o kahi akua loa aku he a-a wale no. Kaapuni hou aku wau mai Kau aku a Puna, Hilo, a me Hamakua, aole paha i akolu lau kanaka i halawai me a'u. A i ko'u hiki ana mai ma Kohala, oia wale no ka aina kanaka a'u i ike aku nei. He leiwi no Kohala, eia i ka nuku na kanaka."

No keia lohe ana o Kamalalawalu i ka olelo a kana keiki a Kauhiakama, nolaila hoolale ae la o ua o Kamalalawalu ia Makakuikalani, e hoomakaukau no ke kaua.

Ua oleloia nae ma keia moolelo, na kekahi mau kanaka i holo mai mai Hawaii mai i paipai ia Kamalalawalu e kii e kaua ia Hawaii, na Kauhipaewa a me Kihapaewa, na keiki a Kumaikeau ma. Wahi a ka olelo ia e kekahi poe kahiko malama moolelo, na Lonoikamakahiki no i hoouna mai i kela mau kanaka, e holo mai e paipai ia Kamalalawalu e kii e kaua ia Hawaii.

A penei ka moolelo o ia hana ana a kela mau kanaka: No ka manao nui o Lonoikamakahiki e kaua me Kamalalawalu, nolaila, hoouna aku la o Lonoikamakahiki ia Kauhipaewa a me Kihapaewa e kuka pu me Kamalalawalu, no ke kaua. A hiki mai la ua mau kanaka nei i o Kamalalawalu la, me ka ike ole o Kamalalawalu, he mau kanaka keia mai ko Lonoikamakahiki alo mai. I ka manawa i halawai ai ua mau kanaka nei me Kamalalawalu, olelo aku la: "E kii ae oe e kaua ia Hawaii; e lilo ana no o Hawaii ia oe ke kii aku e kaua, no ka mea, aole he ikaika o Lonoikamakahiki a me ke kaulana aina ona." A no ka olelo ana a kela mau kanaka pela ia Kamalalawalu, nolaila o Kamalalawalu i manao ai e holo aku i Hawaii e kaua ai. A oia ka mea i olelo ia e ka poe kahiko.

A penei hoi ka olelo a kekahi poe malama moolelo. Ua oleloia penei:

No ko Lonoikamakahiki makemake e ike i ka ikaika o na Pukaua o laua, e like me na olelo hoole aku a hoole mai a laua no na pukaua elua, mahope iho o ka laua inu awa ana. A penei hoi ke ano o ka Kihapea a me Kauhipea ia Kamalalawalu: "Ina i

stones[1] on the heights and compel Lonoikamakahiki to do his fighting from below; we, being above, would only have to roll the rocks and thus will the people of Hawaii be defeated by those of Maui."

So said these men to Kamalalawalu, which was nothing more nor less than deception, expressed so as to bring about Kamalalawalu's destruction. It was only by such means that Kamalalawalu's high ambitions were aroused to wage war against Lonoikamakahiki.

CHAPTER XII.

The Return of Kauhipaewa to Hawaii.—Kamalalawalu sails for Hawaii.

After Kauhipaewa and his companion made their final statement to Kamalalawalu concerning war they immediately returned to Hawaii. Upon their arrival at Hawaii, Lonoikamakahiki was then residing at Puako, awaiting the return of Kauhipaewa and his companion. Upon their arrival the king inquired as to their mission. They made report as to conversations had with Kamalalawalu. Lonoikamakahiki then made preparations for war, so as to be ready when Kamalalawalu made his appearance. After Kauhipaewa and his companion had departed for Hawaii Kamalalawalu made preparations to sail thither for war.

Lanikaula observed that preparations were being made to sail to Hawaii to wage war on Lonoikamakahiki, so said to Kamalalawalu: "Where are you? Preparing these canoes of yours to go where?" Kamalalawalu replied: "To sail to fight Lonoikamakahiki." Lanikaula replied: "You will not defeat Lonoikamakahiki, because no amount of strength will ever overcome Lonoikamakahiki, for the reason that you are a human being and he a god." Kamalalawalu made answer: "Kauhiakama says Kohala is depopulated; the people are only at the beach." To this remark of Kamalalawalu, Lanikaula replied: "You sent your son Kauhiakama to investigate as to how many people there were on Hawaii. He returned and made his report to you that there were not many people there, but Kauhiakama did not see the number of people in Kohala because he traveled on the seashore, reaching Kona from Kawaihae and arrived on the heights of Huehue. He could not have seen the people of that locality because there were only clinkers there, having proceeded along by way of Kona until he arrived at Kau. If he had traveled along the Kona route in the early morning he could not have met people at that time because the inhabitants of that section had gone to the uplands and some had gone fishing; those remaining home were only the feeble and sick, therefore the people of Kona could not have been seen by Kauhiakama on his tour. Had he gone during the evening he would surely have seen the large population of Kona because it is the largest district of Hawaii."

These observations of Lanikaula did not make much of an impression on Kamalalawalu. He still inclined to the idea of war. Lanikaula observed that Kamalalawalu was bent on going to war. He therefore spoke to Kamalalawalu again: "If you

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[1] An insight this of Hawaiian strategy and method of warfare.

holo ae oe i Hawaii e kaua me Lonoikamakahiki, ahai aku auanei ka kakou kaua iluna o Puuoaoaka a me Hokuula, i paa e ia wahi ia kakou, lilo e ia kakou na pohaku, i kahi kiekie, i lilo auanei ka Lonoikamakahiki kaua malalo mai, he hoonee wale no ka luna mai a o ka hee no ia o ka Hawaii i ka Maui." Pela ka ua mau kanaka nei olelo ia Kamalalawalu. Aole nae he olelo oiaio a ua mau kanaka nei ia Kamalalawalu, aka, e nolu ana i mea e pio ai ko Kamalalawalu aoao. Ma keia ano wale no i lana nui ai o Kamalalawalu e hele e kaua ia Lonoikamakahiki.

MOKUNA XII.

KA HOI ANA O KAUHIPAEWA A ME KIHAPAEWA I HAWAII.—KA HOLO ANA O KAMALALAWALU I HAWAII.

MAHOPE iho o ka Kauhipaewa ma kamailio ana ia Kamalalawalu no ke kaua, alaila hoi aku la laua i Hawaii. A i ka hiki ana aku i Hawaii, e noho ana o Lonoikamakahiki i Puako ia manawa, e kali ana no ia Kauhipaewa ma i ka hoi aku. A hiki aku la laua, ninau mai la ke alii i ka laua mea i hoouna ia aku ai; alaila, hai aku la laua e like me ka laua kamailio ana me Kamalalawalu. Alaila hoomakaukau ae la o Lonoikamakahiki e like me ke kaua, i makaukau ai oia no ka hiki mai o Kamalalawalu. A hala aku la o Kauhipaewa ma i Hawaii; alaila, hoomakaukau ae la o Kamalalawalu no ka holo i ke kaua i Hawaii.

A ike ae la o Lanikaula, e hoomakaukau ana no ka holo i Hawaii i ke kaua me Lonoikamakahiki, i aku la o Lanikaula ia Kamalalawalu: "Auhea oe, e hoomakaukau ana keia mau waa ou a hele ihea?" I aku la o Kamalalawalu: "E holo ana e kaua me Lonoikamakahiki." I aku o Lanikaula: "Aole e hee o Lonoikamakahiki ia oe, no ka mea, aole he ikaika nui e loaa ai o Lonoikamakahiki, no ka mea, he kanaka oe, a he akua kela." I aku o Kamalalawalu: "Ka! Ua olelo mai o Kauhiakama, he leiwi wale no Kohala, eia i ka nuku na kanaka." A no keia olelo ana aku o Kamalalawalu pela ia Lanikaula, olelo aku la o Lanikaula: "Hoouna aku nei oe i ko keiki (Kauhiakama) e hele e makaikai i ka nui o na kanaka o Hawaii, a hoi mai la, a hai mai la ia oe, aole he nui o na kanaka o Hawaii. Aka, ike ole aku la o Kauhiakama i ka nui o na kanaka o Kohala, no ka mea, ma kahakai ka hele ana; a hele aku la a hiki i Kona, hele aku la mai Kawaihae aku a hoea iluna o Huehue, aole no e ike i na kanaka olaila, no ka mea he a-a wale no; aka, hele aku la ma Kona loa a hiki i Kau, ina i ke kakahiaka nui ka hele ana ma Kona, aole e loaa kanaka ia wa, no ka mea, ua pau na kanaka o ia wahi iuka a o kekahi poe, ua pau i ka lawaia, a o ka poe koe iho he poe palupalu; a nolaila ka loaa ole o na kanaka o Kona ia Kauhiakama ma ia hele ana. Aka, ina ma ke ahiahi ka hele ana, ina ua ike i ka nui o na kanaka o Kona, no ka mea, o ka okana nui hookahi ia o Hawaii."

Ma keia olelo a Lanikaula, aole nae he hoomaopopo nui o Kamalalawalu ia olelo, aka hoomau no o Kamalalawalu i kona manao kaua. A ike mai la o Lanikaula, ua paakiki loa ko Kamalalawalu manao no ke kaua, olelo aku la o Lanikaula ia Kamalala-

intend to go to war with Lonoikamakahiki, then your grounds should be at Anaehoomalu; and should Lonoikamakahiki come to meet you, then let the battle be fought at Pohakuloa, it being a narrow place; then you will be victorious over Hawaii."

"Kamalalawalu answered: "You do not know, because I was distinctly told by both Kauhipaewa and Kihapaewa that our battle field should be on Hokuula and Puuoaoaka, it being a place of eminence. Lanikaula again said: "You are being deceived by the sons of Kumaikeau and others; you have been led astray, therefore listen to me, for if you heed not my admonitions I do not think that you will ever come home to Maui nei again."

Kamalalawalu became indignant at Lanikaula's remarks and drove him away. But Lanikaula, out of sympathy for the king, did not cease to again give him warning: "Kamalalawalu! You are very persistent to have war. This is what I have to say to you: Better hold temple services these few days before you proceed. Propitiate the gods first, then go." But Kamalalawalu would not harken to the words of Lanikaula, therefore he ended his remarks. Makakuikalani made the preparations of the war canoes in accordance with the strict orders of Kamalalawalu.

When the canoes and the several generals, together with all the men, including the war canoes of Kamalalawalu, were ready floating in the harbor of Hamoa, Lanikaula came forth and in the presence of King Kamalalawalu and his war canoes prophesied in chant his last words to Kamalalawalu:

The red koae! The white koae![1]
The koae that flies steadily on,
Mounting up like the stars.
To me the moon is low.[2]
It is a god,
Your god, Lono;
A god that grows and shines.
Puuiki, Puunui.
At Puuloa, at Puupoko;
At Puukahanahana,
At the doings of the god of Lono.
Lono the small container,
Lono the large container.
Puunahe the small,
Puunahe the large.
By Hana, you swim out,
By Moe you swim in.
My popolo[3] is mine own,
The popolo that grows by the wayside
Is plucked by Kaiokane,
Is watched over by Kaiowahine.
We two to Kahulikini,
Numberless,
Vast, without number, countless
Are we, O Kama.
Let us two to Anaehoomalu,
O my chief.

At the end of Lanikaula's prophesy as made in the chant Kamalalawalu set sail with his large convoy of war canoes. It is mentioned in this tradition relative to the number of canoes of Kamalalawalu that the rear war canoes were at Hamoa, Hana, and the van at Puakea, Kohala; but at the time of this narrative the opinions of the ancients differed as to the accuracy of this. Some say that the number of canoes is greatly exaggerated.

Kamalalawalu having arrived at Hawaii, Kauhipaewa and Kihapaewa were stationed at Puako, in accordance with the wishes of Lonoikamakahiki. At the first meeting that Kamalalawalu had with Kauhipaewa and others, Kumaikeau and others

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[1] *Koae*, the bos'n bird (*Phaëthon lepturus*).

[2] Low in comparison.

[3] *Popolo*, a medicinal herb (*Solanum nigrun*, L.); an article of food, also, when cooked.

walu: "Ina i manao oe e kii ia Lonoikamakahiki e kaua, aia kou kahua e noho ai o Anaehoomalu, ina e hiki mai ke kaua a Lonoikamakahiki i o oukou la, alaila, hoihoi aku ke kaua i Pohakuloa e hoouka ai i kahi haiki, alaila lanakila oukou maluna o ka Hawaii." I aku la o Kamalalawalu: "Aole oe i ike, no ka mea, ua olelo maopopo loa ia mai au e Kauhipaewa laua o Kihapaewa, aia ko makou kahua kaua iluna o Hokuula a me Puuoaoaka; he wahi kau iluna." I hou aku o Lanikaula: "Puni aku la oe i na keiki a Kumaikeau ma, uolu ia mai la oe; nolaila, e hoolohe oe i ka'u; a ina e hoolohe ole oe i ka'u olelo, aole wau e manao ana e hoi kino mai ana oe ia Maui nei."

A no ka Lanikaula olelo ana ia Kamalalawalu pela, alaila wela ae la ko Kamalalawalu inaina no Lanikaula, a hookuke aku la. Aka, aole i hooki o Lanikaula, i kana olelo aku ia Kamalalawalu, no ka minamina no i ke alii; alaila olelo aku la no oia (Lanikaula): "E Kamalalawalu, ke paakiki loa nei oe i ke kaua; a eia ka'u ia oe. E pono ke kapu heiau i keia mau la, mamua o kou hele ana, e hoomalielie mua i ke akua, alaila hele." Aka, o Kamalalawalu ma keia olelo ana a Lanikaula, aole no i maliu mai. Nolaila pau ae la ka Lanikaula olelo ana. Mahope iho o ka Lanikaula olelo ana ia Kamalalawalu, alaila, hoomakaukau ae la o Makakuikalani i na waa kaua, mamuli o ke kauoha ikaika a Kamalalawalu. A i ka makaukau ana o na waa a me na pukaua e ae, a me na kanaka a pau, a ike ae la ua o Lanikaula ua makaukau na waa kaua o Kamalalawalu, a e lana ana i ke awa o Hamoa; ia manawa, hele mai o Lanikaula, a wanana mai la imua o ke alii Kamalalawalu a me na waa kaua a pau, oiai e lana ana na waa o ke alii i ke kai. A penei kaua wanana ma ke mele, a o ka Lanikaula olelo hope ia ia Kamalalawalu. A penei:

Koae ula ke koae kea,
Koae lele pauma ana;
Kiekie iluna ka hoku,
Haahaa i au ka malama.
He akua ko akua o Lono,
He akua e ulu e lama ana;
Puniki, Puunui,
I Puuloa, i Puupoko,
I Puukahanahaua,
I ka hana a ke akua o Lono;
O Lono ka ipu iki,
O Lono ka ipu nui,
O Puunahe iki,
O Puunahe nui,
Na Hana au aku,
Na Moe au mai,
Na'u no ka'u popolo,
He popolo ku kapa alanui;
I aho' hia e Kaiokane
I hakaia e Kaiowahine;
O kaua i Kahulikini-e,
He ki-ni,
He kini, he lehu, he mano,
Kaua, e Kama-e
I Auaehoomalu kaua
E kuu alii hoi-e.

A pau ka Lanikaula olelo wanana ana ma ke mele e like me ka hoike ana maluna, alaila, holo aku la o Kamalalawalu me kona mau waa kaua he nui.

Ua oleloia ma keia moolelo, o ka nui o na waa o Kamalalawalu aia ka maka hope o na waa kaua i Hamoa ma Hana, a o ka maka mua hoi o na waa, aia i Puakea ma Kohala. Aka hoi, ma ka manawa o keia moolelo, aole he like o ka manao o ka poe hahiko ma keia mea. Ua manao kekahi poe he wahahee ka mea i oleloia no ka nui o na waa.

A hiki aku la o Kamalalawalu i Hawaii, ua hoonohoia o Kauhipaewa me Kihapaewa ma Puako, e like me ka makemake o Lonoikamakahiki. Ia manawa a Kamalalawalu i halawai mua ai me Kauhipaewa ma, olelo aku o Kumaikeau ma, he mau

(who were men from the presence of Lonoikamakahiki) said to Kamalalawalu: "Carry the canoes inland; take the outriggers off so that should the Hawaii forces be defeated in battle they would not use the flotilla of Maui to escape. When they find that the outriggers have all been taken apart and the victors overtake them the slaughter will be yours." Kamalalawalu did as he was told to do by the two old men.

When Kamalalawalu arrived at Kohala, Lonoikamakahiki had his army in readiness. Kamalalawalu learning that Kanaloakuaana was still living at Waimea he concluded that his first battle should be fought with Kanaloakuaana and at Kaunooa. Kanaloakuaana was completely routed and pursued by the soldiers of Kamalalawalu, and Kauhiakama, and Kanaloakuaana was captured at Puako. At this battle the eyes of Kanaloakuaana were gouged out by the Maui forces, the eye sockets pierced by darts, and he was then killed, the eyes of Kanaloakuaana being tatued.

Because of this action on the part of Kamalalawalu's men the landing place for the canoes at Puako was called Kamakahiwa,[1] and to this day is known by that name and may ever remain so to the end of this race. Because of the perpetration of this dastardly act on Kanaloakuaana the following was composed by a writer of chants, being the middle portion of a chant called "Koauli":

The drawing out of Kama, the ohia tree;
The letting out of Kama at Waimea,
The kin of Kanaloa.[2]
He was made black like the mud-hen.
The face was blackened,
Blackened was the face of Kanaloa with fire.
The face of Kanaloa,
With burning fire.
Let me scratch the face
Of Makakii.
You poked at the eyes of Kamalea,[3]
Makahiwa, Makalau.
The men were from Hoohila,
Of Makakaile.
The face of Makakaile the large one, the life.
Kikenui of Ewa.
At Ewa is the fish that knows man's presence.[4]
The foreskin of Loe, consecrated in the presence of Mano
The chief, heralded[5] by the drum of Hawea,[6]
The declaration drum
Of Laamaikahiki.

This chant is dedicated to the eyes of Kanaloakuaana as indicated by the verses.

CHAPTER XIII.

THE BATTLE AT WAIMEA.—CONQUEST BY LONOIKAMAKAHIKI—DEFEAT AND DEATH OF KAMALALAWALU.

AFTER the death of Kanaloakuaana by Kamalalawalu, and in obedience to the statements of the old men for the Maui war contingent to go to Waimea and locate at Puuoaoaka and Hokuula, Kamalalawalu and his men proceeded to the locality as indicated by them. The Maui forces followed and after locating at Hokuula awaited the

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[1] *Kamakahiwa*, the black eye, from having had his eyes tatued.

[2] *Kanaloa* refers to Kanaloakuaana.

[3] An epithet of same.

[4] *Paweo*, averted eye; used here to signify the sightless pearl-oyster of Ewa lagoon, famed as sensitive to sound, thereby enabling it to sense the presence of man.

[5] *Olowalu*, tumultuous noise; announcement of chief's kapus, etc.

[6] Name of one of the sacred drums introduced by Laamaikahiki.

kanaka no ko Lonoikamakahiki alo, me ka olelo aku ia Kamalalawalu: "E Kamalalawalu, lawe ia na waa iuka lilo, wehewehe ke ama a me ka iako, i kaua ia a hee ka Hawaii ia oukou, malia o holo ke auhee pio, a manao o ka auwaa o ka Maui ka mea e holo ai, i hiki aku ia, ua pau ka iako i ka hemohemo, i loaa mai ia i ka lanakila, alaila na oukou no ka make." A e like me ka olelo a kela mau elemakule ia Kamalalawalu, alaila, hana aku la o Kamalalawalu e like me ka kela mau kanaka.

I ka manawa a Kamalalawalu i hiki aku ai ma Kohala, ua makaukau mua na puali kaua o Lonoikamakahiki. Aka, lohe ae la ua o Kamalalawalu, eia no o Kanaloakuaana i Waimea kahi i noho ai, hoouka mua iho la o Kamalalawalu me Kanaloakuaana i Kaunooa. A hee mai la o Kanaloakuaana; a alualu loa mai la ko Kamalalawalu poe koa a me Kauhiakama pu, a loaa pio iho la o Kanaloakuaana ma Puako; a ma ia hoouka kaua hou ana, poaloia ae la na maka o Kanaloakuaana e ko Maui kaua, a oo ia ae la na maka i ke kao hee, pepehiia iho la a make; ua kakauia nae na maka o Kanaloakuaana i ka uhi.

A oia hana ana a ko Kamalalawalu poe koa ia Kanaloakuaana, nolaila ua kapaia ka inoa oia awa pae waa ma Puako o Kamakahiwa, a o ka inoa ia o ia wahi a hiki mai i keia manawa, a hiki aku i ka hanauna hope loa o keia lahui.

A no ia hana ia ana o Kanaloakuaana pela, ua hanaia e ka poe haku mele penei, oia hoi ma ka hapa waena o ke mele i oleloia o Koauli, penei:

Ke koana o Kama, ka ohia,
Ko Kama kuu i Waimea,
Ka io o Kanaloa,
He ele he Alaea;
O ka maka i kuia;
I welo'a i ke kao o Kanaloa;
Ko Kanaloa maka
A lalapa no
E uwalo wau i ka maka
O Makakii;
E o mai oe i ko kamalea maka,
O Makahiwa, Makalau;
No Hoohila ka lau.
O Makakaile.
Ka maka o Makakaile nui a ola;
Kikenui a Ewa
No Ewa ka ia i ka maka o Paweo
No Loe ka ili lolo i ka maka o Mano
Ke alii ke Olowalu o ka pahu o Hawea
Ha pahu hai kanaka
O Laamaikahiki.

O keia mele i hai ia maluna no ka maka o Kanaloakuaana, e like me ka hoakaka ana ma na pauku maluna ae o kela mele.

MOKUNA XIII.

Ka Hoouka Kaua Ana ma Waimea.—Ka Lanakila Ana o Lonoikamakahiki.—Auhee o Kamalalawalu me Kona Make Ana.

Mahope iho o ka make ana o Kanaloakuaana ia Kamalalawalu ma, a e like hoi me ka olelo a na elemakule, e hoi iuka o Waimea, ma Puuoaoaka a me Hokuula e hoonoho ai ko Maui poe kaua, a nolaila ua hoi aku la o Kamalalawalu ma a ma kahi a ua mau elemakule nei i kuhikuhi ai.

coming fray. On the day Kamalalawalu and his men went up to Waimea to occupy Hokuula the two deceitful old men at the time were with Kamalalawalu. In the early morning when Kamalalawalu awoke from sleep he beheld the men from Kona and those of Kau, Puna, Hilo, Hamakua and Kohala had also been assembled.

Kamalalawalu looked and saw that the lava from Keohe to Kaniku was one red mass. Kamalalawalu was astonished, because the day before he observed that the lava was one mass of black, but this morning it was entirely red with people. Thereupon Kamalalawalu inquired of Kumaikeau and the others why the lava was a mass of red: "What does red portend? Does it mean war?" Kumaikeau and the others replied: "Do not think the red you see is some other red and not what you assume it to be. It is not war. That red yonder is the wind. The olauniu wind of Kalahuipuaa and Puako had been blowing in the early morning and when it is very light and gentle it hugs the lava close. This olauniu wind on the lava coming in contact with the wind from Wainaualii raises a cloud of dust covering and hiding the land in the manner you saw yesterday. While cogitating to himself, Kamalalawalu concluded to drop the matter on account of the deceit of the two old men and the loss of confidence in what Kumaikeau and the others had said, for the reason that the lava continued to be strewn with people even to the time of the setting sun. During that night and including the following morning the Kona men arrived and were assigned to occupy a position from Puupa to Haleapala. The Kau and Puna warriors were stationed from Holoholoku to Waikoloa. Those of Hilo and Hamakua were located from Mahiki to Puukanikanihia, while those of Kohala guarded from Momoualoa to Waihaka.

That morning Kamalalawalu observed that the lowlands were literally covered with almost countless men. Kamalalawalu then took a survey of his own men and realized that his forces were inferior in numbers. He then spoke to Kumaikeau and the others: "Kumaikeau and the rest of you, how is this and what is that large concourse of people below?"

Kumaikeau and the others replied: "We have never seen so many people in Hawaii before. Do not think that because of their superior numbers they will escape us; they cannot, for the reason that their fighting will have to be from below. It is true they are more numerous, but being beneath we will defeat them."

The following day, Lonoikamakahiki went over to meet Kamalalawalu to confer concerning the war.[1] During their conference Kamalalawalu proposed to Lonoikamakahiki that war cease because he feared the greater forces of Lonoikamakahiki. But the proposal by Kamalalawalu for termination of the war did not meet Lonoikamakahiki's approval. He had no intention of acquiescing, because he was greatly incensed at Kamalalawalu for the brutal manner in which he killed Kanaloakuaana by gouging out the eyes and other brutal acts carried into execution while the latter was still alive.

Makakuikalani, however, upon hearing of Kamalalawalu's proposal to Lonoikamakahiki to cease the war disapproved of it and said to Kamalalawalu not to have the

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[1] Realizing he has been entrapped, Kamalalawalu begins to sue for peace.

Hoi aku la ko Maui poe a noho ma Hokuula e kali ana no ka hoouka kaua ana. I ka la a Kamalalawalu ma i pii ai iuka o Waimea a noho ma Hokuula, a o ua mau elemakule nolunolu la no kekahi me Kamalalawalu ma i kela manawa. A ma ia po a ao ae, ma ke kekahiakanui i ka manawa i ala ae ai ko Kamalalawalu hiamoe, aia hoi, ua kuahaua ia mai la na kanaka o Kona, ko Kau a o Puna a me Hilo, o Hamakua hoi a me Kohala.

Nana aku la o Kamalalawalu he ula wale la no na ke a, mai Keohe a Kaniku; ia manawa haohao no o Kamalalawalu i keia mea; no ka mea, i ka Kamalalawalu ike ana i ka la mua he uliuli ke a; a i keia kakahiaka hoi, he ula pu wale la no i na kanaka.

Nolaila, ninau ae la o Kamalalawalu: "Ea, e Kumaikeau ma, ula pu hoi ke a, heaha keia ula, he kaua paha?" I aku o Kumaikeau ma: "Aole paha ia ula au e ike la, he ula e ae, a manao aku oe he kaua ia. Aole ia he kaua. Oia ula la ea, he makani, pa aku la ka makani Olauniu o Kalahuipuaa a me Puako i ka wanaao, a malamalama loa, pili-a aku la, komo aku la keia Olauniu a pili-a aku la, hui aku la me ko Wainanalii makani, ku ae la ke ehu o ka lepo, uhia aku la nalo wale ke a au i ike ai i ka la inehinei." A no kela olelo nolu a kela mau elemakule, oki wale iho la no o Kamalalawalu, a waiho wale iloko ona ia manao, no ka mea, aole he hilinai nui i kela olelo a Kumaikeau ma, no ka mea, ua mau ka paa ana o ke a i na kanaka a hiki i ka napoo ana o ka la. Ma ia po iho, a ao ae, hiki mai la ko Kona poe a hoonoho mai la mai kai o Puupa a hiki i Haleapala. A o ko Kau hoi a me ko Puna, hoonoho ae la ka lakou poe mai Holoholoku a Waikoloa. A o ko Hilo a me ko Hamakua mai, hoonoho mai la ko lakou poe kaua mai Mahiki a Puukanikanihia. A o ko Kohala hoi, pania ia mai la e na kanaka mai Momoualoa a Waihaka.

Ia kakahiaka, nana aku la o Kamalalawalu, ua uhi paa puia mai olalo i na kanaka, aole o kana mai. Alaila, nana ae la o Kamalalawalu ia lakou ua uuku loa; alaila, olelo aku la o Kamalalawalu ia Kumaikeau ma: "Ea! E Kumaikeau ma, pehea keia? Heaha keia lehulehu olalo?"

I aku o Kumaikeau ma: "Akahi no au a ike i ka nui o na kanaka o Hawaii nei. Mai manao nae oe ia nui, e pakele ana ia kakou. Aole e pakele, aia ka lakou kaua malalo, he nui lakou, o ko lakou kaa malalo, make no ia kakou."

I kekahi la ae, hele aku la o Lonoikamakahiki e halawai me Kamalalawalu, e kuka no ke kaua. A i ko laua kamailio ana, olelo aku o Kamalalawalu ia Lonoikamakahiki, e hoopau wale ke kaua, no ka mea, ua hopo mai la o Kamalalawalu no ka nui loa o ka Lonoikamakahiki kaua. Aka, ma kela olelo kaua a Kamalalawalu e hoopau wale ke kaua, aohe manao o Lonoikamakahiki e hoopau, e like me ka Kamalalawalu olelo, no ka mea, ua wela ko Lonoikamakahiki huhu no Kamalalawalu, no ka pepehi hoomainoino ana ia Kanaloakuaana; oia hoi, ua poaloia na maka, a ua hoomainoino ia i ko Kanaloakuaana wa e ola okoa ana.

Aka hoi, o Makakuikalani, i kona lohe ana ia Kamalalawalu ua olelo aku oia ia Lonoikamakahiki e hoopau i ke kaua, he mea makemake ole nae ia ia Makakuikalani. Oia hoi, ua olelo aku o ua Makakuikalani nei ia Kamalalawalu, aole e hoopau i ke kaua. "Ho aku imua a kau i ka nananuu; alaila ike ia na keiki makua o kakou." A no ia manaopaa o Makakuikalani, hoike mau ae la oia imua o ko Hawaii kaua i kela la keia la pau na la ekolu. Mahope iho o na la ekolu, hoomaka iho la na aoao elua e

war cease. "Onward, and stand on the altar![1] Then will it be known which of us is a full grown child." This determination on the part of Makakuikalani was manifested by his presence for three consecutive days before the forces of Hawaii. After the third day, the two combatting forces waged battle, Lonoikamakahiki gaining the victory over Kamalalawalu's entire force on the same day the battle was fought, the Maui-ites being completely routed.

This is the history of the battle as related by the ancients and as the narrative is preserved by them. Before the battle commenced it was customary for the old men to encourage Kamalalawalu to do battle. Whenever the two old men heard what Kamalalawalu and the others had to say as to what they intended doing to Lonoikamakahiki in order to be victorious in battle, the old men would wend their way to make it known to Lonoikamakahiki and the others and this duty was generally carried out during some convenient time of night. The two old men always pointed out to Kamalalawalu and the others where the battle should be fought, and the suggestions of the old men were always received with the utmost confidence by him. Therefore Kumaikeau and the two deceitful old men would in turn inform Lonoikamakahiki. The two old men never suggested any place for battle which would result advantageously to Kamalalawalu and his forces; on the contrary, it was invariably such a locality where inevitable defeat would result.

In the early morning of the day of battle, Makakuikalani went to the front with his warriors following him and planted themselves at Waikakanilua below Hokuula and Puuoaoaka at a prominence looking towards Waikoloa. Pupuakea, on observing that Makakuikalani was placing his men and self in position, he and his warriors immediately came forward prepared to give battle. It was a case where both sides were equally prepared for the fray.

Makakuikalani was a man of great height and large physique; a renowned and powerful general of Maui and was also Kamalalawalu's younger brother. As for Pupuakea, Hawaii's celebrated and powerful general and who was Lonoikamakahiki's younger brother, he was only a man of small stature. Both men had been taught the art of fighting with the wooden club and were experts in its use, but their schooling was under different masters and at different places.

On the day of battle the sight of Makakuikalani put Lonoikamakahiki's forces in dreadful fear. When Pupuakea saw Makakuikalani he had no fear of him, did not tremble but stood firm ready to give battle.

While Makakuikalani and Pupuakea were standing on the battle field, Makakuikalani raised his war club and from on high struck at Pupuakea. Being short in stature he was only slightly struck but fell to the ground, however. At the instant Makakuikalani's war club struck Pupuakea the end of it was buried deep into the ground. At the moment Pupuakea was struck by the war club and fell Makakuikalani thought that he was killed, but the latter's master saw that Pupuakea was not dead, so

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[1] Keep on with the battle until one of us is on the altar, as an eminent authority puts it, the meaning of which is virtually, to fight on till death, when will be seen who is the bravest. *Nananuu*, or *lananuu*, was the tall scaffold structure in the temple wherein the sacrifice was placed, and in front of which stood the idols and the lele, or altar.

kaua, a iloko no o ua la hoouka kaua la, lanakila ae la o Lonoikamakahiki maluna o ko Kamalalawalu puali holookoa, a auhee aku la ko Maui a pau.

A penei hoi ka moolelo oia hoouka kaua ana i oleloia e ka poe kahiko, ma ka lakou malama moolelo ana. Mamua o ka hoouka kaua ana, he mea mau i na elemakule ka paipai ana ia Kamalalawalu e kaua. Aia lohe ua mau elemakule nei i na olelo a Kamalalawalu ma, no na mea a lakou e hana aku ai ia Lonoikamakahiki, ma na mea e pili ana i ke kaua e lanakila ai ko lakou aoao, a e pio ai hoi ko Lonoikamakahiki, alaila, e hele aku auanei ua mau elemakule nei e hai aku ia Lonoikamakahiki ma, ma kekahi manawa kaawale o ka po. No ka mea, na ua mau elemakule nei no e kuhikuhi aku ia Kamalalawalu ma i ke kahua kahi e hoouka ai ke kaua ana. A e like me ke kuhikuhi ana a kela mau elemakule, e lilo auanei ia i olelo na Kamalalawalu e hilinai nui ai.

A no ia mea, hele aku no o Kumaikeau ma, ua mau elemakule nolu (apuka) nei a hai aku ia Lonoikamakahiki. Aole no e kuhikuhi ana ua mau elemakule nei i ke kahua kaua ma kahi e lanakila ai ko Kamalalawalu mau puali, aka, ma kahi e pio ai o Kamalalawalu ma, malaila no ka ua mau elemakule nei kahua kaua e hoonoho ai.

I ka la o ka hoouka kaua, ma ke kakahiaka nui, hele aku la o Makakuikalani mamua, a o kona poe kaua mahope ona, a ma Waikakauilua, malalo aku o Hokuula a me Puuoaoaka, ma ka hulei e nana iho ana ia Waikoloa. Aka hoi, o Pupuakea, i kona ike ana mai ia Makakuikalani, e hoonoho aku ana me kona poe koa, alaila, hele mai la o Pupuakea me kona poe kaua, me ka makaukau hoi no ke kaua. Aka, ua makaukau no na aoao a elua no ke kaua.

He kanaka nui a loihi o Makakuikalani, ka pukaua ikaika kaulana o Maui, ko Kamalalawalu kaikaina. A o Pupuakea hoi, ko Hawaii pukaua ikaika kaulana, ko Lonoikamakahiki kaikaina, he wahi kanaka uuku no ia, a haahaa hoi. Ua aoia no laua a elua i ke kaka laau palau, a ua akamai no laua a elua, aka, he kumu okoa ka kekahi a me kekahi, a ua aoia no laua ma na wahi kaawale. Aka, i ka la o ka hoouka kaua ana, ua weliweli mai la ko Lonoikamakahiki poe kaua, no ka ike ana mai ia Makakuikalani.

Aka, o Pupuakea, iloko o kona manawa i ike aku ai ia Makakuikalani, aole i komo mai iloko ona ka makau, aole no hoi oia i weliweli, aka, kupaa mau no oia e kaua aku ia Makakuikalani.

Ia Makakuikalani a me Pupuakea e ku ana ma ke kahua kaua, ia manawa, lawe ae la o Makakuikalani i kana laau palau a kiekie, a hahau iho la maluna iho o Pupuakea, a no ka haahaa o Pupuakea, ua pa lihi aku la o Pupuakea, aka, haule aku la o Pupuakea ilalo i ka honua. A o ka welau o ua laau palau la a Makakuikalani, iloko hoi o kona manawa i hahau aku ai ia Pupuakea, napoo pu aku la i ka lepo. I ka manawa i pa aku ai o Pupuakea i ka laau palau a Makakuikalani, a haule ilalo, manao ae la ua o Makakuikalani, ua make loa o Pupuakea. Aka, o ke kumu kaka laau a Makakuikalani, ka mea nana i ao o Makakuikalani, oia ka mea nana i ike mai o Pupuakea, aole i make; nolaila, olelo aku ua kumu kaka laau la a Makakuikalani: "E hoi houia aku e hoomake, aole i make ka hoa kaua, no ka mea, he laau kau i luna, pa kano aku la kaua uhau ana." A lohe o Makakuikalani i keia olelo ana aku a kana kumu, alaila, huli ae la oia (Makakuikalani) a wala hope ae la i ke kumu o ka laau

said to Makakuikalani: "Go back and slay him for your opponent is not dead. Your clubbing being from above only delivered a blow with the butt end." Makakuikalani hearing the words of his teacher turned around and threw the butt end of his club, at the same time telling him to "Shut up! Instruction stops at home. He cannot escape, he must be dead because the club strikes true." At the very instant that Makuikalani faced around to talk with his teacher, he (the teacher) was dead.

Pupuakea was lying on the ground, stunned, but somewhat recovered afterwards and raised himself up from the ground. When Makakuikalani saw that Pupuakea was still alive he rushed towards him bent on killing him.

Pupuakea observed Makakuikalani's approach so prepared himself to slay him. When Makakuikalani drew near, Pupuakea raised his club and twirled it from his right. At that moment Makakuikalani attempted also to lay his club on Pupuakea, and when his club was twirled it skidded along the ground towards the feet of Makakuikalani and being parried by Makaku, fell to the ground. When Makakuikalani swung his club from the left side it struck the back of his own neck and he was instantly killed. Pupuakea immediately stepped backward and met his master who said to him: "Go back again and slay him so he be dead." The words of his master aroused Pupuakea's pride and he said to his teacher: "He cannot live, he is dead." Then looking at the palm of his hand he again said to his master: "He cannot be alive because the birthmark of Pupuakea has impressed itself thereon. The flying club through dust has killed him."

After the great and renowned general of Maui had fallen the Hawaii forces continued to slaughter Kamalalawalu and the others. Upon the death of Kamalalawalu the slaughter of the Maui-ites continued for three days thereafter and those defeated who ran towards their canoes found no arms and outriggers because they had been broken. The repulsed warriors ran to Puako and noticing the paimalau[1] floating in the sea mistook them for canoes. They began to waver and were again overtaken by the victors. The destruction of the remaining invaders was then complete. Referring to Kauhiakama the son of Kamalalawalu he escaped to safety. The story of his escape running thus:

On the day that the Maui forces were defeated Kauhiakama clandestinely escaped to Kawaihae and from there his intentions were to hie to the caves, there to remain until his side was victorious and then make his appearance.

Hinau, one of the generals of Lonoikamakahiki and a messenger also, had great affection for Kauhiakama, but it was previous to the time of Hinau's assisting in the escape of Kauhiakama that he roasted some taro and, together with some dried mudfish, already roasted, proceeded to search for Kauhiakama. Hinau came to Kawaihae first and from there went to Kaiopae where for the first time he saw Kauhiakama, so Hinau hailed him and said: "Say, Kauhiakama, remain there until I reach you!" Kauhiakama looking round saw Hinau approaching, the thought of death at the hands of the victorious crossed his mind, so covering his face with his hands he wept, for he

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[1] *Paimalau*, bait boxes; recepticles for live bait preferred in aku fishing.

palau me ka olelo aku: "Kuli! I ka hale pau ke ao ana; aole e pakele, ua make aku la, no ka mea o ka Io ka laau." A o ua kumu nei hoi a ua o Makakuikanani make loa aku la ia, i ka manawa no a ua o Makakuikalani i huli aku ai a kamailio.

I ka manawa a Pupuakea e waiho ana i ka honua, ua maule aku la oia, a mahope loaa mai la ka mama iki ana ae, ia manawa, ala ae la o Pupuakea mai ka honua ae; ia manawa ike mai la o Makakuikalani ua ola hou o Pupuakea, alaila, holo hou mai la o Makakuikalani imua o Pupuakea, me ka manao e hoomake loa ia Pupuakea.

A ike aku la o Pupuakea ia Makakuikalani e hele mai ana e kue hou iaia, alaila hoomakaukau ae la oia e pepehi aku ia Makakuikalani. A i ke kokoke ana mai o ua Makakuikalani nei, lawe ae la o Pupuakea i kana laau palau a wili ma kona aoao akau, a i ka hoomaka hou ana o Makakuikalani e hoouka hou i kana laau palau maluna o Pupuakea, alaila, ia manawa, wili ae la o Pupuakea i kana laau, a hualepo aku la ma na wawae o Makakuikalani, a pa aku la ia Makaku, haule aku la i ka honua, a i ka wili ana mai i kana laau mai ka aoao hema mai, pa mai la ma ka hono, make iho la o Makakuikalani. Ia manawa, emi hope aku la o Pupuakea a halawai me kana kumu kaka laau nana i ao. I mai la ke kumu ia Pupuakea: "Hoi houia aku e hoomake i make." A no ka olelo ana a ke kumu a ua o Pupuakea pela, alaila, olelo aku la o Pupuakea i kana olelo kaena imua o kana kumu: "Aole e ola! Ua make!!" Nana iho la oia i ka poho o kona lima, a olelo ae la i ke kumu ana: "Aole ia e ola, no ka mea, ua kukai ae nei ka ila o Pupuakea. Make aku la i ka laau a kaua i ka hualepo."

A haule aku la ka pukaua nui kaulana o Maui, alaila luku aku la ka Hawaii ia Kamalalawalu ma, a make aku la o Kamalalawalu. Ia make ana o ua o Kamalalawalu, lukuia aku la o Maui ekolu la, a hee aku la o Maui, a holo aku la, a na waa o lakou; aka, aole he iako, aole he ama, no ka mea, ua pau i ka haihai ia; nolaila holo aku la ke pio a ma Puako; a o ka ike i ke paimalau, kuhi he waa, a i ka hoolana ana iloko o ke kai, me ka manao, o ka waa ia, aia nae ua kahulihuli, a loaa hou aku la i ka lanakila, lukuia aku la na koena o ka Maui a pau loa i ka make. A o Kauhiakama hoi, ke keiki a Kamalalawalu, holo pio aku la oia, a pakele aku la. A penei ka moolelo o kona pakele ana.

I ka la o ka hee ana o ko Maui poe kaua, holo malu aku la oia a hiki i Kawaihae, a malaila mai e holo ana me ka manao e pee ma na ana, a hiki i ka wa e lanakila ai, alaila hoike ae.

A o Hinau, kekahi o na pukaua o Lonoikamakahiki, he elele no na Lonoikamakahiki, aka, ua nui loa ke aloha o Hinau ia Kauhiakama. Nolaila, mamua o ko Hinau manao ana e hoomahuka ia Kauhiakama, pulehu ae la oia i mau kalo, a moa, a paa pu ae la me na oopu maloo i pulehuia, a imi aku la ia Kauhiakama; ma Kawaihae ko Hinau hiki mua ana, a malaila aku a hiki i Kaiopae, ike mua aku la o Hinau ia Kauhiakama, alaila, kahea aku la: "E Kauhiakama e! Malaila iho oe a loaa aku ia'u." I alawa ae ka hana o Kauhiakama, e hele aku ana o Hinau, alaila, manao ae la o Kauhiakama: "Make, eia ka lanakila." Alaila, palulu ae la ua o Kauhiakama i na lima i ke poo me ka manao kaumaha i ka make, e uwe ana. Aka, hele aku la o Hinau a honi aku la i ka ihu o Kauhiakama, a uwe iho la, me ka i aku: "Ua noho au me ke aloha ia oe, a nolaila, pulehu mai nei i na wahi kalo, a me na wahi oopu maloo, a imi

was greatly depressed in spirits. Hinau came forward, however, and greeted him with a kiss on the nose, remarking: "I remained behind and roasted some taro and dried mudfish for the love of you and came to search for you." These words of Hinau gave Kauhiakama great relief and hopes for life. Kauhiakama then ate of the taro prepared by Hinau and when he had finished Hinau assisted Kauhiakama to escape to Maui. Thus was Kauhiakama saved from falling into the hands of his enemies.

Upon Kauhiakama's return to Maui he sang the praises of Hinau; named his house after him and also the calabashes and fish-bowls. The cultivated fields were also named after him. Everything he possessed was named after Hinau in memory of the many tokens of friendship and kindness shown to him.

Several years afterwards rumors came to Lonoikamakahiki which informed him of the actions of Kauhiakama and of the naming of everything Kauhiakama owned by the name of Hinau. In consequence of this certain messengers were dispatched to Maui by Lonoikamakahiki to get Hinau. Before the departure of the emissaries to get Hinau he instructed them thus: "You go and bring Hinau by my command, and should you meet him, say to him to return to Hawaii and govern the country because I am going to Kauai, to view the trunkless koa tree of Kahihikolo. He is to be in my stead and inform him so. Should he board your canoes, take him to Alenuihaha channel, tear him alive in the sea, because he has done wrong by assisting Kauhiakama to escape, thus violating my very commands, to allow no one of Maui with royal blood to live." After he had given these instructions to his emissaries they set sail for Maui.

When the emissaries met Hinau they learned that he was the greatest man in Maui in the retinue of Kauhiakama and was the latter's cherished favorite. However, the instructions had to be carried out and the same were discharged in a manner that was entirely pleasing to Lonoikamakahiki.

Hinau heard the wishes of Lonoikamakahiki from the lips of the emissaries, and believing the truth of the message decided to obey the same. Kauhiakama had no intention of allowing Hinau to sail to Hawaii for he was worried lest he return not again to Maui. Hinau, however, was under the belief that he was to rule only during the time of Lonoikamakahiki's absence on Kauai, and when he returned, he (Hinau) would again return to Maui. Upon Hinau's boarding the canoes and sailing for Hawaii while yet breathing with life he was cut in two whilst in the open sea by the emissaries in compliance with the instructions of Lonoikamakahiki. So died Hinau. On the return of the men they reported having put Hinau to death in the manner desired, thus gratifying the wishes of Lonoikamakahiki.

CHAPTER XIV.

Reformation of the Government by Lonoikamakahiki.—He Sails for Kauai.—Lonoikamakahiki Deserted by the People.

After the battle with Kamalalawalu at Waimea and the death of Hinau, Lonoikamakahiki again suggested to sail for Kauai, so that he might view Kahihikolo, the place where the trunkless koa tree was. For that voyage Lonoikamakahiki made pre-

mai nei ia oe." A no keia olelo a Hinau, akahi no a oluolu iho la o Kauhiakama, a manao ae la no hoi i ke alo.

Ia manawa, o ke kalo a Hinau i hoomakaukau ai, ai iho la o Kauhiakama. A pau ia, hoomahuka aku la o Hinau ia Kauhiakama, a hala aku la i Maui, a pela i pakele ai o Kauhiakama i na lima o kona poe enemi.

Ia Kauhiakama i hoi ai a Maui, hapai nui ae la oia ia Hinau, a kapa ae la i ka inoa o ka hale o Hinau, na umeke a me na ipukai, o Hinau; a kapa aku la i ka inoa o na mahinaai koele o Hinau. Ua kapaia na mea a pau a Kauhiakama o Hinau; he mau mea e hoomanao ana i na mea a pau a Hinau i hana maikai aku ai ia ia (Kauhiakama).

A he mau makahiki he nui ma ia hope mai, kui aku la ka lono ia Lonoikamakahiki, a lohe oia i keia mau hana a Kauhiakama, ma ke kapa ana i na mea a pau ana, mamuli o ka inoa Hinau. Nolaila, hoounaia aku la kekahi mau elele mai ke alo aku o Lonoikamakahiki, e holo i Maui, e kii ia Hinau. Mamua o ka holo ana a ua luna kii ia Hinau, olelo aku la oia i ua mau luna nei:

"E kii oukou ia Hinau, mamuli o kuu kauoha; a i halawai oukou me ia, e olelo aku oukou, e hoi mai i Hawaii nei, e hooponopono ai i ka aina, no ka mea, ke holo nei wau i Kauai, i ike aku au i ka laau koa kumu ole o Kahihikolo, a e noho oia e pani ma kuu hakahaka; pela oukou e olelo aku ai. A i kau mai kela maluna o na waa o oukou, alaila, e lawe mai a ka moana o Alenuihaha,.e moku ola aku iaia iloko o ke kai, no ka mea, ua hewa kana hana ana no kona hoomahuka ana ia Kauhiakama, ka mea a'u i olelo ai, aole e koe i hookahi pua alii o Maui." A pau ka Lonoikamakahiki olelo ana i na luna ana e hoouna ai, holo aku la ua mau luna nei i Maui.

A i ka halawai ana o ua mau luna nei me Hinau, ike aku la nae ua mau luna nei, o Hinau ke kanaka koikoi o Maui imua o Kauhiakama, a oia hookahi no ka punahele oi imua o ko Kauhiakama alo. Aka, ma na mea i kauohaia ia lakou na luna e hana aku, alaila hana aku la no lakou e like me ka Lonoikamakahiki olelo.

A i ka lohe ana o Hinau i keia mau olelo a Lonoikamakahiki ma ka waha aku o ua mau luna nei, a ike mai la o Hinau ua ano oiaio na olelo a pau i haiia aku iaia, alaila, hooholo ae la oia i kona manao ae no na mea i hai ia aku ai. Aka, aole nae i manao o Kauhiakama e hookuu aku ia Hinau e holo i Hawaii, me ka manao ona, aole e hoi hou mai ana i Maui. Aka, ma ko Hinau manao, he hooponopono wale no no ka manawa e holo ai o Lonoikamakahiki a hoi mai, alaila hoi mai i Maui. Aka i ke kau ana o Hinau maluna o na waa a holo aku i Hawaii ua mo-ku olaia o Hinau i ka moana, e like me ka Lonoikamakahiki kauoha. A make aku la o Hinau. A make aku la o Hinau, hoi aku la na luna a hai aku la i ka make ana o Hinau. Alaila, ua loaa ka oluolu ia Lonoikamakahiki.

MOKUNA XIV.

KA HOOPONOPONO HOU ANA O LONOIKAMAKAHIKI I KE AUPUNI.—KONA HOLO ANA I KAUAI.—HAALELEIA O LONOIKAMAKAHIKI E KA LEHULEHU.

A PAU ke kaua ana me Kamalalawalu ma Waimea, a mahope iho o ka make ana o Hinau, ia manawa hoomaopopo hou ae la o Lonoikamakahiki e holo i Kauai; oia hoi i ike aku ai oia ia Kahihikolo, i kahi o ke koa kumu ole. A no ia mea, hoomakaukau

parations to take along with him his favorites, his warriors as companions and also his servants.

Kaikilani in the meantime was placed to rule the land and to care for the people. All preparations having been made the king sailed for Kauai arriving there with his entire retinue. Lonoikamakahiki went alone to view the trunkless tree of Kahihikolo his entire retinue having deserted him. There was a native, however, of the place by the name of Kapaihiahilina who joined the king on his tour. The king while thus journeying happened to look back to see where the rest of his people were and saw only a solitary man following him in the rear. He was a stranger with whom he had no acquaintance. Of the large retinue which accompanied him from Hawaii not one was there, every man had deserted.

When the king observed Kapaihiahilina following him, he said not a word to him but continued on with his journey without even a guide to indicate the place he so much desired to see. When Lonoikamakahiki again turned back Kapaihiahilina was still following him. At this stage Lonoikamakahiki asked the man: "Where are you going?" Kapaihiahilina replied: "I merely followed you, because I heard from your people who were on their way back, that they had deserted you, and having sympathy for you, I followed."

Kapaihiahilina, upon being told that the king had been deserted, took a calabash of poi and some fours of mud-fish, and went in search of the king. It was Kapaihiahilina's habit during the days he followed the king to observe the etiquette due to royalty, that is to say, during the early morning when the royal shadow was the longest, Kapaihiahilina, aware there were only the two of them, did not cross his shadow but always respected his royal dignity and position.

Lonoikamakahiki constantly observed Kapaihiahilina's conduct as being most respectful of royalty. One day in the course of their journey, Kapaihiahilina, always to the rear of him at a respectable distance both when walking and when at sleep, Lonoikamakahiki said to him: "Do not hold me in sacredness because you are my own brother. I have nothing dearer than yourself, therefore, where I sleep, there will you sleep also. Do not hold me aloof, because all that is good has passed and we are now traveling in the region of the gods." In consequence of this, the king's wishes were observed, and they sat down together.

During their wanderings through the mountains of Kauai, in the depths of the mountain recesses they became sorely in need of food and had to subsist on the hala kaao.[1] They were in great need of clothing and destitute of malo and had to use braided ferns in substitution thereof. They wandered on in this manner until they arrived at the place which Lonoikamakahiki was so desirous of seeing, which place was called Kahihikolo, but still continued on until they reached the shore. During these travels they were in the greatest distress from lack of food, lack of clothing, lack of malo and also distress from the rains. There was locked in the bosom of Lonoikamakahiki the thought always of how he should some day reward Kapaihiahilina. On their return from their mountain wanderings, Kapaihiahilina became a premier and a

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[1] *Hala kaao*, unripe fruit of the pandanus.

ae la o Lonoikamakahiki i kana huakai; lawe ae la oia i kona poe punahele, a me kona poe hoa hele, kona mau puali, a me kona poe lawelawe.

Aka o Kaikilani, hoonohoia iho la oia ma ke ano hooponopono aina, a e malama hoi i na makaainana. A makaukau ko ke alii holo i Kauai, alaila holo aku la. Ia holo ana, hiki aku la o Lonoikamakahiki i Kauai; ia manawa e koe akoakoa ana no kona lehulehu a pau. Aka, ma ka hoomaka ana e ike i ke koa kumu ole o Kahihikolo, oia ka manawa i haalele ai ko Lonoikamakahiki lehulehu, a koe o Lonoikamakahiki wale no. Aka, hookahi kanaka kamaaina i ukali pu ma ia huakai a ke alii, no Kauai no, o Kapaihiahilina kona inoa. I ka manawa o ke alii e hele ana, a i ka huli ana ae i hope, e nana i kona lehulehu, aia hoi, hookahi kanaka e ukali ana mahope ona (Lonoikamakahiki) he kanaka e wale no, aole oia i ike; a o kona nui i hele pu mai ai mai Hawaii mai, aole hookahi i koe, ua pau loa i ka haalele.

I ka manawa o ke alii i ike mai ai ia Kapaihiahilina e ukali ana, aole oia i ekemu mai, aka, hoomau aku la no o Lonoikamakahiki i ka hele imua, me ka mea ole nana e kuhikuhi i kahi ana i hilinai nui ai e ike. Aka i ka alawa hou ana ae o Lonoikamakahiki i hope, e ukali ana no o Kapaihiahilina mahope ona. Ia manawa, akahi no a kamailio aku o Lonoikamakahiki iaia, me ka ninau aku: "E hele ana oe ihea?" I aku la o Kapaihiahilina: "I ukali wale mai nei no wau ia oe, no ka mea, lohe ae nei wau i ou kanaka i hoi ae nei, ua pau i ka haalele ia oe, nolaila, aloha ia oe, ukali mai nei."

A o ua o Kapaihiahilina, iloko o kona manawa i lohe ai ua haaleleia, nolaila, lawe ae la oia i umeke poi, me na kauna oopu, a imi aku la i ke alii. He mea mau hoi ia Kapaihiahilina i na la a pau o kana ukali ana ia Lonoikamakahiki, ka malama ana i na kanawai o ke kapu alii. Oia hoi, i ka manawa kakahiaka nui, ka manawa e loihi ana ke aka o ke alii, aole o Kapaihiahilina i ike i ko laua kokoolua o laua wale, a'e aku i ke aka, aka, malama mau no oia i ke kapu alii.

A he mea mau hoi ia Lonoikamakahiki ka nana mau ana ia Kapaihiahilina ma kona ano menemene alii. A iloko o kekahi la o ka laua hele ana, i ka manawa e hookaawale ana o Kapaihiahilina iaia iho, ma ka hele ana, ma ka noho ana a me ka moe ana, i aku la o Lonoikamakahiki iaia: "Mai hookapukapu mai oe ia'u, no ka mea, o oe no ko'u hoahanau ponoi, aole a'u mea nui e ae, o oe hookahi wale no; nolaila, ma ko'u wahi moe, malaila mai oe, mai hookaawale oe ia'u, no ka mea ua pale ka pono eia kaua i ke au akua kahi i hele ai." A nolaila, ua hookoia ka ke alii olelo, a noho pu iho la laua.

I ka laua hele ana ma na kuahiwi o Kauai iloko o ka lipo nahelehele loloa, ua nui ko laua pilikia i ka ai, o ka hala kaao ka laua ai. A pilikia no hoi laua i ke kapa ole, o ka lauki ko laua kapa; a nele laua i ka malo ole, o ka palai i hiliia ko laua malo. Pela mau ko laua hele ana a hiki i kahi a ua o Lonoikamakahiki i ake nui ai e ike, oia hoi o Kahihikolo, a hiki wale i ka hoi ana mai i kai. Aka, i ko laua wa e hele ana iloko o na pilikia he nui, pilikia ai, pilikia kapa, pilikia malo, pilikia i ka ua, aia no nae iloko o ko Lonoikamakahiki manao ka mea e hiki ai iaia e hana aku ai ia Kapaihiahilina. A i ka hoi ana o laua mai ka laua huakai hele mauna ae, lilo ae la o Kapai-

great favorite. Whatever belonged to Lonoikamakahiki in large as well as small things which had been left in charge of the men and the petty chiefs, including also the lands, all were under the administration of Kapaihiahilina. Before the eyes of Lonoikamakahiki no one else was superior to Kapaihiahilina and he was supreme over the island of Hawaii. Upon Lonoikamakahiki's return to Hawaii after his sojourn in the mountains, he took Kapaihiahilina with him to Hawaii and appointed him his premier and held him as an esteemed favorite.

Wherever Lonoikamakahiki slept, there Kapaihiahilina slept also; wherever he lived, there also would Kapaihiahilina reside. The emblem of royal sacredness (puloulou) where his former favorites were not permitted to tread, there would Kapaihiahilina be found. When Lonoikamakahiki arrived on Hawaii with his companion the marshals and the statesmen of Lonoikamakahiki observed that Kapaihiahilina's favoritism exceeded that of the king's former favorites, and they became embittered at the idea and were envious of him for the reason that his former favorites never received such consideration.

On a certain day, Lonoikamakahiki assembled all of his nobility and statesmen and declared that Kapaihiahilina was denominated the chief personage of all Hawaii. But this was not agreeable to the chiefs' views and the court of Lonoikamakahiki.

CHAPTER XV.

Kapaihiahilina Appointed Premier.—Intrigue for His Downfall. —His Affectionate Farewell.

After the installation of Kapaihiahilina as premier for Lonoikamakahiki, he was awarded the ahupuaa called Hihiu nui, the same being located at Kohala. Kapaihiahilina having been inducted into the office of premier, his subordinate officers began to immediately entrap him into some offense. One was found, and a most serious one, but being a very great favorite of Lonoikamakahiki's the king was loath to entertain any wrong in Kapaihiahilina.

As no incriminating charges could be brought against Kapaihiahilina that would be entertained by the king, the inferior officers made greater efforts to convict him. They finally brought the charge against him of having had illicit intercourse with Kaikilani, the wife of Lonoikamakahiki, brought about principally by the acts of the subordinate officers themselves who studiously prepared the conspiracy. The inferior officers being aware of the illicit relations between Kapaihiahilina and Kaikilani and knowing that it was such an offense from which he could not escape, the conspirators placed the information before Lonoikamakahiki, who upon hearing of it set it aside as being unworthy of his royal attention.

Being unable to implicate Kapaihiahilina in these matters it dawned upon the conspiring officers that Kapaihiahilina was indeed a highly honored favorite of the king, so they gave up conspiring.

hiahilina i punahele nui, a i kuhina nui hoi. O na mea a pau a Lonoikamakahiki, na mea nui na mea liilii i waiho aku ai i na kanaka a me na kaukau alii; o na aina hoi a pau, aia no ia ma ko Kapaihiahilina lima ka hooponopono. Aole he mea nui e ae ma ko Lonoikamakahiki alo, o Kapaihiahilina wale no, a oia no ke poo kiekie ma ka Mokupuni o Hawaii a puni. A i ko Lonoikamakahiki hoi ana i Hawaii, mahope iho o kana huakai hele mauna, lawe ae la oia ia Kapaihiahilina i Hawaii, i hookohu aku ai oia ia Kapaihiahilina, ma kona ano kuhina nui, a punahele nui hoi.

Ma ko Lonoikamakahiki wahi moe, malaila o Kapaihiahilina e moe ai, ma kona wahi e noho ai, malaila pu no me Kapaihiahilina. O ka puloulou kapu alii, hiki ole i na punahele mua ana ke komo aku, malaila o Kapaihiahilina e noho ai. Aka, i ka hiki ana o Lonoikamakahiki i Hawaii me Kapaihiahilina, ike mai la na ilamuku a me na kakaolelo a Lonoikamakahiki, ua kela aku ka punahele o Kapaihiahilina mamua o na punahele mua, alaila, inoino ae la ko lakou manao no Kapaihiahilina, no ka mea, aole i hanaia kekahi mau punahele mamua e like me keia.

I kekahi la, hoakoakoa ae la o Lonoikamakahiki i kona mau kaukau alii a pau, a me kona mau kakaolelo, a hoike aku la i ko Kapaihiahilina lilo ana i poo kiekie ma ka aina a puni o Hawaii. Aka, he mea oluolu ole nae ia i ko na 'lii manao, a me ko Lonoikamakahiki alo alii a pau.

MOKUNA XV.

HOONOHOIA O KAPAIHIAHILINA I KUHINA NUI.—KE IMIHALA IA ANA. —KANA MELE ALOHA.

MAHOPE iho o ko Kapaihiahilina lilo ana i kuhina nui no Lonoikamakahiki, haawi ae la o Lonoikamakahiki i hookahi ahupuaa, o Hihiu nui, he wahi ahupuaa no ia e waiho ana ma Kohala. A noho ae la o Kapaihiahilina ma ka noho kuhina nui, imi ae la na luna malalo ona i hewa no Kapaihiahilina. Ua loaa no ka hewa, he hewa nui no, aka, no ka punahele nui launa ole no, nolaila, aole e manao ana o Lonoikamakahiki he hewa ia no Kapaihiahilina.

A no ka hewa ole o Kapaihiahilina ma na mea o ke alii, imi hou ae la na luna malalo ona i mea e hewa ai. Nolaila, loaa ae la ka hewa o Kapaihiahilina ma ka moekolohe ana me Kaikilani ka Lonoikamakahiki wahine ponoi, mamuli o ka hooweawea ia e na luna nana e imihala nei. A no ka ike ana o na luna malalo o ua o Kapaihiahilina ua hewa me Kaikilani, nolaila, hele aku la ka poe nana e manao ino nei o Kapaihiahilina, he hewa ia nona e hewa ai. A nolaila, hai ia aku la ia Lonoikamakahiki keia hewa ana o Kapaihiahilina me Kaikilani. Aka i ko Lonoikamakahiki lohe ana i keia mea, aole ia he hewa i ko ke alii manao.

A no ka loaa ole o ko Kapaihiahilina hewa, ma keia mau mea, imua o ke alii, alaila, ua maopopo i ua mau luna nei, ua pakela loa ka punahele o Kapaihiahilina, nolaila hoopau ae la ua mau luna nei i ko lakou manao imihala.

After being about a year in office as premier, Kapaihiahilina proceeded to Kauai with the intention of returning to resume the premiership. Whilst he was absent on Kauai the king's suite renewed their conspiracy to implicate him in some trouble in his capacity as prime minister and as a favorite of Lonoikamakahiki. The chiefs immediately around the sovereign brought all manner of accusations of the most contemptuous description against Kapaihiahilina and the idea entered the king's mind that he should be dismissed from his ministerial position as well as losing his place as a favorite.

Lonoikamakahiki then made a solemn pledge that he would not again see the face of Kapaihiahilina. Through the subtle machinations of the royal suite the high esteem of Lonoikamakahiki for Kapaihiahilina ceased.

It was only a short while that Kapaihiahilina remained on Kauai when he heard that he was no longer the premier and favorite. To verify what he had heard relative to his dismissal he sailed for Hawaii. Whilst on the voyage to Hawaii on his canoes he commenced the composition of a song wherein was recited his travels with Lonoikamakahiki in the mountain glens, their escapes from dangers of many descriptions. On the way, he first landed at Kohala, as he desired to see the land which had been given him. Upon arriving there he found that a new konohiki had been installed on the land and the one placed there by him had been dismissed. It was then that he realized his downfall. He set sail for Kona to fully acquaint himself with the commands of the king.

At that time Lonoikamakahiki was living at Kahaluu and was then conducting temple services. When he came in sight immediately outside of Kahaluu, he was recognized at once by his canoes. In consequence thereof, Lonoikamakahiki immediately gave orders that the doors of the house be closed. The doors were not, however, closed at once. At the time the canoes reached the shore and Kapaihiahilina commenced wending his way to the king, when nearing the fencing of the house the doors shut. Kapaihiahilina observing the door closing on him stood outside the fence where the sentinels stood. Raising his voice on high he described in chant their wanderings:

Lonoikamakahiki, the sacred one of the high chief,
The sacred chief given birth by Keawe.
The chief was born a king of large possessions.
Lono is like soft mats without number,
[Stretching] from ancient lines
Come the sacred feather capes of Kumalana.
It is wrong!
It is wrong for him to maintain his anger,
For the fault is as nothing for the chief to continue being angry.
My father! The great chief,
We have tramped the ground,
We have walked the ground
At Opikananuu, at Opikanalani,
At the plains of Kanuukewe,
The base of the isle, the foundation;
The foundation of the land where Wakea lived,
Wakea the sacred chief.
By Keawe was given birth;
The right was first given birth,
Then followed that which was wrong.
The going began with numbers and was continued till few were left;
Until lonely and deserted,
But two continued tramping in the forest,
To where grew the koa tree without roots,[1]
Above Kahihikolo,
Loin-cloth of ferns was made,
Ti-leaf was broken and worn at the back;

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[1] A mythical tree credited to Kauai.

Hookahi paha makahiki o Kapaihiahilina ma ka noho kuhina nui, alaila holo aku la oia i Kauai, me ka manao no e hoi hou mai ma kona noho kuhina nui. I kela manawa o Kapaihiahilina i Kauai, manao ae la ke alo alii e imihala hou i mea e hewa ai o Kapaihiahilina ma kona noho kuhina nui, mai ka punahele ae a Lonoikamakahiki. Nolaila lawe ae la ke alo alii a pau i na olelo akiaki he nui, ma ka olelo ku i ka hoowahawahaia; nolaila, loaa i ke alii ka manao e hookaawale ae mai ko Kapaihiahilina noho ana ma ka noho kuhina, a hoopau ae la i kona punahele.

A hoohiki iho la o Lonoikamakahiki i olelo paa aole e ike hou i na maka o Kapaihiahilina. Mamuli o na olelo akiaki a ke alo alii, pau ae la ka punahele nui o Kapaihiahilina ia Lonoikamakahiki.

Ma ia noho ana o Kapaihiahilina i Kauai, aole i liuliu, hiki aku ka lohe ia Kapaihiahilina, ua pau kona punahele, a me kona noho kuhina nui ana. Nolaila, holo mai la o Kapaihiahilina i Hawaii, i ike aku ai oia i ka pau io ana o kona punahele. Ia Kapaihiahilina i kau mai ai iluna o na waa a holo mai i Hawaii, oia no ka hoomaka ana o Kapaihiahilina e haku i mele, e pili ana i ko laua hele mauna ana, ko laua alo ana i kela pilikia keia pilikia he nui. Ia holo ana a ianei (Kapaihiahilina) ma Kohala kona hiki mua ana, i ike aku ai oia i kona aina i haawi lilo ia aku ai. A i kona hiki ana aku, ike aku la oia he konohiki hou ke noho ana i ka aina, a o kana konohiki i hoonoho aku ai, ua pai ia ae la; ia manawa no ko Kapaihiahilina hoomaopopo ana i kona pau; a nolaila, holo aku la oia (Kapaihiahilina) i Kona e ike pono i ko ke alii manao nona.

Ia manawa, e noho ana o Lonoikamakahiki ma Kahaluu, no ka mea, he kapu heiau kana ia wa. A i ka hiki ana aku o Kapaihiahilina mawaho o Kahaluu, ike muaia mai la o Kapaihiahilina ma na waa. A no ia mea, kena koke ae la o Lonoikamakahiki e pani ka puka o ka hale, aka, aole nae i pani koke ia ka puka ia manawa, a i ka manawa i pae aku ai na waa iuka, a i ka hoomaka ana aku o Kapaihiahilina e hele aku e ike i ke alii, iaia i hookokoke aku ai mawaho o ka paehumu o ka hale, ia wa ke pania ana mai o ka puka. A ike aku la o Kapaihiahilina ua paa ka puka, hele aku la keia a ku mawaho o ka pa, i na koa e ku ana, alaila hapai aku la oia i ke mele, e like me ka laua hele ana:

O Lonoikamakahiki kapu a Kalani,
O Kalani kapu a Keawe i hanau;
Hanau Kalani he alii ku halau,
He lau kapaahu nehe e Lono,
Mai ka papa aku
Ka ahuula kapu a Kumalana.
        Ua hewa!
Ua hewa iala la he hoomauhala,
Aohe ano hala i hoomau ai e Kalani.
Kuu makua a kalani,
Kaina i honua,
Hele ana i honua,
I Opikananuu, i Opikanalani.
I kahua a Kanuukewe
Ka papa o ka moku, ka honua,
Ke au aina o Wakea i noho ai.
O Wakea ke alii kapu
A Keawe i hanau (ai);
Hanau mai mamua ka pono
Ukali aku mamuli ka hewa.
Oi hele mai ka wa nui a hune
A mehameha kanaka ole
Hele koolua i ka nahele
I ka laau koa kumu ole
Mauka o Kahihikolo.
Hili aku i ka malo pau palai,

Thus were we two sheltered from the rain, my companion.
We ate of the ripe pandanus in our wanderings,
Thus were our days of hunger appeased, my companion,
My companion of the tall pandanus,
From Kilauea to Kalihi;
The pandanus that had been partly eaten,
Of Pooku in Hanalei.
Thus did we two wander along, my companion,
Through the heavy and wind-blown rain,
The ceaseless and general rain.
We drank of the awa[1] of Koukou,
The fragrant-leaved awa[2] of Mamalahoa.
Say, my companion!
A companion, a friend of Lono, a man,
A companion of the deafening rains.
As the rain traveled in the uplands at Hanaleiiki,
To Hanaleinui,
One rain was from the highlands,
One rain was from the lowlands,
One rain was from the east,
One rain was from the west,[3]
Along the pandanus cape of Puupaoa.
It was there the rain fell on the sand,
The sand, food of the kinau,[4]
The kinau that ate of the ripe pandanus at Hanalei,
The rain that ripens the ohia of Waioli.
Cheer up, it is best to be so, chief.
The lord,
The lord in our toils at Kananauuu,
Of the calm stretches at Kukalaea,
Who levels and pushes along
To the sounding-leafed koa.
The battle sounds in the rear.
From the ridge-pole of the house of Maoea.
It was there the rain drops danced in the forest.
The rain in the forest fell low,
The rain in the forest danced about,
The rain in the forest fell softly,
The rain in the forest was like mist,
The rain in the forest fell from all sides,
The rain in the forest fell at the back,
The rain cut furrows in the forest
In the uplands of Laauhaele.
Goest thou?
As the man prone to idleness
[Who] on return, found trouble, found wrong doing,
You have indeed trouble-making servants.
I came at your bidding like a messenger;
You have dispossessed me, you have ousted me.
This my going cannot be laid to others since it is your own making.
The owner of the house has driven me out.
The fault would have been mine
Had I lived and left without cause,
Such action
Would have been a fault on my part,
The companion who followed you in all your tribulations.
[You] remain,
I am leaving you, my companion, I am going.
The rain is passing slightingly,
[The rain] of Hopukoa, of Waialoha.
Say, there!
My greetings to you
While you remain in anger.

CHAPTER XVI.

DEPARTURE OF KAPAIHIAHILINA.—LONOIKAMAKAHIKI'S SEARCH FOR HIM.—RETURN AND REINSTATEMENT OF KAPAIHIAHILINA AS PREMIER.

AT the end of Kapaihiahilina's greetings to Lonoikamakahiki in the chant he retraced his footsteps whence he had come, weeping with affection for the king. Boarding his canoes he sailed away. After Kapaihiahilina had ceased his dedicated chant of Lonoikamakahiki's name the ancient love surged within his bosom for the loving tribute, the story of their companionship and their wanderings. It was very evident

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[1] An *awa* of especially satisfying quality.

[2] *Awa lau hinano* describes a fragrant awa resembling in perfume the *hinano* blossom of the pandanus.

[3] Continuous changing rains.

[4] *Kinau*, a sand eel.

Hahaki i ka laui pea ma ke kua.
Hala ia mao a ka ua ilaila, e ke hoa-e,
Hele aku a ai i ka pua pala o ka hala
Hala ia la pololi o ka ua ilaila, e ke hoa.
He hoa i ka nahele lauhala loloa,
Mai Kilauea a Kalihi la;
O ka hala i aina kepaia,
O Pooku i Hanalei-la.
Hala ia mao a ka ua, e ke hoa-e.
He ua kaee, ua makani,
Ua hookinakina e puni e ka ua.
Inu aku i ka awa o Koukou
I ka awa lau hinano o Mamalahoa.
E ke hoa-e!
He hoa, he kaupu e Lono, he kanaka,
He hoa la hoi no ka ua, paia;
Hele ka ua mauka o Hanaleiiki;
A Hanalei-nui
Mauka mai kekahi ua,
Makai mai kekahi ua,
Ma nae mai kekahi ua,
Malalo mai kekahi ua,
Ma ka lae hala o Puupaoa;
Ilaila ka ua hoowalea i ke one,
I ke one ai a ke kinau,
Ke kinau ai hala pala i Hanalei,
Ua hoopala ohia o Waioli.
He olioli e ke 'lii e pono ai,
Ka Haku-ha.
Ka Haku hana o Kananauuu,
O ka maka lai o Kukalaea
Kalai aku hooneenuu he ana
A ke koa lau kani.
Kani kua ke ka ua,
Ke kaupaku hale o Maoea.
Ilaila ka ua kike haa i ka nahele.
Haahaa ka ua i ka nahele,
Haaula ka ua i ka nahele,
Haalea ka ua i ka nahele,
Noe a ka ua i ka nahele,
Lauwili ka ua i ka nahele,
Opea ka ua i ka nahele,
Kuawaa ka ua i ka nahele,
I ka uka o Laauhaele,
O hele-a.
Walea kanaka i ka hele,
Hoi mai, he lalo ino, he lalo hewa,
He lalo akiki ka kou o muli-la,
Eia mamuli ka alele.
Ke pai au ka hookuke,
He nani nei hele nau,
Ua hookuke oe ka mea hale;
Eia la ka hewa o ka noho hale,
He noho a pauaho,
Ku ae hele.
Loaa ko'u kina
Ko ka hoa ukali ino,
O noho.
Haalele ia oe e ke hoa ke hele nei,
Hele kikaha ana ka ua,
O Hopukoa o Waialoha
Ei ala e-
Aloha wale ana ia oe
Iloko o kanahoa.

MOKUNA XVI.

KA HELE ANA O KAPAIHIAHILINA.—KA IMI ANA O LONOIKAMAKAHIKI IAIA. —KO KAPAIHIAHILINA HOI ANA MAI A NOHO HOU I KUHINA NUI.

A PAU ka Kapaihiahilina kahea ana ia Lonoikamakahiki ma ke mele, alaila huli hoi aku la oia, me ka uwe pu i ke aloha i ke alii, a kau iluna o na waa, a holo aku la. I ka manawa i pau ae ai ka Kapaihiahilina kahea ana i ka inoa o Lonoikamakahiki, a mahope iho, kupu mai la ko Lonoikamakahiki aloha no Kapaihiahilina, no kona hoalohaloha ana mai, ma ke ano o ka laua pili ana, a me ko laua hele ana. A he mea mao-

that Kapaihiahilina's composition was founded on facts. Lonoikamakahiki then ordered the doors of his royal abode to be opened to allow Kapaihiahilina to enter the house. On opening the door of the royal mansion, however, Kapaihiahilina was then outside of Laaloa sailing away.

Lonoikamakahiki observing that Kapaihiahilina had sailed away, sent messengers to get him to return. The messengers, in conformity with the king's desire, set forth and upon reaching Kapaihiahilina said to him: "We come for you to return; we were sent to beseech you to come back; the king is overwhelmed with love for you and your appeal for compassion by the chant describing your wanderings; when we left the king was still weeping."

Kapaihiahilina hearing what was said, replied to the messengers: "You both return to the king. Give him my love and say, I cannot go back, because he has harkened to the slanderers who surround him. They may be the ones who accompanied him and ate the ripe flowers of the pandanus of Pooku and girded together the ti leaves as well as the ferns. Therefore I am now homeward bound to bury my bones on Kauai's shore. If I should die it would be of no moment to him, but should it be he who shall pass away, my companion of many perils, I will weep for him alone at Kauai. Both of you go back." When Kapaihiahilina finished what he had to say to the messengers, they went back, met the king and reported all that Kapaihiahilina had said.

In consequence of the statements made by the messengers Lonoikamakahiki became very much aggrieved. He immediately ordered his two canoe paddlers, Kapahi and Moanaikaiaiwa, also Kapuniaiakamau and the adopted child of Kamahualele to prepare themselves for the voyage. Prior to Lonoikamakahiki's sailing he commanded Kaikilani, Kealiiokalani, Kalanioumi and Keakealani thus: "I am about to go; stay on the land; let each of you care for each other and be not envious of one another. If I go and my companion harkens to me, then we will return; but should he listen not, then I will follow him, and by being persistent in my search he may relent, for anger only inflames and reaches the tips of the ears."

Lonoikamakahiki having ceased his admonitions went aboard the canoes which awaited him and sailed away. In his search he met Kapaihiahilina at Anaehoomalu at the seashore at the dividing line of Kona and Kohala. Thus runs the tradition concerning Lonoikamakahiki's search for his companion Kapaihiahilina:

When Lonoikamakahiki set sail on his search for his friend, Kapaihiahilina had already arrived at Anaehoomalu and soon afterwards was followed by Lonoikamakahiki and others. Lonoikamakahiki saw Kapaihiahilina sitting on the sand beach when the canoes were being hauled ashore. Lonoikamakahiki immediately began to wail and also described their previous wanderings together. Kapaihiahilina recognizing the king also commenced wailing. When they came together and had ceased weeping and conversing, then Lonoikamakahiki made a covenant between them, that there would be no more strife, nor would he harken to the voice of slander which surrounds him, and in order that the understanding between them should be made binding, Lono-

popo hoi, ua haku o Kapaihiahilina i ke mele ma ke ano oiaio; nolaila olelo ae la o Lonoikamakahiki i na kiai puka o ka hale alii, e wehe ae ke pani, a e hookomo ae ia Kapaihiahilina iloko ka hale. Aka, i ka wehe ana ae o ke pani o ka hale alii, aia o Kapaihiahilina e holo ana mawaho o Laaloa.

A i ka ike ana o Lonoikamakahiki, e holo ana o Kapaihiahilina, alaila hoouna aku la oia i na elele, e kii aku ia Kapaihiahilina. A i ke kii ana o na elele mamuli o ka olelo a ke alii, a halawai aku la me Kapaihiahilina, me ka olelo aku: "I kii mai nei makou ia oe e hoi; ua hoouna mai nei ia makou e olelo aku ia oe e hoi, no ka mea, ua nui loa ke aloha o ke alii ia oe i ko kaukau ana ae ma ke mele, e like me ka olua hele ana; haalele aku la makou, aia no ke alii (Lonoikamakahiki) ke uwe la."

A lohe o Kapaihiahilina i keia leo, alaila olelo aku la oia i na elele, me ka i aku: "E hoi olua a i ke alii, e hai aku i kuu aloha iaia, aole au e hoi aku; no ka mea, ua hoolohe aku ia i na olelo a ka poe akiaki o kona alo, malia paha o ua poe la no kekahi i hele pu me ia, a ai i ka pua pala o ka hala o Pooku, a hume pu i ka malo laki, a me ka palai. A nolaila, ke hoi nei au a waiho aku na iwi ia Kauai. A ina he make no'u, aole hoi ana; aka ina he make nona no kuu hoa ukali ino, i Kauai no hoi au uwe mai. O u hoi olua."

A pau ka Kapaihiahilina olelo ana i ua mau luna nei, alaila, hoi aku la laua, a halawai me ke alii (Lonoikamakahiki), a hai aku la i na mea a pau a Kapaihiahilina i olelo mai ai.

A ma keia mea a ua mau elele nei i olelo mai ai, he mea pono ole loa ia ia Lonoikamakahiki. A nolaila, hoolale ae la o Lonoikamakahiki i kana mau hoewaa elua, ia Kapahi a me Moanaikaiaiwa, o Kipunuiaiakamau ma, o ke keiki hookama o Kamahualele. A mamua o kona (Lonoikamakahiki) holo ana, kauoha ae la oia ia Kaikilani, Kealiiakalani, Kalanioumi, a me Keakealani: "Eia wau ke hele nei, e noho oukou i ka aina, e nana kekahi o oukou i kekahi, mai kekeue oukou. Ina hoi i hele au a i maliu mai kuu hoa hele ia'u, alaila, hoi mai maua, aka hoi i maliu ole mai kela, alaila, ukali aku no au mamuli ona (Kapaihiahilina), a malia paha o maliu mai i ka ukali loihi ia aku. Oi-e, he makole ka huhu, o hele a ka lihi pepeiao."

A pau ka Lonoikamakahiki olelo ana i keia mau olelo, kau aku la oia iluna o na waa a holo aku la. Ia imi ana a Lonoikamakahiki, halawai aku la oia me Kapaihiahilina ma Anaehoomalu, ma ke kaha, ma ka palena o Kona a me Kohala. A penei no ka moolelo oia imi ana a Lonoikamakahiki.

I ka manawa i imi aku ai o ua o Lonoikamakahiki, ua pae mua aku o Kapaihiahilina i Anaehoomalu a mahope aku lakou nei (Lonoikamakahiki ma). A i ka manawa i ike aku ai o Lonoikamakahiki ia Kapaihiahilina e noho mai ana i kaha one, ma kahi e kau ana na waa o lakou (o Kapaihiahilina ma), alaila, uwe aku la o Lonoikamakahiki, ma ka uwe helu ana, e like me ka laua hele ana. A ike mai la no hoi o Kapaihiahilina i ka uwe helu aku a ke alii, alaila uwe helu mai la no hoi oia.

A ia laua i halawai ai, a pau ka laua uwe ana a me ka laua kamailio ana, alaila kau iho la o Lonoikamakahiki i olelo hoohiki mawaena o laua, aole e loaa hou kekahi

ikamakahiki built a temple of rocks as a place for the offering of their prayers and the making of oaths to Lonoikamakahiki's god to fully seal the covenant.

Kapaihiahilina observed that Lonoikamakahiki was sincere in his desires and at that moment gave his consent to return with Lonoikamakahiki. After their religious observance at this place they returned to Kona and resided at Kaawaloa, in South Kona.

(Tradition says because of the covenant entered into for the erection of the mound of rocks at Anaehoomalu, the boundary between Kohala and Kona was named Keahualono, and that place has been known ever since by that name signifying the erection of a mound of rocks by Lonoikamakahiki.)

After Lonoikamakahiki and Kapaihiahilina had returned home he resumed the office of premier as formerly. After his reinstatement to his former position a conference was held between him and the king as to how to get rid of the slanderers of Kapaihiahilina from the royal presence. It is stated that Kapaihiahilina had refused to return to Kona with Lonoikamakahiki at the time they met at Anaehoomalu, the exact conversation running as follows: "I will not return with you again until those who slandered me be got rid of from your presence; then only will I return with you." By reason of this the conference was held. Lonoikamakahiki sought the wishes of Kapaihiahilina as to what disposition should be made of his slanderers, whether they should be slain, and if that, it was agreeable to him also. Should Kapaihiahilina express the desire to banish them, Lonoikamakahiki would acquiesce to that also. Lonoikamakahiki was bent on satisfying Kapaihiahilina's every wish.

At the conference stated for the consideration of this matter Kapaihiahilina decided to put to death those who had slandered him. In order to mitigate the horrible death which the slanderers would meet, by actual killing, it was decided that they should die in war. In this manner were the slanderers put out of existence. Kapaihiahilina ever after became firmly entrenched as a favorite, and he acted as premier even up to the time of his death.

Thereafter, and up to the time of Lonoikamakahiki's death, there were no more wars, no rebellions; all was peaceful. After Lonoikamakahiki's death it is said that the kingdom of Hawaii became the patrimony of Keakealani, and from his reign on to that of the successive kings until the time of Kamehameha, we are told by tradition that no great wars ever again took place. During the reign of Keona, however, the several district chiefs rebelled.

kue, aole hoi e hoolohe i na olelo akiaki a kona mau aialo. Aka, i mea e paa io ai ka laua hoohiki, nolaila, kukulu iho la o Lonoikamakahiki i wahi ahu pohaku (heiau), i wahi no laua e pule ai me ka hoohiki imua o ke akua o Lonoikamakahiki, no ka hoopaa ana i ko laua hoohiki ana.

A ike aku la o Kapaihiahilina ua hooiaio mai o Lonoikamakahiki i kana hoohiki ana, ia manawa ko Kapaihiahilina ae ana aku e hoi me Lonoikamakahiki. A pau ka laua kapu heiau ana malaila, hoi aku laua i Kona, a noho iho la ma Kaawaloa, ma Kona Hema.

(Ua oleloia ma ka moolelo o ko laua hana ana i olelo hoohiki no ke kukulu ana i ke ahu pohaku ma Anaehoomalu, ua kapaia ka inoa o ia palena mawaena o Kohala a me Kona "O Keahualono"; o ka inoa mau ia oia wahi a hiki mai i keia manawa; oia hoi ke kukulu ana o Lonoikamakahiki i ahu pohaku).

A i ka hoi ana o Lonoikamakahiki me Kapaihiahilina, noho hou iho la o Kapaihiahilina ma kona noho kuhina nui e like me ka noho mua ana. A mahope mai o ko Kapaihiahilina noho kuhina hou ana, alaila, kukakuka ae la o Kapaihiahilina me Lonoikamakahiki, i mea e kaawale aku ai ka poe nana i niania wale ia Kapaihiahilina mai ke alo alii aku. No ka mea, ua hoole aku ua o Kapaihiahilina ia Lonoikamakahiki i ko laua halawai ana ma Anaehoomalu. A penei ka olelo ana: "Aole au e hoi hou aku me oe, aia a kaawale aku ka poe nana i niania wale ia'u mai kou alo aku, alaila, hoi aku au me oe." A no ia mea, i kukakuka ai o Lonoikamakahiki me Kapaihihilina. Aka, ua ninau aku o Lonoikamakahiki i ko Kapaihiahilina manao no ka poe nana i niania wale oia, ina paha o ka make ko Kapaihiahilina makemake, oia no; alaila, o ko Lonoikamakahiki makemake no ia. A ina o ke kipaku ko Kapaihiahilina makemake, alaila pela no, o ko Lonoikamakahiki manao no ia. E like me ka Kapaihiahilina mea e koi ai, malaila aku no o Lonoikamakahiki.

A nolaila, ma kela kuka ana a laua ma keia mau mea, ua hooholo ko Kapaihiahilina manao, e pau i ka make ka poe nana i niania aku. Aka hoi, i mea e pau ai ko lakou make mainoino ana ma ka pepehi maoli aku, nolaila, ua waihoia ko lakou make maloko o ke kaua ana. A pau iho la ka poe nana i niania wale ia Kapaihiahilina i ka make. A mahope iho o ia manawa, kau pono iho la o Kapaihiahilina ma kona noho punahele ana, ma ka aoao kuhina nui a hiki i kona make ana.

Ma ia hope mai a hiki i ko Lonoikamakahiki make ana, aole he mau kaua ana, aole no hoi he kipi, he maikai wale no. A hala o Lonoikamakahiki i ka make, ua oleloia, ua lilo ke Aupuni o Hawaii ia Keakealani. A mai ka manawa i lilo ai o Hawaii ia Keakealani a hiki i na 'lii aimoku mahope mai ona, a hiki ia Kamehameha, aole i ikeia ma keia moolelo na kaua nui ia manawa. Aka, i ko Keoua manawa i noho ai ke kipi ana o na alii aiokana.

History of Kualii.

CHAPTER I.

Kualii's Character and Doings.

IN THE legends and traditions the names of a large number of chiefs are spoken of that do not appear in the genealogical records from Opuukahonua to Liloa, and even from then on to Kamehameha. The name of Kualii is omitted in the genealogical records of the chiefs, but his history and doings have often been spoken of.[1] It is told that Kualii was once king of these islands, and in one of his characters[2] he was known to have possessed certain knowledge from a god, and at times even assumed the real attributes of a supernatural being.

Kualii was a celebrated chief and noted for his strength and bravery; he was known to have won all the battles fought by him, defeating his enemies every time. He was also known for his great desire for war. It is said of Kualii that he began fighting battles in his childhood and so continued until he reached manhood. The following story exhibits some of the extraordinary traits in the character of this man.

When he was well advanced in life and unable to walk, he ordered his servants to make him a network of strings (koko).[3] And in accordance with the wish of Kualii his servants proceeded to carry it out. In the engagement of Kualii here on Oahu, against the chiefs from Koolauloa, sometime after the reign of Kakuhihewa over Oahu, or possibly at a time prior to the reign of Kakuhihewa (the exact time not being very clearly ascertained), which engagement was to be upon the plains of Keahumoa at Honouliuli, Ewa, he was carried by his men in a network of strings. No actual fighting occurred, however, as the two armies upon coming together entered into a declaration of peace.[4] The number of men under Kualii in this contest was three mano,[5] which is equal to twelve thousand, and the number of men comprising the other army was three lau, which is equal to twelve hundred; and the reason why the battle was not fought is told in the following story.

Kapaahulani the elder and his younger brother Kamakaaulani were men who were in search of a new master[6] or lord, so they composed a mele, or chant, and after it was completed placed it to Kualii as his name. Shortly after the two men had com-

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[1] By comparative tradition Kualii's time dates back to the middle of the seventeenth century.

[2] Likened to Keaweikekahialiiokamoku, one of Hawaii's kings.

[3] A sort of *manele* or palanquin.

[4] Through chanting the Song of Kualii; a successful bluff.

[5] A *mano* is four thousand; a *lau* is four hundred in the Hawaiian method of counting. Forty thousand is *kini*, used at times for an indefinite number.

[6] *Imi haku*, seeking a new master for the betterment of one's condition. A laudable ambition in some cases; in others, for a life of ease or self-preservation, as in the case of the priests, Nunu and Kolohe, in espousing Umi's cause against Hakau.

Moolelo o Kualii.

MOKUNA I.

Ko Kualii Ano a me Kana Hana.

MA NA kaao a me na moolelo, ua nui na alii i komo ole iloko o ka papa hoonohonoho mookuauhau mai a Opuukahonua mai a hiki ia Liloa, a ma ia hope mai a hiki ia Kamehameha. O Kualii aole oia i ikeia ma ka papa hoonohonoho mookuauhau o na 'lii, aka, ua kamailio mau ia nae kona moolelo no kona ano, kana mau hana. Ua oleloia o Kualii he alii no Hawaii nei, a o kekahi ano ona, he akua ka mea nona mai kona ike, a he akua maoli no o Kualii ma kekahi ano i kekahi manawa.

He alii kaulana o Kualii, no ka ikaika a me ke koa; ua lanakila mau oia iloko o na hoouka kaua maluna o kona poe enemi; a ua kaulana oia no kona puni kaua. Ua oleloia o Kualii, ua hoomaka kona kaua mai ka manawa kamalii mai a hiki i kona hoomakua ana. A eia ka mea kupanaha no Kualii; i ka manawa i elemakule ai oia, a hiki ole ke hele, alaila, kauoha ae la oia i kona mau kanaka e ka i koko. A e like me ka makemake o Kualii, a pela i hana aku ai kona mau kanaka.

A i ka hoouka kaua ana o Kualii ia Oahu nei me na 'lii o Koolauloa mai, i ka manawa mahope mai o ko Kakuhihewa noho alii ana no Oahu nei, a i ole ia, i ka manawa paha mamua aku o ko Kakuhihewa noho alii ana, (aole nae i maopopo ka manawa). A i ka hoouka kaua ana i ke kula o Keahumoa ma Honouliuli, Ewa, ma ke koko kona laweia ana, i auamoia e na kanaka. Aka, ma ia hoouka kaua ana, ua hoomoe wale ke kaua, a hui na puali elua, a hoopau wale.

O ka nui o na kanaka o Kualii ma ia hoouka ana, ekolu mano, ua like me umikumamalua tausani, a o ka nui o na kanaka o kekahi kaua ekolu lau, ua like me hookahi tausani elua haneri. A penei ka moolelo no ia hoouka kaua ana i hoopau wale ai.

O Kapaahulani ka mua, a o kona kaikaina o Kamakaaulani, he mau kanaka imi haku laua, a na laua i haku i mele, a holo, hooili i ka inoa no Kualii. I ka manawa nae i haku ai ua mau kanaka nei a holo ke mele, alaila, kuka ae la laua i mea e pono ai ia laua ke hana, a i mea e loaa like ai ia laua like ka pomaikai.

pleted the mele they held a conference as to the proper course for them to follow in order that they might both reap equal benefit. Following is how they decided which course to pursue while all by themselves and before the mele was made public:

"Since we have composed and completed this mele, you (Kamakaaulani) must therefore go and give its name to Kualii, and I (Kapaahulani) will go to the other chief and urge him to make war upon Kualii. And when we become acquainted of the place where the battle is to be fought[1] then you are to take Kualii to the place and there conceal yourselves in the bushes. You are to leave a mark on the road, however, so that I may be informed of your being there. I will then stand and chant this mele that we have just composed."

After completing their arrangement, Kamakaaulani gave out the mele which was known as the name of Kualii. Some considerable time after this, these two brothers again got together and decided upon the time when they should bring about what they had agreed upon. The following is what they said at this last meeting while by themselves:

Kamakaaulani: "You go to the chief of Koolauloa[2] and bring him to the plains of Keahumoa[3] where we will conceal ourselves. When you see a knotted ti leaf and the tail of a small fish (aholehole)[4] on a pile of sugar-cane peelings, then remember that it is the sign that we are there and you can stand on that spot and chant the mele. This must, however, be on the eve of Kane.[5] You will find us on the plains of Keahumoa." As soon as this was agreed upon, Kapaahulani proceeded on his way to meet the chief of Koolauloa. When Kapaahulani reached Waialua where the chief of Koolauloa had come and was residing for the time being, soon after his arrival there he introduced himself to the chief, and thereupon urged him to go and make war on Kualii.

On a certain evening while the priests and the chief were watching the heavens in order to discover if they could defeat Kualii, the astrologers, after a careful study, were certain that their army would not be able to overcome the army of Kualii. When Kapaahulani heard the decision arrived at by the priests of the chief of Koolauloa, he remarked to one of the chief's attendants: "You go to the chief and tell him for me that his priests are mistaken in their interpretations." Upon hearing this remark made by Kapaahulani, the man went and said to the chief: "O Chief, that man (Kapaahulani) has just said that your priests are mistaken in their interpretations." The chief replied: "You go and bring that man to me. Let him come and say what he has told you."

Kapaahulani was then sent for and he was brought in the presence of the chief, who asked him: "Is it true that you have said that my priests are mistaken in their interpretations?" Kapaahulani replied to the chief: "Yes, it is true your priests are

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[1] The place of battle was generally by mutual agreement of contesting parties. Taking the enemy unaware does not seem to have been a feature of Hawaiian warfare as a rule.

[2] The name of this opponent is shown later to be Lonoikaika.

[3] Ahumoa was in the Ewa district of Oahu.

[4] *Aholehole* (*Kuhlia malo*).

[5] The night of *Kane* was dark, the moon being twenty-seven days old.

A penei ka laua olelo ana, oiai o laua wale ma ke kaawale, mamua o ka puka ana o ua mele nei ma ke akea: "He nani ia, ua haku ae nei kaua i keia mele a holo, alaila, e hele oe (Kamakaaulani) a hooili aku i ka inoa no Kualii, a owau hoi (Kapaahulani) e kii wau a kela alii, e lawe mai e kaua ia Kualii. Aia a maopopo ia kaua kahi e hoouka ai ke kaua, alaila, malaila oe e lawe aku ai ia Kualii, alaila e pee oukou ma ka nahelehele, e hoailona oe i kekahi mea au e waiho ai ma ke alanui, i maopopo ai ia'u aia oukou malaila, alaila, e ku no wau a kahea aku i ke mele a kaua e hana nei." A holo ka laua olelo, alaila hooili aku la o Kamakaaulani i ke mele a laua i haku ai, a lilo iho la ia he inoa no Kualii.

He mau manawa he loihi ma ia hope mai, alaila, kuka hou ae la laua i ka manawa e hookoia ai ka laua mea i kuka mua ai. A penei ka laua olelo kuka hope, oiai o laua wale.

Kamakaaulani: "E hele oe a ke alii o Koolauloa, lawe mai oe, a ma ke kula o Keahumoa, malaila makou e pee ai, alaila, i hele mai oukou, a i ike oe i ka lai i nipuu ia, a me ka hiu ia aholehole e waiho ana maluna o ka puu ainako, alaila, e manao oe, o makou ia, alaila, e ku ae no oe a kahea ae i ua mele la. Aia nae a hiki i na po i o Kane a ao ae, e loaa no makou ma ke kula o Keahumoa." A holo ka laua olelo, alaila, hele aku la o Kapaahulani e launa me ke alii o Koolauloa.

I kekahi manawa o Kapaahulani ma Waialua, oiai e noho ana ke alii o Koolauloa malaila ia manawa, hoolauna aku la o Kapaahulani i ke alii, me ke koi aku e kii e kaua ia Kualii.

I kekahi ahiahi, i na kahuna a ke alii e nana ana i na ouli o ka lani, i mea e maopopo ai ko lakou lanakila ana maluna o Kualii, aka, i ka nana ana a na kahuna kilokilo lani, ua maopopo, aole e lanakila ana ko lakou puali maluna o Kualii. A lohe aku la o Kapaahulani i keia olelo a na kahuna a ke alii o Koolau, alaila olelo aku la oia i kekahi kamaaina e pili ana i ke alii: "E hele oe a ke alii, e hai aku oe i ka'u olelo ua lalau ka ike a na kahuna a ke alii."

A no keia olelo a Kapaahulani, alaila, laweia aku la ka lohe o keia olelo imua o ke alii, a hai ia aku la me ka i aku nae: "E ke alii, ua olelo mai nei kela kanaka (Kapaahulani) ua lalau ka ike a na kahuna au." I mai la ke alii: "E kii oe i ua kanaka la, e hele mai e olelo i kana mea i kamailio mai nei ia oe."

Alaila, kiiia aku la o Kapaahulani, a laweia mai la imua o ke alii, ninau aku la: "He oiaio anei, ua olelo mai nei oe, ua lalau ka ike a kuu mau kahuna?" I aku la o Kapaahulani i ke alii: "Ae, he oiaio, ua lalau ka ike a ko mau kahuna; aka, ma ko'u ike ma ko'u ano kahuna nui, e like me ka mea i aoia ia'u mai ko'u mau kupuna mai a hiki ia'u, he lalau io no ka ike a ua mau kahuna nei a ke alii."

mistaken in their interpretations; because according to what I have seen, being also a great priest, and in accordance with the knowledge gathered by my ancestors and handed to me by them, your priests have indeed made a mistake in their interpretations to you, O Chief." Upon hearing this the chief asked Kapaahulani: "What are your interpretations then? It is proper that you relate them." Kapaahulani then replied to the chief: "My interpretations are these: If we go and make war upon Kualii, we will be victorious in that battle. I believe that if we could go and make war upon Kualii tomorrow, and it should happen that we meet him in the early morning, that by noon the battle would not be fought;[1] but if we happen to meet his army at noon time we would defeat him early in the evening."

Because of these remarks, the chief thereupon ordered his men, amounting to three lau (twelve hundred) to get ready to go to war. That night they went to the upper part of Lihue, and from there on down to Honouliuli, till they arrived on the plains of Keahumoa, just as the sun was coming up. At this same time Kapaahulani saw the mark agreed upon by him and his brother. He then rushed to the front of the army to the chief warriors and spoke to the people in the chief's immediate circle as follows:

"Say, Nuunewa (the chief warrior), we are surrounded by the enemy. I had thought that we would be the victors if we arrived here first, but I see that we are surrounded. Therefore I will chant my prayer, and if it should be acceptable this morning, we will be saved; but if I chant my prayer and it should end badly this day, then we will all be killed."

Because of these remarks spoken by Kapaahulani, the chief's priests spoke up saying: "It does seem strange. You told us that we would not be surrounded by the enemy, and that we would be victorious if we were to reach this place first; but it now turns out that we are surrounded by the enemy."

The chief then spoke up: "Stop your remarks. We have staked the life and death of the army in his keeping, therefore we must abide by what he says. If what he says is true, that we are indeed surrounded by the enemy, then it will redound to his own good, and he shall be rewarded. But in case he lies and is deceiving us, then my firm command as to his treatment is this: he shall die, and all his relations also, and death shall gather up even those who befriend him."

Kapaahulani then stood up in the presence of the army and prayed by chanting the mele composed by him and his brother.

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[1] Would not be fought through, or decided.

A no keia mea, olelo aku la ke alii ia Kapaahulani: "Pehea hoi kau ike? E pono ke olelo mai."

Olelo aku la o Kapaahulani i ke alii: "O ka'u ike, ina e kii kakou e kaua ia Kualii, alaila, e lanakila no kakou maluna o ia kaua. Ke manao nei wau, ina e kii kakou i ka la apopo ia Kualii, a i halawai kakou me ke kaua i ka ehu kakahiaka, hoomoe wale ke kaua i ke awakea. A ina hoi i halawai kakou me ke kaua i ke awakea, alaila, hee ia kakou i ka ehu ahiahi."

A no keia mea, hoolale ae la ke alii i na puali koa he ekolu lau (umi kumamalua haneri), ka nui o na koa, e hoomakaukau no ka hele i ke kaua. Ma ia po, hele ae la lakou a uka o Lihue, a malaila mai a iho i Honouliuli, a hiki lakou i ke kula o Keahumoa, oia ka hoomaka ana mai a ka la e puka. Aia hoi ike aku la o Kapaahulani i ka hoailona a laua i a'oa'o ai; ia manawa, lele mai la o Kapaahulani a mamua o ka pu kaua o ke alii, a olelo aku la i ka huakai imua o ke alii: "E Nuunewa (ka pukaua), ua puni kakou i ke kaua, manao mai nei hoi na kakou ke kaua e hiki mua ianei, eia ka e puni koke ana kakou i ke kaua. Nolaila, e kuu ae wau i kuu pule a i maikai kuu pule i keia kakahiaka, pakele kakou, aka, i kuu wau i kuu pule, a i ino kuu pule i keia la, pau kakou i ka make."

A no keia olelo a Kapaahulani, olelo ko'a mai la na kahuna o ke alii me ka i mai: "He mea kupanaha! Olelo mai nei hoi oe ia kakou, aole kakou e puni ana i ke kaua, na kakou ke kaua e hiki mua ma keia wahi; eia ka hoi, ua puni iho nei kakou i ke kaua."

I mai ke alii: "Ua oki ka oukou olelo, na kuu ae nei kakou i ke ola, a me ka make o ka puali ia ia nei. Nolaila e pono paha kakou e hoolohe i ka ia nei olelo. A ina he oiaio ka ia nei e olelo nei, ua puni ka kakou i ke kaua, alaila o kona pono no hoi ia a me kona waiwai; aka, he wahahee na ia nei, alaila, eia kuu olelo paa maluna o ia nei: e make ia nei, a make mai me kona hanauna, o ka ohi no ia o ka make a hiki i kona poe hoaikane mai."

Ia manawa, ku ae la o Kapaahulani imua o ka huakai, a pule aku la, ma ke mele a laua i haku ai me kona kaikaina.

CHAPTER II.

THE CHANT[1] AS REPEATED BY KAPAAHULANI.

A MESSENGER[2] sent by Maui[3],
Sent to bring Kane[4] and Kanaloa,
Kauakahi[5] and Maliu.
While great silence prevails as prayers are being uttered;
While the oracles of Hapuu[6] are being consulted, O Chief.
The great fish-hook of Maui,
Manaiakalani[7] was its fish-line,
The earth was the knot.[8]
Kauiki[9] like the winking stars towering high.
Hanaiakamalama[10] [lived there].
The bait was the alae[11] of Hina
Let down to Hawaii,
Tangled with the bait[12] into a bitter death,[13]
Lifting up the very base[14] of the island
To float on the surface of the sea.[15]
Hidden by Hina[16] were the wings of the alae.
Broken was the table[17] of Laka.
Carried far down to Kea,[18]
The fish seized the bait, the fat, large ulua.[19]
Luaehu,[20] offspring of Pimoe, O thou great chief![21]
Hulihonua the husband,
Keakahulilani the wife;[22]
Laka the husband, Kapapaiakele the wife;
Kamooalewa the husband,
Nanawahine his wife;
Maluakapo the husband,
Lawekeao the wife;
Kinilauaemano the husband,
Upalu his wife;
Halo the husband, Koniewalu the wife;
Kamanonokalani the husband,
Kalanianoho the wife;
Kamakaoholani the husband,
Kahuaokalani the wife;
Keohokalani the husband,
Kaamookalani the wife;
Kaleiokalani the husband,
Kaopuahihi the wife;
Kalalii the husband,
Keaomele the wife;
Haule the husband,
Loaa the wife;
Nanea the husband,
Walea the wife;
Nananuu the husband,
Lalohana the wife;

---

[1] The notes of this chant are largely from the C. J. Lyons version so far as found to conform to this revised text, which agrees with the version published by Fornander as an appendix in Pol. Race, vol. II.

[2] Kualii.

[3] *Maui*, an ancient celebrity of fabulous deeds; said to have been born in Waianae, Oahu.

[4] *Kane* and *Kanaloa*, creative gods from Kahiki (foreign land).

[5] *Kauakahi* and *Maliu* were also two of the original gods, according to the Kumu-Uli genealogy. Kauakahi is said to have sprung from the head of *Haumea*, while Maliu is credited with originating idol worship.

[6] *Hapuu*, the god who revealed truth to the priest Maliu, and he to the king.

[7] Name of the great hook (power of heaven) which could hook up all lands, as in New Zealand mythology.

[8] *Ka'a*, the knot fastening the hook to the line.

[9] *Kauiki* (frequently given as *Kauwiki*), the bluff at Hana, was the hook.

[10] *Hanaiakamalama* (adopted of the moon), a woman who had her refuge on the summit of Kauiki.

[11] *Alae* (*Fulica alai*), the mud-hen from whom Maui learned the art of making fire by rubbing sticks.

[12] *Pu*, back part of the bait.

[13] *Haoa*, dire, evil; hence the unlooked-for result.

[14] *Nono* or *Lononuiakea*, the base of the island foundations.

[15] As in New Zealand's "Ika a Maui", his hook drew up the land from under the sea; Hawaii in one case and New Zealand in the other.

[16] *Hina* lived in the sea and spoiled the bait, the alae, so that the islands were not drawn together by the fish-hook as Maui desired.

[17] The vast unbroken bottom of the sea, thus broken up into islands and drawn to the surface by the hook.

[18] *Kea*, abreviation for *Lononuiakea*, god of the lower land under the sea.

[19] Hawaii is the *ulua*, *makele* referring to the size of the island.

[20] *Luaehu*, name of an *ulua*. A species of *Carangus*.

[21] *Lani*, a common title of the chiefs, referring here to Kualii.

[22] The first created pair. Kane is said to have created the first man, *Hulihonua*, out of the earth on the seashore; and *Keakahulilani*, the first woman, was made from the spirit, *aka*, of the man when asleep. Lines 21 to 70 give a genealogy from this pair to Wakea.

MOKUNA II.

KA PULE ANA A KAPAAHULANI.

HE ELELE kii na Maui,
Kii aku ia Kane ma, laua o Kanaloa;
Ia Kauakahi, laua o Maliu.
Hano mai a hai a hai i ka pule,
Hai a holona ka Hapuu e Kalani.
Ka makau nui a Maui,
O Manaiakalani kona aha,
Hilo honua ke kaa.
Hauhia amoamo Kauiki;
Hanaiakamalama.
Ka maunu ka alae a Hina.
Kuua ilalo i Hawaii,
Kahihi kapu make haoa,
Kaina Nonononuiakea
E malana i luna i ka ili kai.
Huna e Hina i ka eheu o ka alae,
Wahia ka papa ia Laka,
A haina i lalo ia Wakea.
Ai mai ka ia, o ka ulua makele,
O Luaehu, kama a Pimoe, e Kalani e.
O Hulihonua ke kane,
O Keakahulilani ka wahine;
O Laka ke kane, o Kapapaiakele ka wahine;
O Kamooalewa ke kane,
O Nanawahiue kana wahine;
O Maluakapo ke kane,
O Lawekeao ka wahine;
O Kinilauaemano ke kane,
O Upalu ka wahine;
O Halo ke kane, o Koniewalu ka wahine;
O Kamanonokalani ke kane,
O Kalanianoho ka wahine;
O Kamakaoholani ke kane,
O Kahuaokalani ka wahine;
O Keohokalani ke kane,
O Kaamookalani ka wahine;
O Kaleiokalani ke kane,
O Kaopuahihi la ka wahine;
O Kalalii la ke kane,
O Keaomele la ka wahine;
O Haule ke kane,
O Loaa ka wahine;
O Nanea ke kane,
O Walea ka wahine;
O Nananuu ke kane,
O Lalohana ka wahine;

Lalokona the husband,
Lalohoaniani the wife;
Hanuapoiluna the husband,
Hanuapoilalo the wife;
Pokinikini the husband,
Polehulehu the wife;
Pomanomano the husband,
Pohakoikoi the wife;
Kupukupunuu the husband,
Kupukupulani the wife;
Kamoleokahonua the husband,
Keaaokahonua the wife;
Ohemoku the husband, Pinainai the wife;
Mahulu the husband,
Hiona the wife;
Milipomea the husband,
Hanahanaiau the wife;
Haokumukapo the husband,
Hoao was the wife;
Lukahakoua the husband,
Niau the wife;
Kahiko the husband,
Kapulanakehau the wife;
Wakea the husband,
Papa the wife.

A chief was conceived and born, a great red fowl.
A chief was Pineaikalani, thy grandfather,
A chief who begot a chief,
Bearing innumerable offspring.[1]
Mixed are the seed of the noble chief,
Clamoring to be recognized
As being of thy stock, O dread chief.
A chief ascending, urging on, opening upwards
Until the heaven is reached,[2] where the king is held fast.
This, O Ku, Kualii is thy name.[3]
Dost thou not already stand at its height?[4]

O Ku, thou axe of chiefly edge![5]
The train of clouds[6] along the horizon doth march
For Ku, the edge of the sea is drawn[7] down by Ku.
The sea of Makalii, the sea of Kaelo,
The rising sea in Kaulua.
The month of Makalii[8] in which the food bears leaf,
The worm that eats as it crawls, even to the rib.
The sea-crab[9] that ate the bone of Alakapoki
Who was the parent of Niele of Lauineniele,[10]
The people of the water.[11]
Ku, the king of Kauai.
Kauai with its high[12] mountains.
Spread down low is Keolewa,[13]
Niihau and the others[14] are drinking the sea.
Ah, it is Kiki and his company that are at Keolewa,
Kamakauwahi and his company that are above,
O Hawaii.
Hawaii of high mountains;
Towering unto heaven is Kauiki.[15]
Down at the base[16] of the islands,
Where the sea holds it fast.
Kauiki,
Kauiki the mountain,

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[1] *Kowili*, a word applied to abundant fruit.

[2] *Lani paa*, undisputed chieftainship.

[3] *He inoa*, a suitable description.

[4] *I ona*, *ilaila*, i. e., at that point in rank.

[5] *Makalani*, keen edge.

[6] *Maueleka* means the clouds in line. *Aha* here refers to the horizon.

[7] *Kohia*, from *ko*, to draw. The line refers to the apparent variation in the height of the horizon at different times.

[8] The order of the monthly calendar of the different islands varied materially, so that it is not an easy matter to define the season referred to. The order here given is that of Molokai's, to bring *Makalii* in "fruit-bearing leaf," April; *Kaelo* being May, and *Ka'ulua* June. Oahu's calendar would bring these all into the winter months, October to December.

[9] *Pokipoki*, a small crab found at sea by those foundering in their canoes. Kualii is all-destroying like these animals which eat to the bone the shipwrecked people, *Alapoki*.

[10] *Niele*, *Lauineniele*, a climatic form.

[11] *Kanaka o ka wai—Ka wai*, Kauai; a play on words.

[12] *Hoahoa*, an unusual term for *kiekie*, high.

[13] A mountain of Kauai.

[14] Islands far distant at sea.

[15] The *Kauiki* stronghold at Hana, a bluff famous in many wars.

[16] *Hono*, here thought to refer to joining together of the islands at the base.

O Lalokona ke kane,
O Lalohoaniani ka wahine;
O Hanuapoiluna ke kane,
O Hanuapoilalo ka wahine;
O Pokinikini la ke kane,
O Polehulehu la ka wahine;
O Pomanomano la ke kane,
O Pohakoikoi la ka wahine;
O Kupukupunuu la ke kane,
O Kupukupulani ka wahine;
O Kamoleokahonua ke kane,
O Keaaokahonua ka wahine;
O Ohemoku ke kane, O Pinainai ka wahine;
O Mahulu ke kane,
O Hiona ka wahine;
O Milipomea ke kane,
O Hanahanaiau ka wahine;
O Haokumukapo ke kane,
O Hoao no ka wahine;
O Lukahakona ke kane,
O Niau ka wahine;
O Kahiko ke kane,
O Kupulanakehau ka wahine;
O Wakea la ke kane,
O Papa ka wahine.

Hanau ko ia ka lani he ulahiwa nui.
He alii o Pineaikalani, ko kupunakane;
Hanau ka lani he alii;
Hua mai nei a lehulehu;
Kowili ka hua na ka lani;
Lele wale mai nei maluna.
Ka leina a ka lani weliweli.
He alii pii aku, koi aku, wehe aku,
A loaa i ka lani paa ke alii.
E Ku e (Kualii), he inoa.
Ina no oe, i ona?

O Ku o ke koi makalani!
Kakai ka aha maueleka,
Na Ku! kohia kailaomi e Ku!
Kai Makalii, kai Kaelo,
Kai ae Kaulua.
Ka malama hoolau ai a Makalii
O ke poko ai hele, ai iwi na.
Ka pokipoki nana i ai ka iwi o Alakapoki-e
O ka makua ia o Niele o Lauineniele,
O kanaka o ka wai.
O Ku, ke alii o Kauai.

O Kauai mauna hoahoa,
Hohola i lalo o Keolewa.
Inu mai ana Niihau ma i ke kai-e.
O Kiki ma ka kai Keolewa.
O Kamakauwahi ma ka kai luna e
O Hawaii.

O Hawaii, mauna kiekie.
Hoho i ka lani Kauiki;
Ilalo ka hono o na moku,
I ke kai e hopu ana
O Kauiki.
O Kauiki i ka mauna

Like the sea-gull flapping its wings when about to fall.[1]
Kauai,
Great Kauai inherited from ancestors.[2]

Sitting in the calm of Waianae
Kaena is a point,[3]
Kahuku is hala-wreathed.
Covered with dew is the back of Kaala;[4]
There below doth Waialua sit,
That is Waialua.
Mokuleia with its dish of Kahala;
A fish-pond, like cooked[5] shark,
The tail of the hammer-headed shark is Kaena,
The shark that travels at the bottom of Kauai,
At the bottom of Kauai my land;
O Kauai!
Ku is sailing to Kauai
To see the worm-eyed oopu of Hanakapiai;
Ku is returning to Oahu
To see the transient oopu,[6]
The shameful fish of Kawainui
Floating near the surface of the water.
When the hala is ripe the neck becomes red;[7]
'Tis a sign of Ku,
He has now landed. O Kauai!
Great island of lehua is Kauai;
Like a moving island in the sea,
Like a moving island toward Tahiti--
Looking from Tahiti while Wakea[8] has the sun—
Invited,[9] Kona first meets the eye,
Growing up as though from Kumuhonua,
Rattling the foundations of Hawaii of Kea,[10]
Pointing to the early rays[11] of the sun;
Kona is visible to the eye—
Kona is plainly seen,
Kohala stretches forth[12] in the distance.
Tahiti! Whose is Tahiti?
For Ku indeed.
Tahiti, that island stretched far across the ocean,
Land where Olopana[13] once dwelt.
Within is the land, without is the sun;
Approaching that land the sun hangs low.[14]
Perchance you have seen it?
I have seen it—
I have indeed seen Tahiti,[15]
Tahiti where the language is strange.
To Tahiti belong the people who ascend
To the backbone[16] of heaven,
And while above they tread
And look down below.
There are none like us in Tahiti.
Tahiti has but one kind of people, the haole.[17]
They are like unto gods;
I am like a man.
A man indeed,
Wandering about, and the only one who got there.[18]
Kukahi is past, Kulua comes next;

---

[1] *Kala'ina—kala ia ana e hina*, loosened that it fall.

[2] *Kuapapa*, an inheritance or fixed residence.

[3] The northwesterly point of Oahu.

[4] *Kaala*, the high mountain of the Waianae range; the ridge running down to the sea, suggesting the form of a shark.

[5] *Lawalu* is to cook in ti-leaf.

[6] The *oopu* (gobies) of Kawainui were famed for not swimming away from the hand of the fisher, but rather clinging to one's skin in the water.

[7] Referring to the wreaths of *hala*, or pandanus fruit.

[8] *Wakea*, Kea, the god of below; not Wakea the king. Tahiti is used here in a double sense, as referring not only to foreign lands, but also to the east (*hikina*), i. e., the coming or rising of the sun.

[9] *Kolohia—konoia*, i. e., the sun is invited. Kona, on Hawaii, suggested by the above allusion to the east.

[10] *Papa*, the foundation table of *Lonononuiakea*.

[11] *Kuhia—kuhiia, muo* the upper portion, the rays pointing upward at sunrise; same word as the budding of plants.

[12] *Ke Maele* in former published versions, rendered darkness, is here given as *ke moe la* which, in contrast to Kona plainly seen, is, Kohala stretches forth in the dim distance.

[13] *Olopana*, a foreign chief who visited Hawaii and left again.

[14] *Aloalo*, the receding of the sun far to the south; evidently referring to some voyagers who had been to the north. This is a most remarkable passage of ancient poetry.—C. J. Lyons. If aloalo is the elusive, mirage idea, suggested by Fornander, it would imply that the Tahiti dealt with here was a mysterious receding island, not borne out by the context.

[15] Kualii had been to foreign lands.

[16] *Kuamoo*, lizard back—path. Compare the old story of Phæton.

[17] This is supposed to be the first reference to foreigners.

[18] A lone voyager in a strange land of stranger people. The foreign land referred to as Tahiti is often confused with Tahiti of the Society Islands.

I ke opaipai, e kalaiua e hopu aua—
O Kauai.

O Kauai nui kuapapa,
Noho i ka lulu o Waianae,
He lae Kaena,
He hala o Kahuku,
He kuamauna hono i kehau Kaala,
Noho mai ana Waialua i lalo-e—
O Waialua ia.

O Mokuleia, Kahala ka ipu,
Ka loko ia mano lalawalu,
Hiu lalakea o Kaena,
Mano hele lalo o Kauai-e—
Olalo o Kauai, kuu aina,
O Kauai—.

Ke holo nei Ku i Kauai
E ike i ka oopu makapoko o Hanakapiai.
Ke hoi nei Ku i Oahu-e—
I ike i ka oopu kuia, ia
Hilahila o Kawainui
E lana nei iloko o ka wai.
A pala ka hala, ula ka ai-e—
He hailona ia no Ku,
Ua pae mai-la-o Kauai!

O Kauai nui moku lehua,
Moku panee lua iloko o ke kai,
Moku panee lua ana Tahiti,
Halo Tahiti ia Wakea ka la,
Kolohia kau mai ana Kona i ka maka,
Hooulu ilalo o Kumuhonua,
O nakeke ka papa i Hawaiiakea.
O kuhia i ka muo o ka la;
Kau mai ana Kona i ka maka—
Ke kau la Kona,
Ke moe la Kohala.
O Tahiti! Ia wai Tahiti?
Ia Ku no.

O Tahiti moku kai a loa,
Aina a Olopana i noho ai.
Iloko ka moku, iwaho ka la;
O ke aloalo o ka la ka moku ke hiki mai.
Ane ua ike oe?
Ua ike.

Ua ike hoi wau ia Tahiti.
He moku leo pahaohao wale Tahiti.
No Tahiti kanaka i pii a luna
A ka iwikuamoo o ka lani;
A luna, keehi iho,
Nana iho ia lalo.
Aole o Tahiti kanaka;
Hookahi o Tahiti kanaka, he haole.
Me ia la he akua,
Me a'u la he kanaka;
He kanaka no.
Pai kau, a ke kanaka hookahi ia e hiki;
Hala aku la o Kukahi la o Kulua,

Kukahi the night, Kulua the next day.
The food is partly eaten,
Eaten as by birds little by little.[1]
Listen now, bird of victory!
Victory! Through whom?
Through Ku indeed.
The rain was there, the sun was there,
The early rising star[2] was there, a king.
Kaulakahi the sun,
Kapukahi the day,
Puna, hooilo,[3] Hana, lanakila;
Hooilo, Pele[4] is angry.
The wind! Who hath the wind?
It is held by Ku indeed.
Blown is the wind of Laamaomao,[5]
Like the soft koolauwahine[6] breeze below.
Kauai have I seen,
The northwest wind of Wawaenohu,
The north wind of Niihau,
The south wind is the strong wind,
The aoa[7] the tempestuous wind,
The wind scattering kukui blossoms on the flood,[8]
Carried to awaken Lonomoku,[9]
Blowing there below at Hanae,
For of such is the koolauwahine of lower Kauai
While it tarries at Wailua.[10]
The star! Whose is the star?
For Ku indeed.
The rain is at Puanalua.[11]
Pierced by the three stars[12] of Orion
Are the clouds as they drift[13] on.
The stars are peeping out two by two,
The south wind and rain.
Pierced by the three stars of Orion
Are the clouds as they drift on.
The rain! Whose is the rain?
For Ku indeed.
Slantingly[14] falls the rain at Kunaloa,
Dropping singly[15] on the skin;
Heavily falls the rain at Kananaola;[16]
Slippery is Mahiki, the traveler falls.
For Hina hath sprinkled the rain,
Which shook the bottom of Maheleana,
The mist of the rain[17] was at Kahalahala,
The small rain[18]
That falls amongst the lehua.
The sun! Whose is the sun?
For Ku indeed.
The sun comes forth at Kauiki;[19]
Scorching[20] is the sun at Upilialoula.
The children are piping forth[21]
The sun is sinking, sinking fast,
The sun[22] in the flower-nets of Hilo.
The back of the sun is turned up,
The face of the sun is turned below,
The shade of the sun is turned inward,
The light of the sun is traveling over the land
And sinks beyond Lehua.[23]
The sea! Whose is the sea?
For Ku indeed.
The vastness of the sea is from Tahiti,[24]

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[1] Lines 161 to 164 are thought to refer to a voyage where they suffered from short rations.

[2] The north star.

[3] Contrasting the ill conditions of *Puna* with victorious *Hana*.

[4] Conditions attributed to the wrath of *Pele*, goddess of the volcano.

[5] *Laamaomao*, the Hawaiian Eolus; god that caused the winds.

[6] *Ahe*, breeze. Koolauwahine, a wind from the north on Kauai.

[7] *Aoa*, the west wind when violent.

[8] In heavy rain-storm and freshets.

[9] *Lonomuku*, the woman that leaped up to the moon from Hana, Maui.

[10] *Wailua*, Kauai.

[11] *Puanalua*, on Hawaii.

[12] The three stars in the belt of Orion were called *na kao*. Kao was a sharp-pointed stick like a fid, or marlinspike. The goat is so named from its sharp horns. These three stars were supposed to be sharp points in the heavens which pierced the clouds and let forth the rain.

[13] *Ke kai'na*, marching.

[14] *Moea*, referring to the long drifts of rain-cloud. *Kunaloa*, on the Waimea-Waipio road, Hawaii.

[15] *Pakakahi*, *paka*, a drop of rain.

[16] *Kananaola*, as also *Mahiki*, on the same Waimea-Waipio road, Mahiki being noted for its muddy, slippery condition, causing the traveler to fall.

[17] *Punohu*, the rain-clouds gathering around a peak. *Kahalahala*, on Kauai.

[18] *Pokii o ka ua*, the light rains clinging to the woods.

[19] *Kauiki*, the bluff at Hana.

[20] *Hawewe*, burning in Kailua, Oahu.

[21] A play in which children dare each other at sunset to hold their breath until the sun has disappeared entirely.

[22] Sunrise, seen through the bushes, compared to a net, *kieke*, full of *lehua* blossoms.

[23] *Lehua*, islet to the southwest of Kauai.

[24] *Tahiti* in its broader, foreign sense; not Tahiti of the Society group.

O Kukahi ka po, o Kulua ke ao,
O hakihana ka ai;
Kanikani ai a Manua.
Hoolono mai Manuolanakila,
Malie ia wai lanakila?
Ia Ku no.

Ilaila ka ua, ilaila ka la;
Ilaila ka hoku Hikimakahano he alii.
O Kaulakahi ka la,
Kaupukahi ka la,
O Puna, o hooilo, o Hana, o lanakila,
O Hooilo, ua ino Pele.
O ka makani! Ia wai ka makani?
Ia Ku no.

Puhia ka makani a Laamaomao,
Ke ahe koolauwahine ka makani o lalo
O Kauai ka'u i ike,
O ke kiu ko Wawaenohu,
O ka hoolua ko Niihau,
O ke kona ka makani ikaika,
O ka aoa ka makani ino,
Ka makani halihali wai pua kukui,
I lawe ia la e Lonomuku,
Pa ilalo o Hanae
Oia koolauwahine o lalo o Kauai
E pa ka i Wailua la la.
O ka hoku! ia wai ka hoku?
Ia Ku no.

Iluna ka ua o Puanalua
Ku i ke kao Maaiku hoolewa
Ka wae o ke kaina,
Oiliili lupea na hoku mahana elua.
He ua kona me ka makani,
Ku i ke kao Maaiku hoolewa
Ka wae o ke kaina
O ka ua, ia wai ka ua?
Ia Ku no.

I moea ka ua i Kunaloa,
I pakakahi ka ua i ka ili,
Iliki ka ua i Kananaola,
Pahee Mahiki ke ka la,
Ua lu ia ka ua e Hina,
Haalulu ai lalo o Maheleana.
O ka punohu o ka ua kai Kahalahala,
O ka pokii o ka ua,
E ua ka i ka lehua la,
O ka la, ia wai ka la?
Ia Ku no.

I puka ka la ma Kauiki,
Hawewe ka la i ka Upilialoula,
Ke kohokoho la kamalii,
Ke na'u na'u la ka la,
Ka la kieke pua o Hilo,
O ke kua o ka la kai hulihia iluna,
O ke aloalo o ka la kai lawea ilalo,
O ka malu o ka la kai kaa iloko,
O ke aka o ka la ke hele nei maluna o ka aina
A kau aku i Lehua la la.
O ke kai! ia wai ke kai?
Ia Ku no.
I nui mai kai i Tahiti,

Calm[1] is the sea by the land,
Taken up is the sea in the hand.
Dressed[2] is the hair with the sea,
Red is the hair with very salt[3] sea,
Softened is the hair in the great sea,[4]
Brown is the hair[5] with the foamy sea.
Rich is the soup[6] of the hog,
Fat is the soup of the dog,
Dainty the soup of the fowl,
Fragrant the soup of the mullet,
Strong the soup of the palani.[7]
The sea for surf-riding is at Kahaloa,[8]
The sea for casting the net is at Kalia,
The sea for going naked[9] is at Mamala,
The sea for swimming is at Kapuuone,
The sea for surf-riding sideways[10] is at Makaiwa,
The sea for kicking up mullet[11] is at Keehi,
The sea for small crabs[12] is at Leleiwi,
The sea of many harbors[13] is at Puuloa,
A sea that blows up nehu and lala,[14]
Is the sea of Ewa so calm;
The great Ewa [lands] of Laakona.[15]
Ku[16] holds up the rain in the heaven.
The mottled[17] sea of Heeia,
The sea for spearing hee is at Kapapa,
The sea that calls[18] is at Kualoa,
The sea that wears away is at Kaaawa,
The wild sea[19] is at Kahana.
Paao[20] left open the sea,
Paao is seen in the waterfall,
The great one is known from below Kona,
He is the great[21] one from below Kona.[22]
A handle, an axe, the cord, the cover;[23]
Take it, bind it, wind it round,[24]
And cut down the foundations of Tahiti.
While it rains at Hilo
The rain-clouds at Maheleana are in conflict[25] with one another,
Else it will rain on the people.
For there the rain is till it ceases;
A long day[26] in the wind,
Cramped is[27] the traveler by the rain.
Mahiki causes struggling[28] with its muddy hills;
There Mahiki causes him to fall.

While Kapaahulani was chanting this section of the mele Kualii's chief officer remarked to the king: "Why are we delaying this battle? Why not let us fight out this small battle?" Kamakaaulani, the brother of Kapaahulani, then spoke to the chief officer: "Let us perhaps delay the battle. I hear the king's name is being mentioned;

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[1] *Miha*, the calm in the lee of the land.

[2] *Kiki*, the stiff way of dressing the hair called *keohopukai*, the one-time stylish waterfall; *oho—lauoho*.

[3] *Kai liu*, the sea in hollows on the rocks.

[4] *Kai loa*, the great or open sea; the long swell of the ocean.

[5] *Lelo*, bleached to reddish brown. *Kai kea*, foamy sea.

[6] *Kuhinia*, savory richness. Lines 229 to 233 are a play upon the word *kai* in its double meaning of salt water and gravy.

[7] *Palani*, sturgeon (*Teuthis matoides*), a kind of strong-tasting fish.

[8] *Kahaloa* at Waikiki. The localities mentioned here follow one another Ewa-wards from Waikiki.

[9] *Kohana*, naked. *Mamala*, the entrance to Honolulu harbor. The natives often traveled along the reef, especially in time of war, to avoid their enemies on the land. Coming to the break in the reef at Mamala they were obliged to swim across.

[10] *Kaha*, to move sideways as the shying of a horse. The bending surf of *Makaiwa*, Kauai, is famed in song and story.

[11] *Ka anae*, mullet (*Mugil cephalus*) scoop net.

[12] *Alamihi*, a small crab.

[13] Indicative of the various arms comprising the Pearl Harbor lochs.

[14] *Nehu*, silversides (*Atherina*); *lala*, small bait fish.

[15] *Laakona*, a chief of Ewa; a district embracing many lands.

[16] Kualii.

[17] *Apukapuka*, many-colored; suggested by the varied hues in Kaneohe waters abreast of Heeia.

[18] *Ohaiki*, applied to the fisherman lifting up his head often when looking down as he fished.

[19] *Ahiu*, wild; also name of a wind, fitting naturally to a wild sea condition at Kahana.

[20] *Kai o Paao*, sea of Paao, another name for *Kaiakahinalii*, the flood. Also called *kai a ka hulu manu*—birds lost all their feathers in the flood.

[21] *Hiwa*, applied to what is sacred and hidden; *hiwahiwa*.

[22] *Kona*, a term for the lower regions of the earth.

[23] Different parts of the ancient Hawaiian stone adze.

[24] *Hoa*, to wind around in order to fasten. *Lanalana*, to bind; compare the same term for a spider.

[25] *Kuee nei na opua*, clouds in conflict. *Maheleana*, the place off the east point of Hawaii where the trade wind divides and becomes an east wind down the Hamakua coast, and N.N.E. down that of Puna; hence the name.

[26] The long days of summer marked by steady trades.

[27] *Haiki*, narrow, cramped; suffering occasioned by the rain.

[28] *Hakookoo*, strive, struggle.

I miha kai i ka aina,
I lawea kai i ka lima,
I hiki ke oho i ke kai,
I ehu ke oho i ke kai liu,
I pala ke oho i ke kai loa,
I lelo ke oho i ke kai kea.
He kai kuhikuhinia ko ka puaa,
He kai lihaliha ko ka ilio,
He kai okukuli ko ka moa,
He kai ala ko ka anae.
He kai hauna ko ka palani,
He kai heenalu ko Kahaloa,
He kai hului ko Kalia.
He kai hele kohana ko Mamala,
He kai au ko Kapueone,
He kai kaha-nalu ko Makaiwa,
He kai ka anae ko Keehi,
He kai elemihi ko Leleiwi,
He kai awalau ko Puuloa,
He kai puhi nehu, puhi lala,
Ke kai o Ewa e noho i ka lai nei,
Na Ewa nui a Laakona,
Ku i ke alai ka ua i ka lani,
Kai apukapuka Heeia,
He kai ohee ko Kapapa,
He kai oha i ke Kualoa,
He kai aai ko Kaaawa,
He kai ahiu ko Kahana.
I wehe kai ia Paao,
Ikea Paao i ka waihi,
Ikea ka hiwa mai lalo Kona,
O ka Hiwa ia, mai lalo Kona,
He a'u he koi, he aha he pale,
E kii e hoa e lanalana,
E kua i kumu o Tahiti-e,
O na mai Hilo.
Ke kuee nei na opua ua o Maheleana-e,
O ua mai kanakea,
Ilaila ka ua a malie,
Lola loa ai ka makani,
Haiki ka make a ka ua,
Hakookoo ana Mahiki i ka puukolea,
Aia Mahiki ke ka la.

I loko o keia wa a Kapaahulani e heluhelu la i keia pauku, i mai la ka pukaua o Kualii iaia: "E apa ana kakou i keia kaua i ke aha? Kai noa he hoouka ae ka kakou i keia wahi kaua uuku." Ia manawa olelo aku o Kamakaaulani, ke kaikaina o Kapaahulani, i ka pukaua: "E kali paha ka hoouka o ke kaua, ke loaa mai la hoi ka

therefore it is but proper that we wait. If he can rightly name Kualii's ancestors from the beginning right down to him (Kualii), then we should let them go, and there will be no fighting." Kualii, by his silence, showed that he would abide by the words spoken by Kamakaaulani. In the meantime Kapaahulani continued on with his chanting of the mele, called a prayer.

Opuukahonua,[1] Lolomu, Mihi,
Lana the wife.
Wakea lived and took Papa,
Lived with Kananananukumamao.
Naupaka[2] was then born, which stands by the seashore.
Ohikimakaloa the wife,
Hoopio, Hulumaniani,
Overcome by jealousy[3]
He was struck down.
Mehepalaoa,[4]
Naholo,
Like the broad calm[5] sea of Manu,
The one who led[6] Ku to earth.
The closed heaven,[7] the open heaven,
The heaven that turns, the heaven that breaks up.[8]
Lono the rolling thunder,[9]
The heaven that rumbles[10]
The disturbed sea.[11] Waia.
The long-delayed night,[12]
The last of the nights,
Kane[13]
And Ahulukaaala;
Kane who is ever ready.[14]
Twice ten days[15] am I with you, O Ku,
O Kualii.
Here is the attractive hook[16] of Kapaau;
The men of Wawa[17] are at Kapua,
Playing with the sugar-cane arrows of Hawi.
Here is the torch of Kukuipahu,[18]
The woman whose mouth is made red by eating the sea-urchin[19] of Makakuku.
Here is the cliff-climber,
Of the ladder of Nanualolo,[20]
The bird-catching youngster
Raising his bird-catching[21] pole at Lehua.

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[1] Ancient characters; progenitors of the *Opuukahonua* genealogy.

[2] *Naupaka*, a thick-leafed shrub growing where the sea spray falls.

[3] *Ena*, anger, glow of fire, jealousy. *Anaia*, knocked or struck down.

[4] *Mehepalaoa*, resembling the royal *palaoa* ornament made of ivory, worn around the neck. Its application is not clear.

[5] *Olohia*, calm and broad. *Manu* or *Manua*, the one who had power to induce this calm, the priest's *kapu* or ordinance, when the people marched in perfect silence through the *heiau* and prostrated themselves, not daring to stir for fear of death.

[6] *Alakai honua*, earthly leader. The several following lines in the original Hawaiian are ancestors in the Opuukahonua line though not in regular order. Several of the names, however, are used suggestively at this point.

[7] *Lanipipili* refers to holding one's breath. *Lanioaka*, the talking of the priests alone.

[8] *Lanikahuli*, the sacredness began to break up. *Omealani*, the storm clears up, i. e., the sacred scene closes.

[9] *Lonohekilikaaka*, the god Lono is thundering.

[10] *Nakolo*, to rumble along. *Ailani*, heaven-devouring.

[11] *Iloli*, the loathing of food by pregnant women; applied here to the disturbed state of the sea in a storm.

[12] *Hikapoloa*, a wicked king who killed his nephews; his evil deeds compared to the darkness suggested by the word *po* in his name.

[13] *Kane*, on the contrary, beneficent and good.

[14] *Kaneimakaukau*, a god skilled in all work, and so a title to anyone who was ready at anything.

[15] *Anahulu*, term used for ten, as we say "a dozen" for twelve. The writer of the song with Kualii for this length of time.

[16] *Paia*, the pearl fish-hook used for *aku*, or bonito. *Kapaau*, a land in Kohala, name used here with allusion to its meaning as denoting a strong, steady man, viz., Kualii.

[17] Men of *Wawa*, awkward men. *Kapua* is at the north point of Kohala. An unskillful fisherman in trying to weather the point and keep along with the fleet of canoes would often be obliged to put in there and give up; hence the saying, "Kau i Kapua ka auwaa panana," *panana—hawawa*, a saying frequently quoted nowadays. There is also a similar Kapua at Waikiki.

[18] A double allusion to the proper name *Kukuipahu*, a place in Kohala; a great torch, also called *lamaku*.

[19] *Ina*, a sea urchin used for food.

[20] *Haka ulili*, the rude ladders of precipitous coasts of the fishermen and bird-catchers. *Nanualolo*, doubtless the pali Nuololo, on the northwest coast of Kauai.

[21] *Kiakia*, catching birds with a pole at the end of which was either bird-lime or a noose. At the islet of Lehua, near Niihau, was a variety of sea birds, the *o'u* (*Psittirostra olivacea*), prized for its green feathers, being especially sought after there.

[22] Ridiculing unskilled bird-catchers who stand still and gaze, *ku hoaa*, through the double meaning of these proper names.

inoa o ke alii; nolaila e pono kakau ke kali aku; ina i hana mai kela i ko Kualii mau kupuna mai ka po mai a hiki ia ianei (Kualii) alaila e hookuu aku, aole e kaua." A e like me ka olelo a Kamakaaulani, pela no o Kualii i hoolohe ai. Aka, o Kapaahulani, aole oia i hooki i kana hana ana i keia mele, ka mea i kapaia he pule.

O Opuukahonua, o Lolomu, o Mihi,
O Lana ka wahine.
Noho Wakea noho ia Papa,
Noho ia Kanananuukumamao,
Hanau ka naupaka, ku i ke kahakai,
O Ohikimakaloa ka wahine,
O Hoopio, o Hulumaniani,
Ku i ka ena, anaia ilalo.
O Mehepalaoa,
O Naholo,
Mehe kai olohia a Manu,
Oia alakai honua Ku.
O Lanipipili, O Lanioaka,
O Lanikahuliomealani,
O Lono, o Hekilikaaka,
O Nakoloailani,
O Kailolimoana, O Waia,
O Hikapoloa,
O Kapoimuliwaa,
O Kane,
O Ahulukaaala,
O Kaneikamakaukau,
Alua anahulu wau ia oe e Ku-e;
E Kualii.
Eia ke paia ai o Kapaau,
He kanaka o Wawa kai kapua.
Kea pua ko o Hawi,
Eia ke puhi kukui ai o Kukuipahu,
Ka wahine wahaula ke ai i ka ina o Makakuku,
Eia ke kanaka pii pali
Haka ulili o Nanualolo,
Keiki kia manu-e—
Kau kia kia manu o Lehua.

Kuku,[22] Aa, Naio,
Haulanuiakea,[1] the axe of Hinaimanau,
Paepae, Manau his wife,
They brought forth Kanaenae[2] that dwells on the mountain,
The hinihini[3] that sings on the high mountain.
Broken on the front[4] seat,
That is Molokai torn asunder,[5]
Deserted by Kanaloapuna—
Kanaloa of Waia.
There is death if you run toward the mountains;
There is death if you run toward the sea.
Luukia is suffering headache,
Made sick by the unpleasant sensation of pregnancy
Conceiving the child.
The ieie[6] is conceived that creeps in the forest,
Makaaulii was his wife
Which brought forth the lupua and laulama
Like unto the bushy stock of Lono,
Kapolei was the wife.
Kukaikaina behind the spider,
Of Kukonaihoae, Ku.
The rising sea
Like unto a dancing sea is Ku.
Here is the woman that hides,
Covered by the dust of Keaau,[7]
The calabash of kneaded earth.
Like unto the leaf of the sugar-cane is the path.[8]
Here is the company of travelers.
The slippery road that makes men fall,
Which softened the dirt of Mahiki,[9]
Being trodden down by the foot.
Kapapaiakea the wave of wrath,[10]
Kauhihii was his wife
Which brought forth the koa for canoes[11] growing in the rich soil.
Loosened was the vessel in the rippling sea,
Loosened was Hainakapeau.[12]
Then was seen Ukinohunohu,[13]
Ukinaopiopio,[14] Moakueanana,
Kalei, Keelekoha,[15]
The god with the downcast eyes.
The turned-up [eyes] of Kahualewa,
Gathering the seaweeds of Kanamuakea,
The broad sea,
The broad ocean
Of Hulukeeaea.[16]
The cold dew, the shivering dew,
The great dew that makes one quiver,
The cold dew that comes[17] over the sea,
The sea where you put on the loin cloth,[18] Ku.
Ku puts on his loin cloth for war, and you tremble.
Scattered is the oven,[19] like the rushing of a stream.
This is the plucker of feathers,
The bird-catcher of Haili,[20]
The boys that watch the flowers,
The bunch of flowers that is below.
This is the woman that picks the flowers,

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[1] The famed weapon of Kualii, whereby he gained the victory at Kalaupapa.

[2] *Naenae*, name of the plant called "pewter-sword", and resembling the silver-sword of the mountain.

[3] *Hinihini* and *pololei*, insects that sing in the mountain woods.

[4] *Wae mua*, the front seat of honor on a canoe.

[5] The deep gorge on north side of Molokai, near Pelekunu, attributed to the god Kana.

[6] *Ieie* (*Freycinelia arnolti*), a woody climber.

[7] *Keaau* in Puna, and the road through the woods of that region being very muddy the poet is led off into reflections thereupon.

[8] Probably likened from its straight and narrow restrictions.

[9] The muddy Waipio-Waimea road.

[10] *Nalu*, wave. *Inaina*, seat of anger.

[11] A proper name with a meaning; one of those provoking double entendres so common in this string of allusions.

[12] Still another; name of a woman, alluding, however, to a paddle—*kapeau*, to turn the paddle from one side of the canoe to the other.

[13] *Ukinohunohu* refers to the simultaneous bending of the rowers to their task.

[14] *Ukinaopiopio*, the steerers of the canoe.

[15] Terms indicating peculiar wave action.

[16] *Hulikeeaea*, etc., terms applied to shivering with cold. *Naholoholo*, the crawling on the skin of shivering.

[17] *Hau-ii*, etc., terms indicating cold conditions to the mariner. *Kai apo kahi*, the sea nearer the shore where the waves grow less

[18] Coming to shore a dry *malo* (loin cloth) is put on.

[19] Compares the effect of Ku's appearance in war upon his enemies to the crushing down of the stone arch of an *imu*, or oven.

[20] *Haili* at Hilo. In the lines following Ku is compared to a bird-catcher watching the flowers where he has prepared his snare for the birds—*lahui pua o lalo*, the crowd, common herd.

O Kuku, o Aa, o Naio,
O Haulanuiakea ke koi, o Hinaimanau;
O Paepae, o Manau ka wahine,
Hanau ka naenae noho kuamauna
Ka hinihini kani kuaola,
Hakina iho i ka wae mua,
O Molokai na naha ke 'na,
Haalele aku Kanaloapuna,
Kanaloa a Waia,
O Make holo uka,
O Make holo kai.

Hoonalulu ana Luukia,
Hoopailua i ka iloli,
I ke kauhua o ke kamaiki
Hanau ka ieie hihi i ka nahele,
O Makaaulii kana wahine.
Hanau ka lupua me ka lau lama,
Ku i ke opu o Lono.
O Kapolei ka wahine,
O Ku kaikaina i hope ka lanalana,
O Kukonaihoae, o Ku,
O ke kai mahuehue,
Mehe kai e haa aku ana Ku.

Eia ka wahine peeki
Uhi lepo o Keaau,
Ka umeke hoowali 'na lepo,
Mehe hako la ke ala,
Eia na huakai hele
Alanui ka kanaka.
Wali ai ka lepo o Mahiki,
I ka paala a ka wawae.

O Kapapaiakea, o ka nalu o ka inaina,
O Kauhihi i kana wahine,
Hanau koa waa ku i ka nenelu,
Kalaia ka ipu i ke kai aleale,
Kalaia o Hinakapeau,
Loaa mai o Ukinohunohu la,
Ukinaopiopio, o Moakueanana,
O Kalei, o Keelekoha,
O ke 'kua maka holo lalo,
O ke kau i luna Kahualewa,
Ako lipoa o Kanamuakea,
O ke kai akea
O ka moana akea.
O Hulukeeaea
O Hauii, o Hauee,
O Hauii nui naholoholo,
O Hauii kai apo kahi,
Kai humea mai ko malo e Ku.
No Ku ka malo i ke kaua haa oe.
Oia i luia, ka umu mehe awai la.
Eia ka uhuki hulu manu,
Kau pua o Haili,
Na keiki kiai pua,
Ka lahui pua o lalo.
Eia ka wahine ako pua,

Stringing flowers, wearing flowers, dressed in the flowers of Paiahaa,[1]
Who comes chasing after the ghosts.[2]
It is gone, all is deserted like Apua,
The wind of the sleep that wakes not[3] has passed over,
The wind that sleeps, sleeps on,
On the broad expanse of Kukalaula,[4]
Uliuli,[5] Maihea,[6]
Kahakapolani the wife,
The sacred, the lonely place.[7]
Dark is the heaven with storm,
The heaven is stormy, for the earth is rumbling,[8]
Caused by the water that precedes[9] the birth of the king,
Travailing, fainting, struggling,
Suffering pangs, feeling the pressure,
Bringing forth in the month of Hinaiaeleele,
Our Ku is brought forth in the forest,
Brought forth the ouou[10] singing on the mountain ridge.
The child is brought forth;
It stands in the presence of the travailing mother,
A chief warrior for the king, an army,
An army of hosts, for Ku is indeed king.
A battle for Ku,
Beating his enemy on the heights[11] of Kawaluna.
Where? Where is the battle field
Where the warrior is to fight?
On the field of Kalena,
At Manini, at Hanini,
Where was poured the water of the god
By your work at Malamanui;
On the heights of Kapapa, at Paupauwela,
Where they lean and rest;
At the hala trees of indolent Halahalanui,
At the ohia grove of Pule-e,[12]
The god of Lono, of Makalii,
The fragrant branch[13] of the Ukulonoku,
Mayhap from Kona,[14] from Lihue,
For the day at Maunauna,[15]
For the water at Paupauwela.
Growing low at Nepee,
At the slaughter[16] of Aui,
Where the priests joined in the battle;
Ku is arrayed in his feather cloak;[17]
The sun-lighted[18] rain in the heavens;
The sun at Kauakahihale.[19]

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[1] Another comparison: *Paiahaa*, in Kau, flowers, as symbols of love, thrown into the sea in Puna were carried by the current to Paiahaa, where the loved one awaited their coming to the shore.

[2] The effect of Kualii's slaughter; the people are killed and ghosts come in their places. *Apua*, an uninhabited land on the Kau boundary of Puna.

[3] Effect of the slaughter.

[4] *Papa o kukalaula*, a vast expanse of sun-scorched *pahoehoe* lava in Apua. "Make ka iole i Apua"—even the mice are killed by the heat.

[5] *Uliuli*, the name of a kapu of Kualii, otherwise called *kaihehee*. The victims of this kapu, i.e., those who broke it, were held in the surf till drowned, and then burnt with fire.

[6] *Maihea*, the name of a mysterious visitor of ancient time from the heavens; also his wife *Kahakapolani*. This name has a double meaning: *haka*, the frame upon which the *kapa*, wearing apparel, was thrown; and *polani*, a sacred shrine or retreat in the inner recesses of royal habitations.

[7] *Kaukeano*, *ano*, fear inspired by great sanctity, or sacredness.

[8] *Wawa*, *walaau*, a boisterous, tumultuous noise.

[9] *Inaina*, preceding travail. The succeeding terms apply to the throes of childbirth, to which the stormy month of *Hinaiaeleele* is compared.

[10] *Ouou*, a small bird; *kuaola*, applied to inaccessible, remote regions of the mountains.

[11] Referring to his victory at the temple dedication of Kawaluna, upper Nuuanu.

[12] *Pule-e* originally meant to talk at random as if uttering a prayer.

[13] *Lala aala* refers to all good gifts, rewards, *uku*, of those who are *lono*, who hear. *Lono*, to hear uncertainly, as a report.

[14] Kona, of Oahu, once included Ewa and Lihue.

[15] *Maunauna* is the name of the locality where the following incident took place. Kuiaia, the chief of Waianae, came with his forces to meet Kualii on the battle ground here mentioned. His *kahu*, forewarned, told him when in coming to battle he should find a knotted *ti* leaf in the road he would know he was in danger and surrounded by an ambush which would cut off his whole force. On finding this knotted *ti* leaf, he began and chanted this *mele* from beginning to end, to the honor of Ku. All on both sides laid down in reverence. Ku gave the signal of reconciliation, and the slaughter was averted.

[16] *Hau'na*, *hahau ana*, battle-club strokes; *aui*, epithet applied to Kualii's military scourgings of his enemies.

[17] *Ahuula;* all the feather robes, capes and cloaks come under this title. *Halakea*, the adjective applied to the yellow ones, sometimes two or three yards in length. The bird *mamo* held on its black body feathers a layer of several orange-colored, while the *o-o*—of glossy black—had a tuft of yellow feathers under the wings.

[18] *Ka wela o ka ua* may refer either to the rainbow or to showers lit up by the evening sunlight, or any spectral illumination of vapor in the heavens, to which the warriors in their bright cloaks are compared.

[19] *Kauakahi hale*, the name of the royal residence of Kualii. *Ka la*, the day set apart for display.

Kui pua, lei pua, kahiko pua o Paiahaa,
Ke uhai mai nei i ke 'kua,
A pau mehameha Apua.
Kauia ka makani, hiamoe-la-e—
Moe ua makani, hiamoe la la-e
I ka papa o Kukalaula.
O Uliuli, o Maihea,
O Kahakapolani ka wahine,
O Kaukeano, o Mehameha,
O po ka lani i ka iuo;
He iuo ka lani ke wawa uei ka honua,
I ka inaina o kalani.
Hoonaku, hookaahea, hoowiliwili,
Hoonahu, hoomamae,
Hookokohi ana iloko o Hinaiaeleele.
Hanau ka maua Ku i ka nahele,
Hanau ka ouou kani kuaola,
Puka ke kamahele
Ku i ke alo o ka hakoko.
He pukaua na ke alii, he kaua.
He wai kaua o Ku no ke alii,
He kaua na Ku,

E uhau ana iluna o Kawaluna.
Ihea, ihea la ke kahua,
Paio ai o ke koa-a?
I ka i kahua i Kalena,
I Maniui, i Hanini
I ninia i ka wai akua,
I ko hana i Malamanui
Ka luna o Kapapa, i Paupauwela,
I ka hilinai i ke kalele,
Ka hala o Halahalanui maauea,
Ke kula ohia ke Pule-e,
Ke 'kua o Lono o Makalii
Ka lala aalao Ukulonoku,
No Kona paha, no Lihue.
No ka la i Maunauna,
No ka wai i Paupauwela,
I ulu haa lilo i Nepee,
A ka hauna o Aui.
Kikomo kahuna i kakua laau,
Komo Ku i kona ahuula,
Ka wela o ka ua i ka lani,
Ka la i Kauakahihale,

Red is the leaf of the mamane,[1]
The koaie[2] of Kauai;
The sea grass has been stripped[3] by Ku—
The waving [grass] of Kamaile;
The towering surf[4] of Maihiwa,
Which dammed[5] up the waters of Halapo.
The breaking up is below at Eleu,
The rain is drawn away to the sky,
Like a full retreat from the mountain;
It must be the defeat[6] of Hilo by Puna,
There at Hilo is Peahi.
Red is the water of Paupauwela,
From the slain at Malamanui,
The slain on the ridge at Kapapa.
The tidings[7] reached Haalilo
Your younger brother[8] is beaten.
Haalilo is sore at heart,
For Ku has left but few of the priests;[9]
They are beaten[10] by Ku,
The children of Haalilo.
Here is Malanaihaehae,[11]
Offspring of mischief-making Niheu,[12]
The dammer of the waters of Kekuuna.
A prodigy[13] among the people.
He is girding[14] on his robe,
He is whirling[15] his weapon [in the air],
The war club is caught in his[16] robe.
Here is Haalilo,[17]
Ku is indeed king.
Dear are the kukui trees wafting[18] the message of Paoa,
The tender shoots of the ilima are dead,
Withered[19] in the month of Makalii.
It is in Makalii that the koolau[20] blooms,
Wet with the dew of Maemae.
Fast fades the voice of the sea[21] there below;
Malamanui listens for its voice,
Where Ku ate the potato
Covered in cooking with the fragrant kupukupu[22] of Lihue.
Ugly thoughts are breeding, O Ku,
It is brought forth and towers to heaven;
For Ku is indeed king.

The voice of Ku was like the trumpet of hala blossom at Kamakoa,
While Ku jumped down the cliff.
Well nigh perished was Ku by fire.
What is thy failing, O Ku?
Is it the cutting of the tree?
Is it the binding[23] of thy robe?
Is it the thrusting of thy spear?[24]
The spear, the companion of Ku
In the sun, in the rain?
Where Ku did eat[25] the scale of the rock.
Ku was saved by the vessel of Lono,
The vessel of Kupaka,
For Ku is indeed king.

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[1] The *mamane* (*Sophora chrysophylla*), a mountain acacia, said to turn like the autumn woods. The blossom is abundant of a rich yellow.

[2] *Koai* (*Acacia koaie*), a hard, scrubby species of koa, used for weapons. A rich furniture wood.

[3] The term *pili kai*, sea clingers, conveys the idea of shore forces flayed, speared, *ihi ia*, by Ku.

[4] *Kahala*, threatening, towering. *Maihiwa*, a place off Waikiki.

[5] *Pania*, *pani ia*, the waters stopped; i. e., the forces of the enemy are checked.

[6] The vanquished ask for quarter—like a man in Hilo, overwhelmed with rain from Puna-wards begs for a cessation.

[7] *Kui ka lono*, repeated tidings striking one like waves. *Haalilo*, a chief of Hilo defeated by Kualii in the battle at Laupahoehoe.

[8] The vanquished chief, a branch of the same race.

[9] Of the other side.

[10] *Ila*, a mole or dark spot on the skin, regarded by Hawaiians as signs, as among fortune tellers of other countries.

[11] *Malanai*, a wind from the sea at Kailua, Oahu; the appended *haehae* indicates it as fierce; boisterous.

[12] *Niheu*, a chief and ancestor of Kualii, remarkable for his small size and yet great strength. It is said that with his brother, Kana, they fought a battle at Molokai, and treading violently a hill on the sea coast, the fragments flew off in the shape of small islets which now stand in the sea near Pelekunu.

[13] *Mee* has a peculiar use; anything remarkable is *mee*, but the phrase is as follows: "He *mee* keia no ka i-a nui." A wonderful example of a great fish. "He *mee* keia no ke alii akamai."

[14] *Pu* for *hipuu*, a knot or fastening.

[15] Brandishing weapons before fighting.

[16] *Laulau*, to bind up. The weapon is caught in the folds of Ku's robe.

[17] *Lilo* is a play on the name *Haalilo*, the transfer of power to Ku.

[18] Waving leaves in the wind compared to beckoning.

[19] *Make nonu*, partly dead.

[20] *Koolau*, or kookoolau, the Hawaiian tea plant (*Campylotheca*).

[21] *O lalo*, the surf of Waialua below, heard from upon the highlands above.

[22] *Kupukupu*, a fragrant, fine-leafed plant. *Kauwewe*, the covering of an *imu*, or oven.

[23] *Luukia*, binding; also sealing.

[24] The spear called by the same name as the rafter of a house.

[25] Kualii destroying his enemies piece-meal.

Ula ka lau o ka mamane,
Ke koaie o Kauai;
He pili kai ihi ia e Ku,
Ka aloalo o Kamaile,
Ka nalu kakala o Maihiwa,
Pania ka wai i Halapo,
Ka naha ilalo o Eleu.
Huki kaua a moa i ka lani,
Me he hee nui no kuahiwi;
Ka hee na o Hilo ia Puna,
Aia ma Hilo Peahi;
Ula ka wai i Paupauwela,
Ke kilau o Malamanui,
Ka moo kilau i Kapapa.
Kui ka lono ia Haalilo,
Haua aku la ko kaina;
Hahaki Haalilo i ka manawa;
I kai muku kahuna ia Ku;
I la ka mawa ia Ku,
I keiki a Haalilo.
Eia Malanaihaehae,
Kama a Niheu kalohe,
Ke pani wai o Kekuna,
He mee nei no ke kanaka,
Ke pu nei i ka aahu,
Ke lapa nei i ka lauu,
Ka laulau o ka palau,
Eia Haalilo-e!—
O Ku no ke alii.

Aloha kukui peahi i na leo paoa;
Ua oa ka maka o ka ilima make,
Nonu i ka malama o Makalii;
Ia Makalii la pua ke koolau,
Pau i ke hau o Maemae.
He mae wale ka leo o ke kai o lalo,
Hoolono uwahi o Malamanui,
Ia ai ku i ka uwala,
Kauwewe kupukupu ala o Lihue.
Kupu mai nei ka manawaino e Ku-e
Hanau mai a me Kalani wale la;
O Ku no ke alii.

He pu hinalo no Ku i Kamakoa,
Oi lele Ku i ka pali,
Mai pau Ku i ke ahi,
O keaha la kau hala e Ku?
O ke kua aku i ka laau,
O ka luukia ana o ka pau,
O ke ahina ana o ke oa,
O ko Ku ia o koua hoa haele
Kaua i ka la.
Aai ai Ku i ka unahi pohaku,
Ola Ku i ka ipu o Lono
I ka ipu a Kupaka,
O Ku no ke alii.

Kailua with its dry waste wind,[1]
The wind sent by Hema,
455 Where the voice sounds weak[2] in its pleadings;
The voice which is still ringing till it reaches Kalahuimakani.
Stand forth at the call, at the pleading;
Turn not a deaf ear.
By the birth of offspring,[3]
460 The voice hath indeed gone forth.
We had thought the battle was to be without
Where we would indeed contend it.
But you return to the house[4] with jealousy,
As though the battens[5] could respond;
465 You show anger[6] to the mats,
The bed covering, and the robes;
And call to the pillows in vain.
That is not [the actions of] a man;
We are indeed the men.

When Kapaahulani reached that portion in his chant where it says, "Stand forth at the call, at the pleading; turn not a deaf ear," Kualii was raised up while still in the netting.[7] As he was being held up, the soldiers of the two wings of his army also stood up. When the warriors from Koolauloa looked about them and saw that Kualii had a very large army, they nudged back and forth and remarked to one another: "The priest[8] is indeed wise; here we are indeed surrounded by the enemy." At this same time the chief warriors of the Koolauloa army were thinking of the trouble they had gotten into.

While Kualii was being held up in the koko, standing amidst his warriors, Kapaahulani still kept on chanting the mele of Kualii, never once stopping to rest, from the time he began it until both armies met. When Kapaahulani saw Kualii he endeavored to find some one with whom he could compare Kualii, but try as he would he was unable to find any one worthy of comparison except Keaweikekahialiiokamoku, the king of Hawaii. The reason of this was because Kualii was compared to a god.[9] When Kualii walked from Kahaluu to Waialua by way of the sea, the sea within the reef would dry up.

Keaweikekahialiiokamoku,[10] on the other hand, when out fishing with his men and ran out of water would turn salt water into fresh. When his paddlers became thirsty they would tell Keawe: "Say, we are thirsty." The paddlers would then dip up the sea and pour it into the canoe, and Keawe would get up from the covered seat between the two canoes and sit in one of the seats; then he would stretch out his legs in the sea water that had been poured into the canoe, and the sea water would lose its saltness and become fresh, and the paddlers would then use it for drinking purposes. This was the reason why Kualii was compared to Keaweikekahialiiokamoku.

Following is the mele to that effect:

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[1] *Anea*, making lazy; unnerving; characteristic of the south wind, *hema*.

[2] *Ualo*, to call to one in the distance.

[3] Words uttered. Lines 461 to 465, the priest of the opposing side calling to Ku to be merciful.

[4] Ku is urged to spare his wrath at home.

[5] *Aha*, given here and in former versions, meaning a company of people, is thought by the context to be *aho*, the battens of the house, which, like the mat, kapa and robes, are incapable of responding to exhibitions of anger.

[6] *Kaunuia*, provoked to anger, or jealousy.

[7] In his palanquin.

[8] Referring to the self-styled priest Kapaahulani.

[9] Or one having supernatural powers.

[10] *Keawekekahialiiokamoku*, Keawe-a-certain-chief-of-the-land, who ruled Hawaii four generations preceding Kamehameha.

O Kailua makani anea oneanea,
Makani aku a Hema,
He mama wale ka leo ke uwalo mai-e—
E o ianei o Kalahuimakani,
E ku mai oe i ka hea i ka uwalo,
Mai hookuli mai oe;
O ke kama hanau
O ka leo kai lele aku la i waho,
Kai no i waho ka paio,
Pale aku la ilaila;
Hoio mai ika hale liliia,
Mehe leo la ko ka aha,
Ke kaunuia la ka moena,
Ke kapa me ka aahu,
Ke hea wale la i ka uluna-e
Aole ia he kanaka.
O maua no na kanaka.

I keia manawa, a Kapaahulani i hea ai: "E ku mai oe i ka hea, i ka nalo, mai hookuli mai oe." Ma keia kaukau ana, ia manawa ku mai la o Kualii me ka paa i ke koko; na Kualii i ku mai, hele pu mai la me na koa o na aoao elua o ko Kualii puali no; i nana aku ananei ke kaua o Koolauloa mai, aole i kana mai a ka nui o ke kaua a Kualii. Ia manawa, iniki aku, iniki mai ka puali o Koolauloa mai, me ka olelo iho: "Ike wale ke kahuna; eia ka ua puni io kakou i ke kaua." Alaila ia wa, ke nalu la na pukaua o ko Koolauloa kaua mai i ka pilikia.

I kela manawa a Kualii e amo ia la iloko o ke koko, aole nae i hooki o Kapaahulani i kona kahea ana i ka inoa o Kualii, nokamea, o kana kahea ana mai no mai kinohi mai, o kana hea iho la no ia me ka hoomaha ole a hiki i ka hui ana o na kaua elua.

Ia Kualii i kela manawa, hea mai la o Kapaahulani ma ka hoohalike ana ia Kualii i mea e like ai, aole nae he mea e like ai. Aka, o ka mea i like ai o Kualii ma ka hoohalike ana, o Keaweikekahialiiokamoku ke alii o Hawaii. Nokamea, ua oleloia, he akua o Kualii. Ina e hele o Kualii mai Kahaluu aku a hiki i Waialua, maloko o ke kai, alaila maloo ke kohola.

A o Keaweikekahialiiokamoku hoi, ina e holo oia me kona mau kanaka i ka lawaia, a ina i makewai na hoewaa, alaila, olelo aku ia Keawe: "E! makewai makou." Alaila ukuhi ae la na hoewaa i ke kai iloko o ka waa, alaila hoi ala mai la hoi o Keawe, mai luna mai o ka pola o na waa a noho i ka noho-ana, hoolei loa na wawae iloko o ke kaina liu, alaila, ua manalo koke ke kai, a lilo iho la i wai no na hoewaa; pela i lilo ai o Kualii i mea like me Keaweikekahialiiokamoku.

Eia malalo iho ke mele o ia ano:

Thou canst not be compared[1] to the twisted hala,
The crooked[2] naio tree,
Nor the thick garland of the motherless ahihi,[3]
Nor the deep pool trod[4] by the bathers,
Nor the hinahina[5] in the wind,
Bending to lean and to fall.
Not like these art thou, Ku.
Perhaps thou art like the ohia,[6]
The lehua in the very ninth[7] recess of the forest,
The tree standing alone[8] in the jungle.
Not like these art thou, Ku.
Not like the ekaha[9]—
The ekaha placed under the mat
Like the kiele in fragrance,
Like the changing leaf of the olapa,[10]
Like the flower of the fragrant grass,
Falling now hither now thither so easy.
Not like these art thou, Ku.
[Nor] the rain that brings the land breeze,[11]
Like a vessel of water poured out.
Nor to the mountain breeze of Kumomoku,
[The] land breeze coming round to Leleiwi.[12]
Truly, have you not known?
The mountain breezes, that double up your back,
[That make you] sit crooked and cramped at Kaimohala,
The Kanehili at Kaupea?
Not like these art thou, Ku.
Not like the lipoa[13] (sea weed),
The nanue, food of the fishes,
The lipahapaha of Waimea,
The moss that hangs on the wood,
The red crab[14] on the top of Kaala.
Not like unto these art thou, Ku.
Not like the kukui,
The rough-barked kukui,[15]
The bark cracked up by the sun.
Like to a man who drinks awa,[16]
Are the roughness of the kukui trees of Lihue.
Not like these art thou, Ku.
Not like the aalii,[17]
The fragrant poholua tree,
Nor the maile[18] that grows on the heights[19] of Maoi,
Nor the kaluhea[20] of Kawiwi.
Not like these art thou, Ku.
Not like the kokio[21] [tree],
With its branches of solitary flowers,
Dropping them wilted to the ground.[22]
Not like these art thou, Ku.
Not like the kawau[23]
Is the kalia[24] standing in the open.
The division recognized a man,
An island, a district, a land.[25]
Not like these art thou, Ku.
Nor art thou like the porpoise

---

[1] A long series of comparisons from this point indicates the change in style and subject of the poet.

[2] *Naio* (*Myoporum sandwicense*), the bastard sandalwood of Hawaii.

[3] A white-fringed flower in Nuuanu.

[4] *Keekeehia*, or *keehi ia*, trodden or trampled.

[5] *Hinahina* (*Geranium tridens*), a fine silver-gray-leafed plant; the silver-sword of Haleakala.

[6] The *ohia* and *lehua* are the principal forest woods of the islands.

[7] *Wao*, very remote; *eiwa*, nine, hence ninth recess.

[8] *Hao wale*, applied to great trees standing alone in the ferns.

[9] *Ekaha* (Genus *Acrostichum*), a peculiar fern with an entire leaf, often used underneath bed-place mats, for warmth.

[10] *Olapa* (*Cheirodendron gaudichaudii*), a large tree; its bark or leaves furnished material for a blue dye.

[11] *Kehau*, morning land breeze, rather than dew, at this point.

[12] *Kumomoku* and *Leleiwe* were localities near Puuloa, Ewa, where the land breezes were said to be peculiarly cold.

[13] *Lipoa*, a fragrant kind of seaweed and favorite article of food.

[14] There is said to be a pond on the summit of Kaala in which is found a fresh-water crab.

[15] The effect of drinking *awa* is to crack the skin.

[16] *Awa* (*Piper methysticum*), the root of which furnished the intoxicant of Hawaii as also Polynesia generally.

[17] *Aalii* (*Dodonæa viscosa*), a forest tree of fine, durable wood; leaves were used for medicinal purposes.

[18] *Maile* (*Alyxia*, a genus of several species); its fragrant and glossy twinings are greatly favored for *leis*, etc., on festive occasions.

[19] *Hoe*, the peculiar whistle uttered by Hawaiians in climbing a pali.

[20] *Kaluhea*, lazily drooping.

[21] *Kokio* (*Hibiscus kokio*), a medicinal plant.

[22] *Paka*, the noise as of raindrops upon dry leaves.

[23] *Kawau* (*Byronia sandwicensis*), a forest tree.

[24] *Kalia* (*Elæocarpus bifidus*), a common tree in lower woods of Kauai and Oahu; scarce on other islands.

[25] Some philosophy here.

Aole i like i ka hala wili,
Ke naio laau kekee,
Ka auka a hihi ku makua ole,
Ke kawakawa i keekeehia,
Ka hinahina i ka makani
Hele ana e hio, e hina-la—
Aole i like Ku.
Ua like paha ka ohia,
Ka lehua i ka wao eiwa,
Ka laau hao wale ku i nahelehele,
Aole i like Ku.
Aole i like i ka ekaha,
I ka ekaha ku i ka moena,
Me ke Kiele, me ke ala,
Me ka olapa lau kahuli,
Me ka pua mauu kuku,
Hina wale, hina wale-la—
Aole i like Ku.
Ia ua hoohali kehau,
Mehe ipu wai ninia la,
Na hau o Kumomoku;
Kekee na hau o Leleiwi,
Oi ole ka oe i ike
I ka hau kuapuu.
Kekee noho kee, o Kaimohola,
O Kanehili i Kaupea-la
Aole i like Ku.
Aole i like i ka lipoa,
Ka nanue ai a ka ia,
Ka lipahapaha o Waimea,
Ka limu kau i ka laau,
Ka elemihi ula i ka luna o Kaala-la
Aole i like Ku.
Aole i like i kukui,
I kukui ili puupuu,
Ili nakaka i ka la,
Mehe kanaka inu i ka awa la,
Ka mahuna o kukui o Lihue la,
Aole i like Ku.
Aole i like i ke aalii,
Ka poholua laau ala,
Ka maile hoe hoi i Maoi,
Ke kaluhea o Kawiwi la,
Aole i like Ku.

Aole i like i ke kokio,
I ka hahaka pua maoia,
Ke kahuli pua i ka paka-la.
Aole i like Ku.

Aole i like i ke kawau,
I ke kalia ku ma ka waha,
Ai mai ka mahele he kanaka,
He moku, he au, he aiua la,
Aole i like Ku.

Aole i like i ka naia,

With his snout that cuts the sea,
His body in the water where dwells the shark.
Not like these art thou, Ku.
Nor art thou like the kokio,
The hawane, nor [the] lehua-flower eater,
The oo,[1] bird of Kaiona.
Not like these art thou, Ku.
Not like the pig[2]
Discerning the progeny of the god;
[Or] The breadfruit planted by Kahai.[3]
Truly, have you not known
The woman with the dyed[4] garment,
On the top of Puuokapolei?
Not like these art thou, Ku.
Not like the wiliwili[5]
Whose seeds are made into bracelets,
Whose trunk is gliding;
Whose body is down mid the rollers, surf-riding.
Not like these art thou, Ku.
Not like the beating of the wind,
Moaning through the mountains,
Bracing up the house of Koolau,
Fastening it lest it fall by the wind;
The fish-pole of the fisherman,
The pearl fish-hook of Manaiakalani.[6]
Not like these art thou, Ku.
Not like the mamaki,[7]
With its long, tangling shoots in the forest;
The discerning eyes amid the shrubs,
The small piercing eye, blanched eye;
Blanched in the presence of Kuehu,
Along the sacred road, along the long road,
Along the highway traveled by him.
Not like these art thou, Ku.
Not like the ti leaf[8]—
The yellow ti leaf of Nuuanu,[9]
Softened by the rain and wind till it falls;
The yellow ti leaf on the heights of Waahila.[10]
Not like to these art thou, Ku.
Not like the Waahila [wind],
The cold wind of Kahaloa,
Scattering the blossoms of the kou,[11]
Stringing them into garlands and carried
To wreath the sea of Kapua.
Not like these art thou, Ku.
Not like the red kamani,
The bright catcher of birds,
Nor the bundle of garlands[12] of hala,
[Or] like the blossoms of the kaa [vine],
Whose leaves make music for Ku,
For Ku indeed is chief.
Not like these art thou, Ku.
Not like the makole,[13]
That moisture-laden plant
With its creepers hanging over the cliff.
Not like these art thou, Ku.
Yet thou hast an equal.
There is a person to whom thou art like:
Keaweikekahialiiokamoku;

---

[1] *Oo* (*Moho nobilis*), a prince among Hawaiian birds, now scarce. This species, as also the rarer mamo, yielded the yellow feathers so precious to Hawaii's alii.

[2] Certain pigs were held to have the power of identifying royalty, as in the case of Umi, where the priest Kaoleoku makes use of a "chief-searching" pig to confirm his suspicions aroused by the appearance of a rainbow. See page 188 for the incident, with note 2 thereon.

[3] A species of breadfruit said to have been introduced by *Kahai* from Upolo, Samoa, was planted at Puuloa.

[4] *Pa'u ma'o*, garment dyed yellow from flowers of the mao tree which were used in coloring kapa.

[5] *Wiliwili* (*Erythrina monosperma*); its various uses are given in the few succeeding lines. The lightness of its wood makes it preferred for surf-boards.

[6] The famous fish-hook of Maui. See note 7, page 370.

[7] *Mamaki* (*Pipturus albidus*), the bark of which furnished a choice quality of kapa.

[8] *Ti* (*Cordyline terminalis*), an essential article of Hawaiian household economy. Its leaves were their sole wrappers, especially for food, whether for conveyance or in cooking; it also covered the food placed in the ovens; it relieved headaches and cooled the brow of the feverish; it had uses also in net fishing, and worn around the neck was held to have the charm of warding off evil spirits. Its roots, baked, furnished a sweet, fibrous tuber from which an intoxicating drink called *okolehao* was made, though this name indicates it as a modern product since the improvised iron-pot and gun-barrel stills became known to them.

[9] *Nuuanu*, the principal valley of Honolulu with its famed precipice at the Koolau gap over which Kamehameha in later times drove the Oahu forces in conquering the island. The name implies a cold raised place.

[10] *Waahila*, in the moutain ridge at the head of Manoa Valley.

[11] *Kou* (*Cordia subcordata*) furnishes a rich cabinet wood and was the choice for calabashes, bowls, platters, etc., of the Hawaiians.

[12] Garlands made from the drupes of the pandanus were favorite wreaths, not only for their bright yellow-red blend of color, but also for their fragrance and being serviceable for several days.

[13] *Makole* is taken here to represent a worthy companion for Ku.

I kona iho i kihe i ke kai,
Kona kino i kai; o ka mano la
Aole i like Ku.
Aole i like i ke kokio
I ka hawane, ai pua lehua
Ka oo, manu i Kaiona-la
Aole i like Ku.
Aole i like i ka puaa,
I ka weke lao a ke akua,
Ka ulu kanu a Kahai;
Oi ole ka oe i ike,
Ka wahine pau mao
I ka luna o Puuokapolei-la?
Aole i like Ku.
Aole i like i ka wiliwili,
Kona hua i kupee ia
Ka oiwi ona i hee-a,
Kona kino i kai o ka nalu la, heenalu,
Aole i like Ku.
Aole i like i ka pa a ka makani,
E nu ana i ke kuahiwi,
Kakoo ana ka hale o Koolau,
Lawalawa ana a hiua i ka makani,
Ka mokoi hoolou a ka lawaia,
Ka pa o Manaiakalani-la,
Aole i like Ku.
Aole i like i ka mamaki,
I ka hialoa maka o ka nahele,
Ka maka kohikohi laalaau;
Ke a maka ulii,maka ehu,
I ehu i ke alo o Kuehu,
I ke ala ihi, i ke alaloa,
I ke alaloa e heleia la-la,
Aole i like Ku.
Aole i like i na laki,
I ka laki pala o Nuuanu,
I heheia e ka ua e ka makani a helelei.
Ka laki pala i ka luna i Waahila-la.
Aole i like Ku.
Aole i like i ka Waahila.
Ia makani anu o Kahaloa,
E lu ana i ka pua kou,
E kui ana a paa ia,
E lei ana i ke kai o Kapua-la,
Aole i like Ku.
Aole i like i ka maniula,
Ma ke kia ula o na manu la,
Me ka pa lei o ka hala-la,
Me ka pua o ke kaa,
Lau kani o Ku-la
O Ku no ke alii,
Aole i like Ku.
Aole i like i ka makole,
Ia laau kewai nui,
E hihi ana e ka lihilihi-la
Aole i like Ku.
Ua like;
Aia ha kou hoa e like ai,
O Keaweikekahialiiokamoku,

To Keawe, lord of Hawaii.
There is saltness in the sea water,
There is freshness in the water,
There is heat to the sun,
There is warmth to my skin,
From my husband, Nininini, [is] the water
Pulele. Are you alike?
Not like to these art thou, Ku.
Not like this chief
Is there any comparison.
He is a man (human),
Ku is a god.
Ku is a messenger sent from heaven,
Ku is a *haole*[1] from Tahiti.
There are four of these men;
Yes, eight of these men,
Ku, Lono, Kane, Kanaloa,[2]
Kauemakaiahuawahine,
Haihaipuaa, Kekuawalu;
These are your equal.
There is Kona whose stone floor burns;
The shimmering heat from the sun arises;
Warmed are the offspring of Umulau,
Lauipipili, and Hooilo;
The sun rises, it comes forth;
By the power of the great-voiced Ku
Was the sun given;
By it are warmed the selfish chiefs of Kona.

[The following is found as a conclusion of the foregoing chant, contributed by S. M. Kamakau to the *Kuokoa* in May, 1868, and is the "unwritten portion" referred to by C. J. Lyons in his published translation (with Judge L. Andrews) of the Song of Kualii.[3] Fornander refers to it in his Polynesian Race, Vol. II, p. 284, but does not append it in his republication of the song, with a somewhat different interpretation as an Appendix in said Volume II, from the fact that he questioned its genuineness. Not doubting his judgment in the case, it serves here as a further tribute, at a later period possibly, to the name and fame of Kualii by a historian of his race.—Ed.]

A CHANT FOR KUALII.

The first[4] chief, the second chief,
The third chief, the fourth chief,
The fifth chief, the sixth chief,
The seventh chief, the eighth chief,
The ninth chief, the tenth chief is Ku,
Kuikealaikauaokalani[5] encircled.
The first warrior, the second warrior,
The third warrior, the fourth warrior,
The fifth warrior, the sixth warrior,
The seventh warrior, the eighth warrior,
The ninth warrior, the tenth warrior
Is Kalanikahimakaialii,[6]
The young warrior of all Maui.
Rent is Kauakahi,[7] one;
The second is mistaken,[8] two;
Kaihikapu is third, three;
Kukawelo is fourth, four;
Lononuiakea[9] is fifth, five;
Kahoowaha the sixth, six;
The seventh is at Kapua, seven;
Hoalani is [an] even [number], even;
The sea beach of Hua is ninth,
The sea beach where I was wont to ramble.
Kalani has encircled Kahiki,
The flying of the great koae,[10]
The koae that soars high above
Is Kapiiohookalani.[11]
You have ruled[12] the land

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[1] Kualii, from his voyaging abroad is designated a foreigner—*haole*.

[2] The four primeval gods of the Hawaiian race.

[3] See *Islander*, Sept.-Oct., 1875.

[4] *Kalani*, a name given to high chiefs by those of lower rank.

[5] *Kuikealaikauaokalani*, Ku-who-stood-in-the-path-of-the-rain-of-the-heaven.

[6] *Kalanikahimakaialii*, Chief-who-combed-the-king's-eye.

[7] *Kauakahi*, a warrior who was split in two.

[8] A play on the name Kuihewa.

[9] The defeated king of the Kona district at the battle of Kawaluna who disputed Kualii's right to dedicate its temple.

[10] *Koae*, the white bos'n bird (*Phaëthon lepturus*).

[11] *Kapiiohookalani*, the curly-hair-of-the-heaven.

[12] *Ai*, not to eat, but to possess, or rule.

O Keawe, Haku o Hawaii-la.
He awaawa hoi ko ke kai,
He mauanalo hoi ka wai,
He welawela hoi ko ka la,
He mahana hoi ko kuu ili
Ko kuu kane o Nininini ke wai
O Pulele la. Ua like?
Aole i like Ku.
Aole i like nei lani,
I ka hoohalikelike wale mai;
He kanaka ia,
He akua Ku,
He ulele Ku mai ka lani,
He haole Ku mai Tahiti,
He mau kanaka ia eha.
Ewalu hoi nei kanaka,
O Ku, O Lono, O Kane, O Kanaloa,
O Kanemakaiahuawahine,
O Haihaipuaa, Kekuawalu la,
Ua like.
O Kona la, ua wela ka papa,
Ua keehu o ka la,
Ua wela ka hua o Umulau,
O Kalanipili, o Hooilo,
E a'e, e puka ae ka la;
Ka mana o Kuleonui
Haawia mai ai ka la;
Mahana ai na 'lii aua o Kona.

[Ua loaa keia malalo iho, mai a S. M. Kamakau a i ke *Kuokoa*, ma ka malama o Mei, 1868, ma ke ano he panina no ke mele maluna 'e, a oia nohoi ka "hapa i kakau ole ia" i oleloia e C. J. Lyons iloko o kana (ame ka Lunakanawai L. Andrews) unuhina o ke Mele o Kualii, i hoolahaia 'i. Ua hoakaka o Fornander ia mea ma kana Buke Pol. Race, Buke II, aoao 284, aka, aole nae i hoopili mai i ua mea la me kekahi unuhina ano okoa ae, ma kana hoopuka hou ana i ua Mele la, ma ke ano he Pakui no ua Buke II la, mamuli hoi o kona kanalua i ka oiaio o ia mea. Me ke kanalua ole i kona manao ma keia ninau, e lilo ana ia mea maanei i keia wa a ma kekahi wa aku paha mahope, i kakoo ikaika i ka inoa ame ke kaulana o Kualii, ma o kekahi mea kakau moolelo la o kona lahui ponoi.—LUNA HOOPONOPONO.]

HE MELE NO KUALII.

Akahi kalani, alua kalani,
Akolu kalani, aha kalani,
Alima kalani, aono kalani,
Ahiku kalani, awalu kalani,
Aiwa kalani, umi kalani ia Ku.
Ia Kuikealaikauaokalani, a puni.
Akahi koa, alua koa,
Akolu koa, aha koa,
Alima koa, aono koa,
Ahiku koa, awalu koa,
Aiwa koa, umi koa,
Ia Kalanikahimakaialii,
I ke keiki koa o Maui a puni,
Owa Kauakahi-akahi,
Kuihewa i ka lua-alua,
He kolu Kaihikapu-akolu,
He ha Knkawelo-aha,
Lononuiakea i ka lima-alima,
He ono Kahoowaha-aono,
He hiku ai Kapua-ahiku,
He like Hoalani-a like.
He iwa kahakai o Hua,
Kuukahakai e paiai a puni
Puni Kahiki ia Kalani.
I ka lele a ke koae nui,
A ke koae lele kau maluna.
O Kapiiohookala—ni,
Ua ai oe i ka aina

Of Waialua, of Waimea,
Places endeared to the chief.
Kupihea[1] has fled
And is out on the ocean,
The eye looking on Oahu.
Like the entrance to a house
Is the ravine[2] of Pohakea,
Maunalahilahi standing beside.
The sailing to Kanilio,
Moving on, yes, moving on,
Moving on to Waihee.
Landing at Kapahukukui
[He] seized and hurled the weapons around.
Turning, yes, turning,
Turning the canoes seaward
You land at Maeaea.
Kaweloiki of Aila gave
The food of Kamananui,
The food of Palaa.
Your fame resounds in Nahuina,
'Tis the fault of Kanealala,
The son of Kaio the elder,
The pig for the king,
The lord that craves for the goose.
The uau[3] screams, agitated, disturbed;
The ao calls as the rod is poked in;[4]
When pressed, yea, it shrinks.
When the mice[5] glance aside the owl is gone,
The auku[6] cries, the duck extends its neck.
At Waikoloa in Keawewaihe
[At the] mudstone the birds cluster
Within the depression.
The ao, the ao, the agitated, the agitated,
Going over the land in flocks,
They ate at the boundary of Kaakiko stream.
The first drawing of Ewa's net
Entrapped the fish of Mokumoa;
They are strewn on the grass.
The kalo danced, danced noisily,
The fish of Kawelo danced,
The potatoes of Pahua danced,
The mahiki grass at Puukea danced,
The ununu[7] danced at Peleula,
Makaaho danced on the way.[8]
Say, Ku, the rain comes by way of Kekaha,
Ku,
Bringing food[9] for the fish of Maunalua;
The rain that supplies Kekuapololi,
Coming near to the hill of Kalalau
Koolau trembles.
O Ku, O Kalamahaaiakea,[10]
To Kalama indeed that land belongs,
A permanent resident in Kailua.
Waimanalo commences to be jocular
While they oppose Kaneohe.[11]
Yea, from Mahinui to Haakalo
Until Kuikealaikauaokalani[12] reigns,
At the back, in front, and all around.[13]
To Kahiki of Paumakua the chief,
To Kahiki in Keakeaau the chief.
By Wakea the chief, Kahiki is sheltered.
Peaceful is Kahiki.
In the rainy season of Maheleana, yea,
Mullet is plentiful at Kauai.
It reaches to Puna and outward
Even to Kau, to Hilo.
The land is seen to be peaceful
By a certain chief, offspring of the heaven,
By Keakaliilani of Waipa.
Lest you will be overtaken, Kipu, mischief-
maker of Palaau,
By the wild spy[14] below at Kahana
For supporting a certain chief.
Say, chief, reign over your land,
From Kaiwi to Kekuapololi
To the water that quenches not,
The sea that marks the seasons,
The bambu that cuts the skin

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[1] Term for vanquished chief.

[2] A division between two localities. *Pohakea*, a rock in the sea off Kualoa.

[3] *Uwau*, a sea-gull of the petrel species (*Puffinus cuneatus*).

[4] Refers to the method of dislodging the *ao* birds.

[5] Bird-catchers likened to mice.

[6] *Aukuu* (*Ardea sacra*), a fish-hawk.

[7] *Ununu*, a certain grass that abounded at Peleula.

[8] Even the products of land and sea rejoice at Ku's approach.

[9] The tribute to the god having been observed, therefore the hunger pangs—likened to a god, Kekiapololi—were appeased.

[10] *Kalamahaaiakea*, Kalama that-dances-to-Kea.

[11] The adjoining district is sought to kick out—*peku*—the revelers.

[12] An epithet of Ku.

[13] Refers to absorption of land.

[14] *Kiu ahiu*, lit. "wild spy", is the name of a wind in several parts of the island of Oahu.

O Waialua, O Waimea,
O na wai aloha a Kalani,
Ua hee Kupihea,
Aia i kai i ka moana,
Nana ka maka i Oahu.
Me he ipuka no ka hale la,
Ke kowa o Pohakea
Ke ku a Maunalahilahi,
Ke holo ana i Kaneilio.
Pauee la-e-panee,
Panee aku a Waihee,
Pae no i Kapahukukui,
Hopu no pahu i ka laau a puni;
Hookaa-la-e-hookaa
Hookaa na waa makai,
Kau oe i Maeaea.
Haawi o Kaweloiki a Aila,
O na ai o Kamananui,
O na ai o Palaa.
Kani ko pihe i Nahuina,
Kihewa a Kanealala.
O keiki a Kaiao nui,
O ka puaa i ka Moi,
O ka haku-ne i ka nene,
U o ka ua'u, li-o o ka li-o,
A o ka ao, hou ka houhou,
Ke anunu, ka ekekekeiau-e,
Awihi ka iole, heo ka pueo,
Owa ka aukuu, aeae Koloa,
O Waikoloa ia Keawewaihe,
Pohakulepo pae mai ka manu,
Iloko o ka poopoo,
Ka ao ka ao-e—, ka li-o— ka lio-e.
Kakakai honua, puaoao,
Ai nui, pale kahawai kaakiko e,
Ka makauakahi o Ewa,
Ua puni ka ia o Mokumoa,
Ua kau ia i ka nene,
Ua haa kalo, haa nu,
Haa ka ia o Kawelo,
Haa na uala o Pahua,
Haa ka mahiki i Punkea,
Haa ka ununu i Peleula,
Haa Makaaho i ke ala,
E Ku-e-ma Kekaha ka ua e Ku,
I ai na ka ia o Maunalua.
Ua nana ia Kekuapololi,
Hoae ia i Puuokalalau,
Nauene Koolau,
E Ku e Kalamahaaiakea,
No Kalama no ia aina,
He aina noho mau i Kailua,
Hoomaka lealea aku Waimanalo,
E kii e peku o Kaneohe.
Mai Mahinui a Haakalo-e
A ai o Kuikealaikauaokalani,
Ma ke kua, ma ke alo a puni
A Kahiki ia Paumakuakalani,
A Kahiki i Keakeaau o ka lani,
Ia Wakea ka lani, a malu Kahiki,
Malumalu Kahiki.
I ke ao ua o Maheleana-e—
Amaama ka Kauai
Ua hiki ma Puna mawaho,
Ma Kau, i Hilo,
Ua ikea ka like o ka aina,
E kekahi alii hua o ka lani,
A Keakaliilani o Waipa,
O loohia oe e Kipu, ahiahi o Palaau,
E ke kiu ahiu ilalo o Kahana,
Hoolawa i kekahi alii,
E puni e Kalani-e-ko aina-e—
A Kaiwi i Kekuapolo li—
A ka wai i ke hoomanalo,
Ke kai kalua i ka manawa,
Ka ohe oki i ka ili,

Of the eye[1] of the rain of Haao,[2]
The retreating red[3] rain of Kii,
Of the pandanus diver of Halakua,[4]
Of the waters of the ebbing tide,
And the food that is served on arrival.
The water that cleanses the skin
[Is] the water which befriends a man
At the change of the season,
The length and breadth of the land.
The awa that withers the skin
Of the eye by the rain of Haao.
As one labors drawing the nectar of the lehua[5] blossoms of Hilo,
Like burden to a friend,
Is the arm of the squid that draws seaward,
Like cords braided tightly
Like the grip of the summer wind
That increases in strength
Until its fury reaches the end
And ceases in its anger.
Of the heat that rolls on;
Of the sea that Alapai drank up dry.[6]
Shallow is the sea of Koholalele;
Of Malae where the canoe-vines[7] grow,
Where the canoe-vines grow near the sea
Of Malae, the little cove
Bounded by a cluster of hills.
At Keana [of the] wide sea,
Where the hala wreaths are piled up,
The hala wreaths of Puna.
The south winds have arrived, the upper lands are dry;
There travels Kuhoopepelaualani,[8]
Traveling on Kaipuni, your land.

At the cutting[9] of the pieces
The oio[10] is prepared, being mashed there.
Speedy is the alahee[11] digger of the cultivator
As he toils there.
The bird-catcher is speedy with his trap-pole,
Catching the apane[12] of the woods.
The pili-grass is scorched by the sun,
The sun of Makalii[13] [season].
The kauila drum[14] of the fun maker,[15]
Is Wailoa, so say his companions.
As the sun declines it is calm.
With the drinking of the awa the rain fell at Maheleana,
The waters appeared,
And the kukui trees of Hapuu, they moved.
Like a strange[16] shell that drifts ashore
Is a low-born who partakes with a chief.
My bundle of pulpy wauke,[17]
Obstructed, yet returned by the wind,
So is the water in the trench,
Even to the wall by the river,
At the main branch that flows to the sea.
White cane fell at the wells,
Calm is the sea of Hikiau
At Kailikahi, the friendly district,[18]
The aukuu of Mokupaoa.
The lehua of Kawaihaipai runs
To the bird swamps of Anahola,

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[1] Eye of the rain may refer to its beginning.

[2] *Haao*, a wind driving rain, said to be peculiar to *Anaulele*.

[3] *Alaea*, red rain.

[4] *Halakua*, a place where the pandanus grows in the sea, so that when the bunch is cut one has to dive down in the water to get it.

[5] Refers to the difficulty attending the gathering of lehua blossoms, owing to the dew and rain often drenching one and inducing cold, hence its burden.

[6] Referring to the shallow waters of *Alapai*.

[7] *Ie waa; ie* vine had various uses for tying, as also in basketry.

[8] *Kuhoopepelaualani*, Ku-conqueror-of-many-chiefs.

[9] *Opana*, cutting.

[10] *Oio* (*Albula vulpes*), a fish with very fine meat, and generally mashed before eating.

[11] *Alahee* (*Plectronia odorata*), a very hard wood, preferred for their *o-o*, or digger, as a narrow spade.

[12] *Apane* or *apapane* (*Himatione sanguinea*), a bird sought for its choice feathers.

[13] Summer season of *Makalii*.

[14] This has reference to a sportive season, not an instrument of the hard *kauila* wood.

[15] *Pahipahi* was an ancient game or pastime that had connection with hand manipulation of a small drum, as in the *hula*.

[16] Some personage.

[17] *Wauke* bark rendered pulpy in preparation for the beating process in kapa making.

[18] *Ili*, a piece of land.

O Ka maka o ka ua o Haao,
A ka hee i ka ua alaea o Kii,
A ke kanaka luu hala o Halakua,
Ka wai i ka hee moana
Ka ai ka hoea ana
Ka wai hole a ka ili
I ka wai e hookane ana,
Ka hakipuu i ka manawa,
Ka loana o ka aina
Ka awa loha i ka ili
O ka maka i ka ua o Haao.
A ka hana i ke ka wailehua o Hilo,
A ka luuluu i ke hoaloha,
A ka puhee miki i kai
A ka aha i ke hili a paa
O ka paa i ka hoolua,
O ka hoolua i ka hoonui
Hiki ka pona i o honau,
O ma i ka hookaona,
O ke kaa ma i ka wela
O kai a Alapai inu a maloo
Papau kai e Koholalele,
O Malae i ka ie waa,
Me ka ie waa i kai,
O Malae i ka hookahana,
I ka pae puu e loaa,
O Keana kai akea,
O ka hoohukuhuku i ka hala lei,
I ka hala lei o Puna.
Uaua hiki kona, iluna ka malie,
Ke hele ae la e Kuhoopepelaualani
Hele ae o Kaipuuui ko aina-e—
A ka opana i opanaiki
A ka oio e hana, e lomia mai la,
Holo ka oo alahee a ka mahiai,
E mahiai mai la,
Holo ka o i ke kia manu,
Ka pili apane o ka nahele
Ua wele i ka la na mauu pili
I ka la o Makalii,
A ka pahukauila i ke kanaka pahipahi,
O Wailoa ia i na hoa i ka olelo
O ka hookauna i ka la o lalo he malie.
A ka pupu o ka awa ua o Maheleana-e,
A ka wai i ke hoea 'na
A ke kukui o Hapuu ke hele ia,
O ka pupu e loa ke pae ia
O ka punauuu iuai o ka uenue
O kuu palauhu wauke
Alai hoihoi o ka makani
A ka wai i ke hooloa
A ka pa i na muliwai
I ka mana kai e nui,
Hina kokea i na lua wai
Malino o Hikiau
A Kailikahi i ka ili hoaaloha,
Ka aukuu i o Mokupaoa,
Kawaihaipai lehua o ka holo.
A Kealia manu o Anahola

A nook near the heap of stones[1] of Kupihea
In his time.

Move on to Kaipuni, your land;
To Kaula, the rain-swept cliffs of Hanalei.
When the voice is hoarse
Of the swimmer below in the calm,
[Where lives] the cloth-tearing sand-crab[2] of Waiolono,
And the surf rider of Makawa.
The maile[3] vines creep, creep down to Kua,
To the dripping water, the sacred water
At the pebbly beach at the knoll;
The knoll at the small point,
Where, drenched by the heavy rains,
Yea, the heavy rains of winter,[4]
Kuikealaikauaokalani is indeed the king.

O Kawelo! Say, Kawelo!
Kaweloiki, the sharp-pointed hill,
Hill of Kapolei.
Blue is the poi which appeases [the hunger] of Honouliuli;
Fine the salt of Kahuaike—Hoaeae;
Slippery is the fish of Waikele—Waikele;
The arched house at Kauamoa—Waipio;
Let us cast the net in the awa-pond—of Waiawa;
Do not stretch yourself at—Manana.
Many[5] are the ravines,
Numerous[6] the sharks, at Waimano;
We are drawn by the current of Waiau;
In the kukui grove we are sheltered—in Waimalu;
Let us arise, it is daylight—at Kalauao;
Let us enter and dine—at Aiea;
Do not pass by—Halawa;
Let us abide in the hollow—of Moanalua;
We will bend the hau—at Kahauiki;
And go zigzagging down the edge—of Kalihi;
Let us go up for lama[7]—in Kapalama;
Then bundle and fasten on the back—at Hononunu;
There my hair is annointed—at Waikiki;
The egg of the mud-hen[8] is broken—at Waialae;
This is a woman with flowing hair—Wailupe;
Let us climb to get coconuts—at Niu;
This is a woman with catamenia—Koko;
The bird of Kaula is singing—at Kuliouou;[9]
The island is encompassed by Ku,
As by the sea, as by the water,
As a sheltered sea indeed;
The kou trees down at Kahaloa,
The koa stands, the o'a stands,
The lehua stands, the chief stands.
We can wend our way
With Kuikealaikauaokalani,
Compassed. It is opened.[10] It is free.

At the conclusion of the chanting of the mele by Kapaahulani, the two armies came together and the battle was declared off. The king of Koolauloa then gave over, or ceded, the districts of Koolauloa, Koolaupoko, Waialua and Waianae. When the king of Kauai heard how Kualii excelled over all the others in war, and how he had gained the victory at the battle of Honouliuli on the plains of Keahumoa, he came to meet Kualii and gave him Kauai, and by this act Kualii became possessed of all the islands from Hawaii to Niihau.

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[1] *Ahu*, a heap of stones.

[2] *Ohiki*, the sand-crab.

[3] *Maile*, a sweet-scented vine.

[4] *Hooilo*, the season of winter rains.

[5] *Kini*, from the word *kinikini*, many.

[6] *Lau*, four hundred; often used for unnumbered.

[7] *Lama* (*Maba sandwicensis*), name of a certain wood.

[8] *Alae*, the mud-hen.

[9] A long series of play on names of places ends here.

[10] *Amama*, from the word *hamama*, open, equivalent to our amen.

A keena i ke ahu a Kupihea
I kona au.
Hele ae o Kaipunui ko aina-e—
A Kaula i ka pali ua o Hanalei.
A ka ha o ka leo
I ka aukai o lalo he malie,
A ka ohiki haehae kapa o Waiolono,
A ke kanaka kaha nalu o Makawa.
Hihi na maile, hihi i kai o Kua,
A ka wai kulu i ka wai hoanae
A ka maili i ka ohuku,
O ka ohuku i ke hoolae.
A ka hawahawa i ka pili a ka ua
O ka ua pili o Hooilo-e-a,
O Kuikealaikauaokalani no ke 'lii.

O Kawelo-e, e Kawelo-e,
O Kaweloiki puu oioi,
Puu o Kapolei-e—
Uliuli ka poi e piha nei—o Honouliuli;
Aeae ka paakai o Kahuaiki—Hoaeae,
Pikele ka ia e Waikele—o Waikele;
Ka hale pio i Kauamoa—o Waipio;
E kuu kaua i ka loko awa—o Waiawa;
Mai hoomanana ia oe—o Manana.
He kini kahawai,
He lau kamano—o Waimano;
Ko ia kaua e ke au—o Waiau;
Kukui malumalu kaua—Waimalu;
E ala kaua ua ao-e—o Kalauao;
E kipi kaua e ai—o Aiea;
Mai hoohalawa ia oe—o Halawa;
E noho kaua i ka lua—o Moanalua;
Hoopiopio hau kaua—o Kahauiki;
Hookeekee lihi kaua—o Kalihi;
E pii kaua i ka lama—o Kapalama;
E nunu a paa hoawe—o Hononunu;
Kiki kuu oho ilaila—o Waikiki;
Kike ka hua o ka alae—o Waialae;
He wahine oho lupe keia—o Wailupe;
E pii kaua i niu—o Niu;
He wahine heekoko keia—o Koko;
Ouou ka manu o Kaula—o Kuliouou;
Ua puni ka moku ia Ku,
Me he kai la, me he wai la,
Me he kai malu la ka hoi;
Ka poe kou i kai e Kahaloa,
Ku ke koa, ku ka o'a,
Ku ka lehua, ku ke alii,
Ku ka hele a maua.
O Kuikealaikauaokalani,
A puni—Amama—ua noa.

A pau keia pule ana a Kapaahulani i keia pule, alaila, hui ae la na kaua elua, a hoomoe wale ke kaua. Ia manawa, haawi ae la kela alii o Koolauloa i kona mau okana Koolauloa, Koolaupoko, Waialua, a me Waianae. A lohe ko Kauai alii i ka oi ana aku o ko Kualii akamai i ke kaua, a me kona lanakila ana ma keia hoouka kaua ana ma Honouliuli i kula o Keahumoa, ia manawa, holo mai la na alii nei o Kauai e halawai me Kualii, a haawi lilo mai la ia Kauai me Kualii, a lilo ae la na moku a pau ia Kualii mai Hawaii a Niihau.

CHAPTER III.

KAPAAHULANI AND HIS BROTHER KAMAKAAULANI.

After the battle of the plains of Keahumoa as related in the preceding chapters, Kapaahulani, the elder brother of Kamakaaulani, the one on the side of the king of Koolau, received great riches from the king. Kapaahulani also became a great favorite with the king, and the king gave away his own lands to him; and on the same day in which the battle ended and while on their return by way of Lihue, Kapaahulani was presented with swine, food and various other things; and when they arrived at Waianae presents of property were again given him.

It was while on this return to Koolau that Kapaahulani remarked to the chief these words: "Here I am possessed of all this property, while my younger brother and my wife are without any knowledge of what amount of property I am in possession of."

Because of these words spoken by Kapaahulani, the chief warrior of the king, in obedience to the order of the king, picked out a certain number of canoes and loaded them with some of the presents given to Kapaahulani to be taken to his people. After the presents were loaded into several large double canoes, they were sent out to meet Kamakaulani who was then at Puuloa, and there the presents were given him.

Before Kamakaaulani parted from his brother they had an understanding where he would be at the close of hostilities. This was why Kamakaaulani resided at Puuloa, that being the place agreed upon by them. Thus by this conduct of theirs both sides were deceived through their duplicity.

ABOUT THE RETURN OF THE KING TO WAIALUA.

When Kapaahulani was returning to Waialua with the king, after leaving Waianae, the king said to him: "How about the lands I gave you while we were on the plains of Keahumoa on the day the battle was called off?"

Kapaahulani replied: "Listen, O King! I do not care for the lands nor for anything else. The only thing I want you to give me is to have the general care of your store houses."[1] When the king saw that Kapaahulani had made the proper answer in the matter, he was thereupon made chief steward over the store houses in the name of the king.

After he became chief steward and had control of the king's store houses, he took it upon himself as a duty to continuously supply his younger brother with the different good things in the store houses, in accordance with their first agreement.

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[1] Having an eye to self provision through a lucrative stewardship.

MOKUNA III.

KAPAAHULANI A ME KONA KAIKAINA O KAMAKAAULANI.

MAHOPE iho o ka hoouka kaua ana i ke kula o Keahumoa, e like me ka mea i oleloia ma na Mokuna mua, a o Kapaahulani ke kaikuaana o Kamakaaulani ka mea ma kela aoao o ke alii o Koolau mai. Hooili ia aku la ka pomaikai a me ka waiwai ia Kapaahulani, a lilo ae la oia i punahele nui na ke alii; a haawi ae la ke alii i kona mau aina ponoi no ua Kapaahulani nei, a ma ka la o ka hoouka kaua ana, ia lakou i hoi ai a uka o Lihue, hookupu iho la ka puaa, ka ai, a me ka waiwai; a haule lakou nei i lalo o Waianae, hookupu no ka waiwai.

Ia manawa, olelo aku la o Kapaahulani i ke alii: "Ke ai nei au i ka waiwai, ke noho la ko'u kaikaina a me ka'u wahine, me ka ike ole mai i ko'u puu waiwai." A no keia olelo a Kapaahulani, alaila, wae ae la ka pukaua o ke alii i mau waa, mamuli o ke kauoha a ke alii, e lawe i ka waiwai hookupu na ko Kapaahulani poe. A nolaila, ua laweia ka waiwai maluna o na waa kaulua, a loaa o Kamakaaulani ma Puuloa, a malaila i haawiia aku ai ka waiwai i laweia ai.

A o Kamakaaulani hoi, mamua o ko laua hookaawale ana ia laua, ua kuka mua no laua i kahi e noho ai o Kamakaaulani, mahope iho o ka hoomoe ana o ke kaua; a nolaila no i noho ai o Kamakaaulani ma Puuloa, mamuli o ka laua kuka mua ana. A ma keia hana a laua ua puni na aoao elua ia laua mamuli o ka laua nolu ana.

NO KA HOI ANA O KE ALII I WAIALUA.

Ia Kapaahulani i hoi ai me ke alii i Waialua mahope iho o ka haalele ana ia Waianae, i aku la ke alii ia Kapaahulani: "Pehea na aina a'u i haawi aku ai ia oe i ka la i hoomoe ai ke kaua i kula o Keahumoa?" I aku la o Kapaahulani: "E ke alii, aole o'u manao aina, aole no hoi kekahi mea e ae. Aka, o ka'u mea i manao wale ai he pono i ke alii ke haawi mai, o ka halepapaa ko'u." A ike ke alii ua pono ka Kapaahulani olelo ma ia mea, alaila, lilo ae la o Kapaahulani i puuku nui no ka halepapaa, ma ka inoa o ke alii.

Alaila, o ka hana a ua Kapaahulani nei, iaia ma ke ano puuku nui no ka halepapaa, o ka hoouna mau i na mea a pau ma ka halepapaa no kona kaikaina no Kamakaaulani. A oia ka hookoia ana o ka laua mea i manao mua ai.

CHAPTER IV.

THE GENEALOGICAL TREE OF KUALII FROM KANE TO WAKEA.

HUSBAND. KANE.	WIFE. WAHINE.	CHILD. KEIKI.
Kane. Kanaloa. Kauakahi. Maliu.	Ukinaopiopio.	Hulihonua. Laka. Kamooalewa. Maluakapo.
Hulihonua.	Keakahulilani.	Laka.
Laka.	Kapapaiakele.	Maluakapo.
Kinilauaemano.	Ulupalu.	Halo.
Halo.	Koniewalu.	Kamanonookalani.
Kamanonookalani.	Kaehuaokalani.	Keohokalani.
Keohokalani.	Kaamookalani.	Kaleiokalani.
Kaleiokalani.	Kaopuahihi.	Kalalii.
Kalalii.	Keaomele.	Haule.
Haule.	Loaa.	Nanea.
Nanea.	Walea.	Nananuu.
Nananuu.	Laholana.	Lalokona.
Lalokona.	Lalohoaniani.	Hanuapoiluna.
Hanuapoiluna.	Hanuapoilalo.	Pokinikini.
Pokinikini.	Polehulehu.	Pomanomano.
Pomanomano.	Pohakoikoi.	Kupukupunuu.
Kupukupunuu.	Kupukupulani.	Kamoleokahonua.
Kamoleokahonua.	Keaaokahonua.	Ohemoku.
Ohemoku.	Pinainai.	Mahulu.
Mahulu.	Hiona.	Milipomea.
Milipomea.	Hanahanaiau.	Hookumukapo.
Hookumukapo.	Hoaono.	Luakahakona.
Luakahakona.	Ninau.	Kahiko.
Kahiko.	Kapulanakehau.	Wakea.
Wakea.	Papa.	Hoohokukalani.
Wakea.	Hoohokukalani.	Haloa.
Haloa.	Hinamanouluae.	Waia.
Waia.	Huhune.	Hinanalo.
Hinanalo.	Haunuu.	Nanakehili.
Nanakehili.	Haulani.	Wailoa.
Wailoa.	Hikawaopuaianea.	Kio.
Kio.	Kamole.	Ole.
Ole.	Kai.	Pupue.
Pupue.	Kamahele.	Manaku.
Manaku.	Hikohaale.	Kahiko.
Kahiko.	Kaea.	Luanuu.
Luanuu.	Kawaamaukele.	Kii.
Kii.	Hinakoula.	Ulu. Nanaulu.
Nanaulu.	Ulukou.	Nanamea.
Ulu.	Kapunuu.	Nana. Kapulani. Nanaiea.
Nanaiea.	Kahaumokuleia.	Nanailani.
Nanailani.	Hinakinau.	Waikulani.
Waikulani.	Kekauilani.	Kuheleimoana.
Kuheleimoana.	Mapunaiaala.	Konohiki.
Konohiki.	Hikaululena.	Wawena.
Wawena.	Hinamahuia.	Akalana.
Akalana.	Hinakawea.	Mauimua. Mauihope. Mauikiikii. Mauiakalana.
Mauiakalana.	Hinakealohaila.	Nanamaoa.
Nanamaoa.	Hinaikapaekua.	Nanakulei.
Nanakulei.	Kahaukuhonua.	Nanakaoko.
Nanakaoko.	Kahihiokalani.	Heleipawa.
Heipawa.	Kookookumaikalani.	Hulumalailani.
Hulumalailani.	Hinamaikalani.	Aikane.
Aikane.	Hinahanaiakamalama.	Puna. Hema.
Puna.	Hainalau.	Ua.
Hema.	Ulamahahoa.	Kahai.

MOKUNA IV.

KA PAPA KUAUHAU O KUALII, MAI A KANE MAI A HIKI IA WAKEA.—*Continued.*

HUSBAND. KANE.	WIFE. WAHINE.	CHILD. KEIKI.
Kahai.	Hinauluohia.	Wahieloa.
Wahieloa.	Koolaukahili.	Laka.
Laka.	Hikawaolena.	Luanuu.
Luanuu.	Kapokulaiula.	Kamea.
Kamea.	Popomaili.	Pohukaina.
Pohukaina.	Huahuakapolei.	Hua.
Hua.	Hikimolulolea.	Pau.
Pau.	Kapohaakia.	Huanuikalalailai.
Huanuikalalailai.	Kapoea. Molehai.	Paumakua. Kuhelani.
Paumakua.	Manokalililani.	Haho.
Haho.	Kauilaianapa.	Polena.
Polena.	Hikawainui.	Hanalaanui. Hanalaaiki.
Hanalaanui.	Mahuia.	Lanakawai.
Lanakawai.	Kalohialiiokawai.	Laau.
Laau.	Kukamolimolialoha.	Pili.
Pili.	Hinaaiaku.	Koa.
Koa.	Hinaaumai.	Ole.
Ole.	Hinamailelii.	Kukohou.
Kukohou.	Hinakeuki.	Kaniuhi.
Kaniuhi.	Hiliamakani.	Kanipahu.
Kanipahu.	Hualani. Alaikauakoko.	Kalahumoku. Kalapana.
Kalapana.	Makeamalamaihanae.	Kahiamoeleaikaaikupou.
Kahiamoeleaikaaikupou.	Kapoakaulubailaa.	Kalaunuiohua.
Kalaunuiohua.	Kaheka.	Kuaiwa.
Kuaiwa.	Kamuleilani.	Kahoukapu. Kukulani. Hanauea.
Kahoukapu.	Laakapu.	Kauholanuimahu.
Kauholanuimahu.	Neula.	Kiha.
Kiha.	Waoilea.	Liloa.
Liloa.	Pinea. Akahiakuleana.	Hakau. Umi.
Umi.	Kulamea.	Kapunanahuanuiaumi.
	Makaalua.	Nohowaaumi.
	Kapukini.	Keliiokaloa. Kapulani. Keawenuiaumi.
	Piikea.	Aihakoko. Kumalae.
Keliiokaloa.	Makuwahineopalaka.	Kukailani.
Kukailani.	Kaohukiokalani.	Kaikilani. Makakaualii.
Makakaualii.	Kapukamola.	Iwikauikaua.
Keawenuiaumi.	Koihalawai.	Kanaloakuaana.
Kanaloakuaana.	Kaikilani.	Kealiiokalani. Keakealanikane. Kalanioumi.
Keakealanikane.	Kealiiokalani.	Keakamahana.
Iwikauikaua.	Keakamahana.	Keakealani.
Kanaloaakapulehu.	Keakealani.	Keawe.
Kaneikauaiwilani.	Keakealani.	Kalanikauleleaiwi.
Keawe.	Kalanikauleleaiwi.	Keeaumoku. Kekela.
Keeaumoku.	Kamakaimoku.	Kalanikupuapaikalaninui.
Kekela.	Haae.	Kekuaipoiwa.
Kalanikupuapaikalaninui.	Kekuaipoiwa.	Kamehameha.

The genealogical tree from Kane to Kahiko contains twenty-nine generations and from Wakea to Kamehameha seventy-five generations. By adding the generations before Wakea with those after him we have one hundred and fourteen generations. We cannot, however, ascertain whether this is so, nor can we say that this genealogical tree is correct. This, however, is what is shown in the history of Kualii.

There are several genealogical trees in connection with this genealogy of kings; the following is one of them:

HUSBAND.	WIFE.	CHILD.
Kapapaiakea.	Kauhihi.	Hinakapeau.
Hinakapeau.	Ukunohunohu.	Ukunaopiopi.
Ukunaopiopi.	Maakuanana.	Kalei.
Kalei.	Kaeelekoha.	Kaiakea. Moanakea. Hulukeeaea.
Kaiakea.	Kaehokumanawa.	Hauii. Hauee.
Moanakea.	Kauakahikuaana.	Kanehoalani.
Iwikauikauanui.	Kauakahikuaana.	Hauonunaholoholo.
Hulekeeaea.	Kahakuakea.	Hauiikaiapokahi.
Hauiikaiapokahi.	Wahineikapeakapu.	Uliuli. Maihea.
Uliuli. Maihea.	Kahakapolani.	Kaukeano. Mehameha.
Uliuli.	Niau.	Kahiko.
Kahiko.	Kupulanakehau.	Wakea.

In this genealogical tree there are eleven generations from Kapapaiakea[1] to Wakea. It is, however, told that the genealogical tree to which Kane is the head, and the genealogical tree of Kapapaiakea, were handed down by those who had the keeping of the Oahu genealogy, and these divisions are seen in the history of Kualii; and the genealogical tree from Opuukahonua[2] to Wakea and from Wakea to Kamehameha had been handed down by the Hawaii genealogy keepers, and this genealogical tree is seen in the history of Moikeha. But the genealogical tree that is commonly seen these days is the one from Wakea to Kamehameha as told by Kalauwalu and other genealogy keepers.

In trying to ascertain the truth of the different divisions of these genealogical trees one is left in doubt as to their correctness, but in looking them over one cannot help seeing that each island had a separate tree, the Maui one being different from that of Kauai. Molokai's genealogy differs again. In the records kept by the Molokai genealogist it is stated that Hookumukahonua was the progenitor of the royal family of Hawaii, but in the opinion of historians they generated from Wakea.

CHAPTER V.

THE BATTLES OF KUALII AND THE BATTLE GROUNDS.

THE battle on the plains of Keahumoa at Honouliuli, Ewa, is described in Chapter I. In looking over the history of Kualii related in that chapter, it is thought to have been the last battle in which he took part, for in Chapter II it is shown that Kauai was simply given over by its king to Kualii, whereby the whole group from Hawaii to Niihau was united [under him]. Therefore it is believed that was Kualii's final contest.

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[1] The first man, according to this Kualii chant.

[2] The genealogy of Opuukahonua puts himself as the origin of the race.

O ka papa mookuauhau mai a Kane mai a hiki ia Kahiko, he iwakaluakumamaiwa hanauna; a mai a Wakea mai hoi a hiki ia Kamehameha, he kanahikukumamalima hanauna; alaila e huipu i ka hanauna mamua aku o Wakea, hookahi haneri me kumamaha hanauna. Aka, aole nae e hiki ke hoomaopopo, he pono io, a he pololei keia mau papa mookuauhau. Pela nae ka mea i ikeia ma ka moolelo o Kualii.

He nui na mookuauhau e pili ana i keia mookuauhau alii, e like me ka papa kuauhau malalo:

KANE.	WAHINE.	KEIKI.
O Kapapaiakea.	O Kauhihi.	Hinakapeau.
O Hinakapeau.	O Kunohunohu.	Ukunaopiopi.
O Ukunaopiopi.	O Maakuanana.	Kalei.
Kalei.	O Kaeelekoha.	Kaiakea. Moanakea. Hulukeeaea.
Kaiakea.	Kaehokumanawa.	Hauii. Hauee.
Moauakea.	Kauakahikuaana.	Kanehoalani.
Iwikauikauanui.	Kauakahikuaana.	Hauonunaholoholo.
Hulukeeaea.	Kahakuakea.	Hauiikaiapokahi.
Hauiikaiapokahi.	Wahineikapeakapu.	Uliuli. Maihea.
Uliuli. Maihea.	Kahakapolani.	Kaukeano. Mehameha.
Uliuli.	Niau.	Kahiko.
Kahiko.	Kupulanakehau.	Wakea.

Ma keia papa kuauhau, he umikumamakahi hanauna mai ia Kapapaiakea mai a hiki ia Wakea. Ua oleloia nae, o ka papa mookuauhau o Kane, a me ka papa kuauhau o Kapapaiakea, na ko Oahu nei poe malama kuauhau ia, a ua ikeia keia mau mahele elua ma ka moolelo o Kualii. A o ka mookuauhau o Opuukahonua a hiki ia Wakea, mai a Wakea a hiki ia Kamehameha, na ko Hawaii poe malama kuauhau ia. A ua ike ia pela ia papa mookuauhau ma ka moolelo o Moikeha. Aka o ka mea i ike mau ia i keia manawa, o ka mookuauhau mai a Wakea mai a hiki ia Kamehameha, mamuli o ka mea i olelo ia e Kalauwalu, a me kekahi poe malama kuauhau e ae, a ma ka hoomaopopo ana i ka oiaio o na mahele mookuauhau, aole he akaka; aka, ma ka nana ana i ka malamaia ana o na mookuauhau me he mea la, ua kaawale ko Maui mookuauhau, a kaawale ko Kauai. Aka, o ko Molokai mookuauhau he okoa. Ma ka malama ana a ko Molokai poe kuauhau, ua oleloia o Hookumukahonua ke kupuna mua o ko Hawaii nei lahui alii. Aka, ma ka manao ana o ka poe kakaolelo, mai a Wakea mai no ka hookumu ana o ka hanauna alii.

MOKUNA V.

NA HOOUKA KAUA A KUALII, A ME NA KAHUA KAUA.

Ua oleloia ma ka Mokuna I ka hoouka kaua ana ma ke kula o Keahumoa, i Honouliuli, ma Ewa, a i ka nana ana i ka moolelo o Kualii ma kela mokuna, ua manaoia oia ka hoouka kaua hope loa a Kualii. No ka mea, ma ka Mokuna II, ua oleloia, ua haawi wale ia mai o Kauai e ko Kauai alii ia Kualii; nolaila, ua hui na moku aina mai Hawaii a Niihau. Pela i manao ia ai, oia ke kaua hope loa a Kualii.

The first battle on Oahu in which Kualii took part where a general war was had, was the one fought on Kawaluna, the heights above Waolani,[1] where a great slaughter took place that reddened the pili grass of Keanakamano. The history of that battle is told as follows:

Oahu had four kings just prior to the time of Kakuhihewa; Lonohulimoku was the king of Koolaupoko; Lonohulilani was the king of Koolauloa and Waialua; Lonokukaelekoa was the king of Waianae and Ewa: and Lonoikaika was the king of Kona, from Moanalua to Maunalua. While Kualii was residing at Kalehuawehe, in Waikiki, at a time when he was about to attain the age of manhood, he began to be dissatisfied with the king of Kona district, because his immediate attendants often complained of being oppressed and would come to him with the following remarks:

"If your muscular body was only that of a fearless warrior these bones would indeed be saved: but no, your strength is worthless. Here we are being ordered roughly by the different chiefs which is so degrading and angers us. In your younger days you could beat everybody whom you fought against. Being so fearless in your childhood days, one would think it would continue; yet alas, it was only the fearlessness of youth." Kualii replied: "There will be fighting then, since you have found the cause why I should urge it. A few days hence the pili grass will be reddened."[2]

On the expiration of the days during which the temple on Kawaluna was dedicated,[3] the following night the army of Lonoikaika arrived on Keanakamano, as word had been carried to Lonoikaika that "Kualii has rebelled." This was the reason why the soldiers slept that night on the plains of Keanakamano, Kualii in dedicating the temple on Kawaluna had overstepped himself. Very early that morning Kualii aroused his father Kauakahiakahoowaha[4] with the words: "Say, Where art thou? Rouse up the men, we are now surrounded by the enemy; there is one army below us, there is another army from Koolau and there is still another one from Waialua; there is but one pali left, that of Waolani, therefore you must rouse up the men and get them together as I am ready for the battle." Kauakahiakahoowaha replied: "How do you know that we are surrounded by the enemy?"

Kualii spoke up: "The night tells me that there will be war in the day time, for the king, Lonoikaika, has remarked, that we have rebelled against him, because we have come here to dedicate this temple on Kawaluna, thus taking upon ourselves something which only a great god has power to do." Kauakahiakahoowaha replied: "Say, Kualii, since the night has told you that there will be war during the day and you say there is left us but one more pali, that of Waolani, my idea is this: let us escape by way of that pali this early morning and return to Waikiki." Kualii replied: "Why should we run? Do you suppose that we would be saved by escaping? If we are to die in this battle, running will not save us, we would indeed die; and if we are to live, we will surely live."

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[1] On the northerly side of Nuuanu Valley, now the Country Club.

[2] Reddened with men; the gathering armies.

[3] Kualii appears here to assume a hereditary royal right to this high service, though rival aliis were ruling Oahu's several districts.

[4] *Kauakahiakahoowaha*, Kualii's father, was a great-grandson of *Kahuihewa*, king of Oahu. *Mahulua* was Kualii's mother.

O ka hoouka kaua mua a Kualii i hoomaka ai ke kaua nui ma Oahu, oia ka hoouka kaua ana iluna o Kawaluna maluna aku o Waolani, oia ka luku nui ana i ula pu ai ke pili o Keanakamano. A penei ka moolelo o ia kaua ana:

Eha mau alii o Oahu mamua aku o Kakuhihewa, o Lonohulimoku, oia ke alii o Koolaupoko; a o Lonohulilani, oia ke alii o Koolauloa a me Waialua; o Lonokukaeelekoa, oia ke alii o Waianae a me Ewa; o Lonoikaika, oia ke alii o Kona, mai Moanalua a Maunalua.

Aka, o Kualii i kona manawa ma Waikiki, iaia e noho ana i Kalehuawehe, iloko o kona mau la e hookanaka makua ae ana, pono ole iho la kona manao i ko Kona nei alii; no ka mea, o na kahu ponoi o Kualii, ua kaniuhu mau lakou no ko lakou hooluhi ia. A no ia mea, hele aku la ua mau kahu nei o Kualii, a ia Kualii, olelo aku la, me ka i aku: “Ina no hoi paha ka waawaa o kou kino a he waawaa ikaika i ke kaua, ola nei mau iwi; aole, o ka waawaa huhewa; kai ka lilo o ka hoounauna ino i na ’lii e, hele a ukiuki. I ko wa kamalii ka hoi, paeha oe, kai no ko koa i ka wa kamalii, e mau la ia koa ou. Eia ka he koa ia no ka wa kamalii.” I aku o Kualii: “Ua kaua, ua loaa mai la ia oukou ka hua e hooikaika ai, he mau la koe ula ke pili.”

A pau na la o ke kapu heiau iluna o Kawaluna, ma ia po iho, hiki aku la ke kaua a Lonoikaika iluna o Keanakamano, no ka mea, ua oleloia e Lonoikaika, ua kipi o Kualii. A oia no ke kumu i hoomoe ai na koa ma ke kula o Keanakamano. No ka mea o ke kapu heiau ana ia Kawaluna, aole i kupono ia ia Kualii.

Ma ka pili o ke ao, hoala aku la o Kualii i kona makuakane ia Kauakahiakahoowaha: “E! Auhea oe, hoalaia aku na kanaka, eia la ua puni kakou i ke kaua, eia malalo mai o kakou kekahi kaua, a eia ma Koolau mai kekahi kaua, a eia malalo o Waialua mai kekahi kaua; hookahi wale no pali i koe o Waolani; nolaila, e hoala mai oe i na kanaka, a e hoakoakoa mai, no ka mea, ua makaukau wau no ke kaua.”

I aku la o Kauakahiakahoowaha: “Pehea i maopopo ai ia oe ua puni kakou i ke kaua?” I aku o Kualii: “Ke hai mai nei ka po ia’u he kaua ko ke ao, no ka mea, ua olelo ae la ke alii o Lonoikaika ua kipi kakou, no ko kakou kii ana mai nei e kapu heiau ia Kawaluna nei. No ka mea, he akua nui ka mea nana e kapu keia heiau.”

I aku o Kauakahiakahoowaha: “Auhea oe e Kualii, he nani ia ua hai mai la ka po ia oe he kaua ko ke ao ana ae, a nolaila, ke olelo mai nei hoi oe, hookahi pali i koe aole i paa i ke kaua, o Waolani; a eia ko’u manao, ma ia pali kakou e holo aku ai i keia wanaao, a hiki aku ma Waikiki.” I aku la o Kualii: “Heaha ka mea e holo aku ai, a holo aku auanei pakele ina he kaua no keia no ko kakou make; e holo no paha a he make, e make ana no, a ina no hoi he ola ko kakau, e ola ana no.”

Kanakahiakahoowaha again asked: "What are we to do then?" Kualii replied: "Let us remain and fight them." Kanakahiakahoowaha remarked: "If you want to fight, you may do so, but as for myself I am going to look for a way of escaping." Kualii then said: "You must not go; remain where you are; if you go, I may not be able to see you, for you might get killed by mistake; it is best that you stay with me and let us die together in this battle against Lonoikaika if need be."

This conversation with his father took up a good part of Kualii's time and the day grew brighter. When it became broad daylight, Kualii looked forth and behold the pili grass was red with men; the pili grass of Keanakamano was entirely covered with men. Kualii at this time covered himself over as though asleep; he was not, however, really asleep, but he did this to show his father and their men that he had indeed spoken the truth that early morning. While the men and Kanakahiakahoowaha were sleeping they heard a great commotion from the mountain, somewhere near Kawaluna. Kanakahiakahoowaha was therefore startled and looking around he saw that the enemy was already formed for battle. When he looked down the bottom of Waolani, one wing of the army was climbing Puuiwa; the army from Koolau was coming down Kaniakapupu, while one of the wings of the army from Koolau was already on the Kalihi cliffs, and still another wing from Kona was coming up soon to meet the army from Koolau, whereby Kualii would be entirely surrounded.

When Kanakahiakahoowaha saw this he called out to Kualii: "Say, where are you? Are you to continue sleeping, when here we are surrounded by the enemy?" When Kualii heard this he spoke from within the bed clothes that covered his head: "What can I do by getting up? There is only one thing for me to do, that is, to remain where I am till the slaughter gets here. What have we on hand to fight them with when we can see for ourselves that they have no end of men on their side. On the other hand it is entirely within reason that this battle is not intended for us."

That morning a messenger was seen coming as though sent by Lonoikaiaka. He approached Kualii and said: "There is going to be a battle today." When Kualii heard the messenger he replied: "Why did they send you? If you wish to make war come and do so, I shall not prevent it. You know well enough that I have not as yet acquired the art of warfare. All would have been well if there was reason for this. With all this lack of reason, still you come and make war on a mere youngster whose bones are not even matured. You go back and ask Lonoikaika what is my fault." Hema, the messenger, replied: "I have heard of your fault. It is the fact that you dedicated the temple, taking upon yourself something only a god has the right to do." Kualii replied: "Go back and tell Lonoikaikaole[b] that I have the right to dedicate this temple."

Hema thereupon returned to the king and reported as follows: "Kualii told me to come back and tell you the following words: 'Go back and tell Lonoikaikaole that I have the right to dedicate this temple.'" When Lonoikaika heard what Hema had to say, he became very angry and remarked: "Is this youngster who is still so young that he has no knowledge of what shame is, going to be the one to tell me that I am

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[b] Taunting play on name of Lono, implying no strength.

I aku la o Kauakahiakahoowaha, me ka ninau aku: "A e aha kakou?" I aku la o Kualii: "E noho kakou e kaua." I aku la o Kauakahaikahoowaha: "Ina i makemake oe i ke kaua, e kaua no oe; aka, owau nei la, e imi ana wau i ko'u wahi e pakele ai." I aku o Kualii: "Mai hele oe, noho iho pela, ina e hele aku oe, aole auanei wau e ike aku ia oe, make e mai oe i ke kaua kuhewa; e aho no e noho mai oe a make pu iloko o ke kaua a Lonoikaika."

A no ia mea, ua lilo loa ko Kualii manawa i ke kamailio me kona makuakane ma keia mea a malamalama loa. Ia ao ana ae, i nana aku auanei ka hana o Kualii, he ula pu wale la no na kanaka i ke pili, ua pani ia iho ke pili o Keanakamano paapu i na kanaka; ia manawa, hiamoe iho la o Kualii, aole nae he hiamoe maoli, aka, i mea e maopopo ai i kona makuakane a me ko laua mau kanaka, ua pololei ka olelo a Kualii ia wanaao. I na kanaka a me Kauakahiakahoowaha e hiamoe ana, lohe ae la lakou i ka pihe uwauwa ma kuahiwi mai, ma kahi e kokoke mai ana i Kawaluna. Nolaila, hikilele ae la o Kauakahiakahoowaha, i nana aku auanei ka hana, e hoonoho ana ke kaua; i kiei aku ka hana ia lalo o Waolani, e pii ana ke kahi maha o ke kaua i Puuiwa; e iho mai ana hoi ko Koolau kaua i Kaniakapupu, a o kekahi maha hoi o ko Koolau kaua mai aia ma ka pali o Kalihi, ke pii aku nei hoi kekahi maha o ko Kona aku nei kaua a hookui me ko Koolau kaua mai, alaila puni o Kualii.

A ike ae la o Kauakahiakahoowaha i keia mea, kahea aku la ia Kualii: "E, auhea oe? He moe mai ka kau, eia la ua puni kakou i ke kaua?" A no keia mea, pane ae la o Kualii mai loko ae o ke kapa e pulou ana: "I aha auanei ka'u pono e ala ae ai? Hookahi no paha a'u pono, o ka noho iho no a hiki mai ka luku; i aha auanei ka kakou make e hele aku ai; oia e, he wahi hapa kanaka ae a lohe mai i ka olelo, e pono ai ke hele aku i ke kaua. Malia paha aole no no kakou keia kaua."

Ia kakahiaka, ike ia aku la kekahi luna i hoounaia mai, mai o Lonoikaika mai, a hele aku la a halawai me Kualii, me ka olelo aku: "He kaua ko keia la." A lohe o Kualii i keia olelo a ka luna, alaila i aku la i ka luna: "I hoouna ia mai la no hoi oe i ke aha? Ina no hoi paha e makemake no ke kaua, aole a'u hana aku, kai noa ua ike mai la no ia aole wau i a'o i ke kaua; a i mea aha no hoi ia o ke kala ana ia Oahu nei a puni e kii mai ia'u e kaua ai? Ua pono no hoi ia ina la he hala kekahi; me ia hala ole no ka, o ke kii mai la no ia e luku i ke kamalii aole i oo ka iwi. E hoi oe a olelo aku ia Lonoikaika i kuu hewa." I mai o Hema ka luna: "Ua lohe au i ko hewa. O ka lilo ana o ka heiau nau e kapu, aole ka i kupono keia heiau ia oe, he akua ka ka mea nana e kapu keia heiau." I aku o Kualii: "O hoi a hai aku ia Lonoikaikaole, na'u e kapu keia heiau."

Hoi aku la o Hema, a olelo aku la i ke alii: "I i mai nei o Kualii, e hoi mai au a olelo aku ia oe, penei oia i olelo mai nei: 'E hoi oe a ia Lonoikaikaole, na'u e kapu keia heiau.' A pela mai nei oia i olelo mai nei ia'u." A lohe o Lonoikaika i keia olelo

not strong enough? Well, we 'll see about it." Lonoikaika then sent Hema to hasten and inform the army from Koolau to bring the wings of the armies together so as to surround Kualii.

When the armies were ready to begin the conflict, Kualii looked about him and saw that the different armies were closing in on him, and the grass was so thickly covered with men that it was dried up from the tramping; he then remarked to his own personal attendant, Maheleana: "Say, where are you? This morning you must learn how to fight and how to be brave." Maheleana replied: "One cannot show his strength against such odds. The rain clouds are encircling from above, from sea-ward and from all sides." Kualii spoke up: "There are two of us as Kane and Kanaloa are also two. Let us then make a stand and you will see these numbers flee." While the armies were closing around Kualii he entered the temple to pray. At the close of Kualii's prayer Maheleana looked and lo, the enemy was close upon them. Kualii then reached for his war club Manaiakalani[1] and handed it to Maheleana with the remark: "Here is my war club, go out and enter into the army of Lonoikaika."

As directed by Kualii, Maheleana went forth and began the slaughter of the people with such courage that the enemy retired from before him and ran directly toward Lonoikaika. When these people withdrew the whole of the enemy retreated, those on the pali of Waolani fell over like pebbles down the pali. Kualii then slew almost all the chiefs on Lonoikaika's side. The dead bodies were strewn around like logs of wood, so great was the number of those that were killed in this battle. Kualii was therefore victorious in this his first battle and he became the owner of all the land from Moanalua to Maunaloa. Shortly after this Kualii went and lived in Kailua, Koolaupoko, in a great palace callad Kalanihale.

Sometime after this, Kualii and Maheleana, his personal attendant and fellow companion in battle, took lessons in learning the art of using the war club, and he took Kahai and Malanaihaehae to be his chief warriors. They all studied the different arts of warfare until they were quite proficient. Shortly after this Kualii and his chief warriors sailed for Kauai, being desirous of procuring certain kinds of war clubs.[2] On this tour they were able to obtain what they wanted and returned with their new weapons. Kualii named his war club Hulimokualana.[3]

On their return from Kauai, Kualii desired to land at Kamaile, Waianae, but upon arrival there he found that the place was already prepared for battle under the command of the chief of Waianae and Ewa, the Koolau chief and his army had also arrived there and all were waiting for Kualii's return from Kauai when they would engage him.

While out at sea some distance from land Kualii, by his supernatural powers, knew beforehand that Waianae was surrounded by an army which was waiting for him. So he remarked to Malanaihaehae and Maheleana: "Say, Waianae is surrounded by an army that is ready to fight us as soon as we make a landing." Before Kualii had sailed for Kauai he ordered his men to come and meet him at Waianae upon his

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[1] Taking the name of the fabulous fish-hook of Maui.

[2] Weapons of *kauila* wood, very hard and durable, were said to be the kind sought.

[3] *Huli-moku-alana*, victorious land turning.

a Hema, ia manawa, aole o kaua mai a ka huhu o Lonoikaika, me ka i iho: "Eia ka oia wahi keiki ma'i lewalewa ko'u mea nana e olelo mai i ka ikaika ole. A heaha la hoi kana."

Hoouna aku la o Lonoikaika ia Hema e holo e hai aku i ko Koolau kaua mai, e hui na holo o na kaua, e hoopuni ia Kualii. A makaukau ke kaua, ia manawa, nana aku la o Kualii e hoeu mai ana na kaua a pau, ua owela ka nahele; alaila ninau ae la o Kualii ia Maheleana i kona kahu ponoi: "E, auhea oe? I nei kakahiaka, ao ke kaua, ao ke koa." I aku o Maheleana: "Aole e ku ka ikaika i keia pakela nui, ke poai mai nei ka ohu mauka a makai, ma o a ma o." I aku o Kualii: "Elua kaua, elua o Kane laua o Kanaloa, ku no kakou la, o ka pau no ia o ia nui i ka hee." I ke kaua e hoopuni aku ana ia Kualii, komo ae la oia i ka heiau e pule ai, a i ka pau o ka pule ana, i nana aku ka hana o Maheleana, ua kokoke loa ke kaua. Ia manawa, lalau ae la o Kualii i kana laau palau ia Manaiakalani, a haawi aku la ia Maheleana, me ka i aku: "Eia kuu laau palau, puka aku oe a komo iloko o ke kaua a Lonoikaika."

E like me ka Kualii olelo, puka ae la oia a luku aku la me ka laau palau, a hee aku la ke kaua ma kona alo ponoi aku ke kaua ia Lonoikaika; na lakou i hee, hee na kaua a puni; o ke poe kaua ma ka pali o Waolani, hiolo aku la lakou me he iliili la ilalo o ka pali, luku aku la o Kualii a pau loa na 'lii ma ko Lonoikaika aoao. Ahu aku la na kanaka make me he pauku laau la, ka heana o ka poe make ia kaua ana; a lanakila ae o Kualii ma ia hoouka kaua ana, a oia ka hoouka kaua mua a Kualii, a lilo ae la ia Kualii ka aina mai Moanalua a Maunalua. Mahope iho o ia manawa, hoi aku la o Kualii i Kailua ma Koolaupoko, a malaila oia i noho ai, maloko o kona hale nui o Kalanihale.

I kekahi manawa mahope mai, ao ae la o Kualii laua me Maheleana, kona kahu, a hoa kaua pu hoi, i ka hahau palau ana, a lawe ae la oia ia Kahai, a me Malanaihaehae i mau pu kaua nona, ao iho la lakou nei i na mea kaua a pau a makaukau. Ia manawe mahope iho, holo ae la o Kualii me kona mau pu kaua i Kauai, no ka manao e loaa ia lakou ka laau palau no lakou malaila. A ma ia hele ana, ua loaa ko lakou makemake, a hoi mai la lakou me na mau laau palau la, a kapa aku la o Kualii i kana laau o Hulimokualana.

Hoi mai la o Kualii mai Kauai mai a pae ma Kamaile i Waianae. Aia hoi, ua hoonoho mua ia ke kaua e ko Waianae alii a me ko Ewa, a o ko Koolauloa alii mai me kona kaua. E kali ana o ka hoi mai o Kualii mai Kauai mai, alaila o ka hoomaka no ia e kaua.

A waena moana, ike e no o Kualii ua puni o Waianae i ke kaua hoomoemoe. Ia manawa, olelo aku la o Kualii ia Malanaihaehae laua me Maheleana: "E, ua paa uka o Waianae i ke kaua, i hakalia no ia kakou a pae o ka hoomaka no ia o ka luku." No ka mea, ua ike e no o Kualii i keia mau mea ma kona ano akua. A o Kualii hoi, mamua o kona holo ana i Kauai, ua kauoha oia i kona mau kanaka e imi mua mai, ke

return from Kauai, but when Kualii and his fellow travelers arrived outside of Kamaile they saw the place surrounded by an army. Upon seeing this they laid off in their canoes all that day and night. In the morning when Kualii looked he saw the pili grass of Kamaile was completely covered by the people.

While on the canoes that morning Kualii, upon seeing the people, addressed them in the following words: "You no doubt want to fight Kualii, but where will the battle be?" The people from the shore replied: "As soon as the canoes land the fighting will commence." Kualii answered back: "Let us go to Kalena and fight there. If you insist on fighting here the canoes will continue by sea and land at Molokai." Because of this request of Kualii to go to Kalena and there fight, the chiefs of Waianae consented because it was but a reasonable request. Kualii, Maheleana and Malanaihaehae therefore came ashore and proceeded by land to Malamanui. All that night both sides took a long rest; but early in the morning the fighting commenced at Kalena on the plains of Haleauau, at Lihue. On the one side there were twelve thousand men, while on Kualii's side there were but three men, and yet the armies of the chiefs of Waianae and Koolauloa were routed. Kualii named this the battle of Kalena.

A few days after this three more battles were fought, at Malamanui, Pulee and Paupauwela. These were the greatest of the battles fought by Kualii in all the Oahu contests. Sometime after he had conquered the whole of Oahu he heard that there was a battle in Hilo, Hawaii; he therefore made up his mind to make a trip to Hawaii with his chief warriors. When Haalilo heard that Kualii had arrived at Laupahoehoe he immediately prepared for war, so that when Kualii reached Peahi in Hilo he ran into Haalilo and the battle commenced. It was of but short duration and Kualii was victorious. When the chiefs of Puna heard that Haalilo was beaten they too fell back.

Shortly after this word was brought to Kualii at Hilo that the chiefs of Oahu had again risen against him and were ready to dispute his title as king of Oahu. Upon hearing this Kualii returned from Hilo to Oahu and found upon his arrival that all the people, together with the rebellious chiefs, had gone to Waianae to hold a council of war with the one set purpose of fighting him. When Kualii heard that all the chiefs were gathered at Waianae, he continued on with his chief warriors for that place. Upon arrival at the seat of war they looked and saw that the rebellious chiefs had indeed a very large army. No time was lost, however, for the battle immediately commenced, and again Kualii was victorious. After the battle Kualii and his chief warriors looked over the battle ground and saw that a very large number of men had been killed, so much so that the waters of Kalapo were dammed and a large number of dead bodies were strewn below Eleu. Because of this great victory certain lines of mele were composed by his attendants which read as follows:

A battle for Ku,
Beating his enemy on the heights of Kawaluna.
Where, where is the battle field
Where the warrior is to fight?
On the field of Kalena,
At Manini, at Hanini,
Where was poured the water of the god
At Kahana, at Malamanui;
On the heights of Kapapa, at Paupauwela,
Where they lean and rest;
At the hala trees of indolent Halahalanui,

hiki aku i na la e hoi aku ai o Kualii mai Kauai mai. Aka, ia Kualii ma i pae aku ai ma Kamaile, aia hoi ua puni i ke kaua; a no ia mea, lana iho la na waa iloko o ke kai a po ia la, a ao ia po. Ia kakahiaka ana ae, i nana aku auanei ka hana o Kualii ma, ua uhi ia mai ke pili o Kamaile e na kanaka.

Iluna no o na waa ma ia kakahiaka, pane aku la o Kualii: "A he makemake kaua me Kualii, ihea e kaua ai?" Olelo mai la o uka: "Pae no na waa i uka nei, o ke kaua no ia." I aku la o Kualii: "Ho aku kakou iuka o Kalena, ilaila e kaua ai. Ina ia nei no kakou ma ka moana loa no e hele ai na waa, o Molokai ke awa." A no keia olelo a Kualii, iuka o Kalena e kaua ai, ae aku la ko Waianae mau alii. A nolaila, pae aku la lakou iuka, o Kualii, o Maheleana o Malanaihaehae. Hele aku la lakou mauka a noho i Malamanui. Ia po a ao ae, ma ke kakahiakanui, o ka hoouka iho la no ia o ke kaua ma Kalena, i ke kula o Haleauau ma Lihue. Ma kela aoao mai he ekolu mano ka nui; a ma ko Kualii aoao hoi, ekolu wale no lakou, a o ka hee iho la no ia o na alii o Waianae a me Koolauloa; a kapa iho la o Kualii ia hoouka kaua ana o Kalena.

A ma kekahi mau la ae, he mau hoouka kaua ma Malamanui, ma Pulee, a ma Paupauwela, oia ka hoouka nui ana a Kualii i oi aku mamua o na hoouka kaua a pau ma Oahu nei. I kekahi mau manawa mahope mai o kona ai ana ia Oahu, lohe ae la oia, he kaua ma Hilo i Hawaii; nolaila, hele aku la oia i Hawaii me kona mau pukaua. A lohe o Haalilo, ua hiki aku o Kualii ma Laupahoehoe, alaila, hoomakaukau ae la oia no ke kaua. A hiki aku la o Kualii i Peahi ma Hilo, halawai koke ae la o Kualii me Haalilo, a o ka hoomaka iho la no ia o ke kaua, a lanakila ae la o Kualii; a lohe aku la na ’lii o Puna, ua hee o Haalilo, hee honua aku la ko Puna mau alii.

A mahope iho o ia manawa, hiki aku ka lohe ia Kualii, ua kipi hou na ’lii o Oahu nei. Ia manawa, hoi mai la o Kualii mai Hilo mai a hiki ma Oahu nei, ua pau loa na kanaka a pau me na ’lii kipi ma Waianae kahi i noho ai, ua hui ae la na ’lii mua o Oahu nei a pau me ka manao lokahi, e kipi aku ia Kualii. A no keia mea, ua lohe o Kualii, aia na ’lii a pau malalo o Waianae; nolaila, hele aku la no oia me kona mau pukaua, a hiki lakou malaila, i nana aku auanei ka hana, he mea e ka nui o na kanaka. A o ka hoouka kaua iho la no ia, a lanakila iho la o Kualii ma ia hoouka ana. Aka, ma ka nana aku a Kualii ma i ka nui i make ma ia hoouka ana, ke paa la ka wai o Kalapo, a nui no hoi na kupapau malalo o Eleu. A nolaila ua hoike ia kekahi mau lalani mele ma ka haku ana a kona mau kahu e like me ke ano o ia hoouka kaua ana malaila, a penei no ia:

He kaua na Ku,
E uhau ana iluna o Kawaluna.
Ihea, ihea la ke kahua,
Paio ai o ke koa-a?
I ka i kahua i Kalena,
I Manini, i Hanini
I ninia i ka wai akua,
I Kahana i Malamanui
Ka luna o Kapapa, i Paupauwela,
I ka hilinai i ke kalele,
Ka hala o Halahalanui maauea,
Ke kula ohia ke Pule-e,

At the ohia grove of Pule-e,
The god of Lono, of Makalii,
The fragrant branch of the Ukulonoku,
Mayhap from Kona, from Lihue,
For the day at Maunauna,
For the water at Paupauwela;
Growing low at Nepee,
At the slaughter of Aui,
Where the priests joined in the battle.
Ku is arrayed in his feather cloak,
The sun-lighted rain in the heavens,
The sun at Kauakahihale.
Red is the leaf of the mamane,
The koaie of Kauai;
The sea grass has been stripped by Ku—
The waving [grass] of Kamaile;
The towering surf of Maihiwa,
Which dammed up the waters of Halapo.
The breaking up is below at Eleu,
The rain is drawn away to the sky,
Like a full retreat from the mountain;
It must be the defeat of Hilo by Puna,
There at Hilo is Peahi.
Red is the water of Paupauwela,
From the slain at Malamanui,
The slain on the ridge at Kapapa.
The tidings reached Haalilo
Your younger brother is beaten.
Haalilo is sore at heart,
For Ku has left but few of the priests;
They are beaten by Ku,
The children of Haalilo.
Here is Malanaihaehae,
Offspring of mischief-making Niheu,
The dammer of the waters of Kekeuna.
A prodigy among the people.
He is girding on his robe,
He is whirling his weapon [in the air],
The war club is caught in his robe.
Here is Haalilo,
Ku is indeed king.

CHAPTER VI.

RELATING TO KUALII'S TRIP TO HAWAII.

Sometime after the battles spoken of in Chapter V were fought, where Kualii maintained his title of king of Oahu, after the land matters were satisfactorily arranged, he again set sail for Hawaii and landed in Hilo where he took up his residence for some time. While there word was brought to him of wars on Molokai, where several pitched battles had been fought and the chiefs were in conflict with one another all the time. The cause of all the trouble was this: The chiefs on the Koolau side of Molokai were anxious to get possession of Kekaha, a stretch of country from Kawela to Maamomi; and the reason why these chiefs were so desirous of getting possession of this section of country was on account of the fishing. But the chiefs of Kekaha, knowing the value of these fishing grounds, were determined to hold on to them; so this determination on their part caused a general internal conflict at this time.

When Kualii heard of this general conflict on Molokai, he left Hilo and set sail for Molokai. On the way Kualii touched at Honokawai in Kaanapali, Maui, where a chief by the name of Paepae arrived at the same time. This Paepae was one of the chiefs of Kekaha, and the reason why he had come to Maui was to enlist Kauhi, one of the chiefs of Maui, to come to their aid. This Kauhi was the son of Kauhiakama, the younger brother of Kamalalawalu. Upon Paepae's arrival at Kaanapali he was told that Kualii had already arrived there. Upon hearing this he went to ascertain whether it was really the Kualii who was noted for his great strength. That was the sole purpose of Paepae's visit to see and be assured that it was Kualii.

Ke ’kua o Lono o Makalii
Ka lala aalao Ukulonoku,
No Kona paha, no Lihue.
No ka la i Maunauna,
No ka wai i Paupauwela,
I ulu haa lilo i Nepee,
A ka hauna o Aui.
Kokomo kahuna i kakua laau,
Komo Ku i koua ahuula,
Ka wela o ka ua i ka lani,
Ka la i Kauakahihale,
Ula ka lau o ka mamane,
Ke koaie o Kauai;
He pili kai ihi ia e Ku,
Ka aloalo o Kamaile,
Ka nalu kakala o Maihiwa,
Pania ka wai i Halapo,
Ka naha ilalo o Eleu.
Huki kaua a moa i ka lani,
Me he hee uui no kuahiwi;
Ka hee ana o Hilo ia Puna,
Aia ma Hilo Peahi;
Ula ka wai i Paupauwela,
Ke kilau o Malamanui,
Ka moo kilau i Kapapa.
Kui ka lono ia Haalilo,
Kaua aku la ko kaiua;
Hahai Haalilo i ka manawa;
I kai muku kahuna ia Ku;
I la ka mawa ia Ku,
I keiki a Haalilo.
Eia Malanaihaehae,
Kama a Niheu kalohe,
Ke pani wai o Kekuna,
He mee nei no ke kanaka,
Ke pu nei i ka aahu,
Ke lapa nei i ka laau,
Ka laulau o ka aahu,
Eia Haalilo-e !—
O Ku no ke alii.

MOKUNA VI.

NO KA HOLO HOU ANA O KUALII I HAWAII.

MAHOPE mai o kela mau hoouka kaua ana i olelo ia ma ka Mokuna V, a me ko Kualii lanakila ana, a pau ka hooponopono ana i ka aina, alaila, holo hou aku la o Kualii i Hawaii, a ma Hilo oia i noho ai. A liuliu kona noho ana malaila, alaila, kui aku la ka lono o ke kaua ma Molokai, ua kaua aku a kaua mai a pono ole ka noho ana o na ’lii. No ka mea, o na ’lii o Koolau o Molokai, ua makemake nui loa lakou e lilo Kekaha ia lakou, mai Kawela a Maamomi, no ka mea, o ka ia ke kumu o ko lakou manao nui ana i kela wahi; aka, ua paa no i na ’lii o Kekaha, a nolaila i kipi ai na ’lii o Molokai ia manawa.

A no keia mea, lohe ae la o Kualii i keia kaua ma Molokai, haalele aku la oia ia Hilo, a holo mai la i Molokai. Hiki mai la o Kualii ma Honokawai, i Kaanapali ma Maui, ua puka aku o Paepae i Kanapaali ia manawa. O ua Paepae nei, oia kekahi alii o Kekaha ia manawa. A o ke kumu o kona hiki ana i Maui, i kii aku ia Kauhi, kekahi alii o Maui, he keiki ua o Kauhi na Kauhiakama, ke keiki o Kamalalawalu. Ia Paepae i hiki mai ai ma Kaanapali, ia manawa, lohe ae la oia o Kualii keia, ua hiki aku ma Kaanapali, a hele aku la oia e ike maopopo ia Kualii, no ka mea ua kaulana o Kualii no ka ikaika, a oia wale no ke kumu o ko Paepae hele ana e ike maopopo.

When Paepae saw for himself that it was indeed Kualii he decided there and then to abandon his first idea of enlisting Kauhi's aid, and left in haste for Kekaha to notify the chiefs of his discovery and to ask their consent to the change in the programme. Upon his arrival at Kaunakakai he found that all the chiefs of Kekaha had gone to Kalamaula preparing for another battle to commence upon the arrival of Kauhi. But when Paepae arrived at Kalamaula the chiefs saw that Paepae had returned alone and so were anxious to hear what he had to say about his mission.

When Paepae came up to the chiefs he was asked: "Where is Kauhi, the chief?" Paepae replied: "I left here with my mind fully made up to procure Kauhi, but upon my arrival at Kaanapali I met Kualii, the king of Oahu, so I returned to inform you of this fact and to urge upon you to try and enlist him on our side, else the Koolau chiefs will get him first." When the chiefs heard this they urged upon Paepae to again set sail, and also sent Kapolei, daughter of Keopuolono, to entertain Kualii. Early that morning Paepae reached Kaanapali, but to his surprise found that Kualii had already left for Molokai at dawn.

Upon hearing that Kualii had already left for Molokai, he boarded his canoes again and returned in haste. While in mid-channel he saw the flapping of the sails of canoes inside of the reef at Kamalo, so Paepae followed in. Before the several things in Kualii's canoes could be taken ashore and before the canoes could be hauled on the beach, Paepae arrived and moored his canoe at the stern of Kualii's canoes. Without further delay Paepae told Kualii the object of his errand in the following words: "I have come to entreat you to come to our rescue. The chiefs of Koolau have taken up arms against us with the intention of taking away from us our lands from Kawela to Maamomi. Because of this desire on their part we have had several disputes and a battle is about to commence. A minor engagement has already taken place, however, in which we were beaten. The majority of the chiefs are encamped on the top of Maunaloa."

When Kualii heard this he immediately gave his consent and the canoes were again put to sea and they set sail for Kaunakakai where they arrived in due time. A council was then held by the chiefs, at the close of which they set out. The men were embarked on the canoes, while the Molokai chiefs and Kualii went by land until they reached Maamomi, where Kualii and the chiefs took the canoes and set sail for Kalaupapa.

When the chiefs of Koolau heard that the war was to be carried into Kalaupapa, the war canoes were put out from Halawa and from all the Koolau side to go to battle. But Kualii and his chief warriors, Maheleana and Malanaihaehae, with two other warriors had already encountered the chiefs residing at Kalaupapa and had defeated these chiefs. But other chiefs of Koolau and Kona with their men arrived soon after this who were prepared to continue the battle against the chiefs of Kekaha. In this battle Paepae was very conspicuous both in strength and bravery, so much so that he and his force surpassed the chief warriors of Kualii. When Kualii and his followers were victorious over all the chiefs of Molokai all the lands on the Koolau side came into Paepae's possession. This victory was not, however, gained through the use of the war clubs, but through the use of Kualii's stone axe named Haulanuiakea. Following is the story of the destruction of the enemy by Kualii with the blade of the axe.

A ike aku la o Paepae o Kualii io keia, nolaila, haalele oia i kona manao mua e kii ia Kauhi. A no keia mea, hoi koke aku la oia a hai aku la i kekahi mau alii o Kekaha, o Kualii keia. Ia ia i hiki aku ai ma Kaunakahakai, aia na 'lii a pau o Kekaha ma Kalamaula, e hoomakaukau ana no ka hoouka kaua ke hiki mai o Kauhi. Aka, ia Paepae i hiki aku ai ma Kalamaula, ike mai la na 'lii ua hoi aku o Paepae; a no ia mea, nana mai la na 'lii i ka hope o ka Paepae olelo.

A halawai o Paepae me na 'lii ninau mai la lakou: "Auhea ke alii o Kauhi?" I aku la o Paepae: "Ua hele aku nei au me kuu manao ia Kauhi, aka, halawai koke aku nei wau me ke alii o Oahu me Kualii ma Kaanapali, nolaila hoi mai nei wau e hai aku ia oukou, e kii aku ia Kualii e lawe mai ma ko kakou aoao, o lilo e ae ananei i ko Koolau mau alii." A no ia mea, hoolale hou na 'lii ia Paepae e holo, a hoouna pu aku la ia Kapolei ke kaikamahine a Keopuolono, i mea hoolealea ia Kualii.

Ma ia wanaao no hiki aku la o Paepae i Kaanapali, aka, ua hala mai o Kualii ia wanaao no i Molokai. A lohe o Paepae, ua hala mai o Kualii, hoi hou mai la no oia, a iwaena moana, ike aku la oia e kilepalepa ana ka pea o ka waa, maloko o kuaau i Kamalo, a malaila no o Paepae i hiki mai ai. Aole i pau na ukana o na waa o Kualii i ka lawe i uka, e hekau ana no i kai no ke kai a maloo, hiki ana o Paepae a hekau pu na waa me ko Kualii, a pili muku na waa.

Ia manawa, hoomaka koke no o Paepae e hai i kana olelo i huli aku ai ia Kualii, me ka i aku: "I kii mai nei wau ia oe e kokua ia makou. Aia na 'lii la o Koolau, ua kipi mai nei ia makou, e ake ana ko Koolau mau alii, e lilo ko makou mau aina mai Kawela a Maamomi; a nolaila, ua kue aku a kue mai makou e noho nei, a o ke kaua wale no koe; ua hoomaka mua iho nei no nae i ke kaua, a ua hee makou, o ka nui o na 'lii aia iluna o Maunaloa kahi i noho ai."

A lohe o Kualii i keia olelo o ka ae koke no ia, a holo aku la lakou a kau ma Kaunakahakai, a kukakuka ae la me na 'lii; a pau ke kuka ana, o ka hele koke iho la no ia, maluna o na waa na kanaka, mauka na 'lii o Molokai me Kualii, a hiki ma Maamomi, a malaila kau aku la o Kualii ma me na 'lii maluna o na waa a hiki i Kalaupapa.

I ka lohe ana aku o na 'lii o Koolau ua hiki aku ke kaua ma Kalaupapa, nolaila holo mai la na waa kaua mai Halawa mai, a me Koolau a puni no ka hoouka kaua. Aka, ua hoouka mua aku o Kualii me kona mau pukaua me Maheleana a me Malanaihaehae a me kekahi mau pukaua e ae elua. A make pio iho la na 'lii e noho ana ma Kalaupapa ia manawaa. A hiki mai la kekahi mau alii e ae o Koolau a mai Kona mai kekahi mau alii me na kanaka i makaukau no ka hoouka kaua i na 'lii o Kekaha. Aka i ka hoouka kaua ana no, alaila ua oi aku ko Paepae ikaika a me kona koa mamua o na pukaua a Kualii. A lanakila ae la o Kualii ma maluna o na 'lii o Molokai a puni, a lilo ae la ka aina ia Paepae a puni o Koolau.

Aka, aole me ka luku i ka laau palau kela lanakila ana, ua lanakila i ka luku ana a Kualii me ka maka o ke koi ana o Haulanuiakea ka inoa, he koi pohaku. A penei ka moolelo o ka luku ana a Kualii me ka maka o ke koi.

While Kualii and his followers were floating in their canoes over the sand bar at Kalaupapa the soldiers from Koolau swam out to the canoes of Kualii with the intention of capturing them; there were some forties in number. When they got to the canoes they took hold of them and lfted them onto their shoulders. While this was being done Kualii rose with his axe in hand and swung it along one side of the canoes killing those on that side, which caused the canoes to lean toward that side as the canoes were then on the shoulders of the men. When Malanaihaehae saw that the people on one side of the canoes were all slain, he rose and reached for the axe which was being held in Kualii's hand and swung it along the other side of the canoes, which slew all the people on that side; and the canoes again fell on even keel in the sea and floated as before.

Not very long after this some more of the enemy came along, equal in number to those that had been slain, and again lifted up the canoes of Kualii just as the others had done, without any signs of fear, although the others were floating around dead. Again the axe was used with deadly effect and again Kualii and his followers were victorious by the use of the blade of Haulanuiakea. This was kept up until the whole army was slain.

At the final battle which was fought at Pelekunu, Kualii left the fighting to Paepae and Malanaihaehae. Again Paepae showed his quality by routing the whole army. After this great slaughter at Pelekunu, Paepae stood up in the canoe and spoke to the people in a boastful manner saying: "You are all slain by the war club of Kualii." At these words the people were for the first time made aware of the fact that it was Kualii that had killed their men. The chiefs of Koolau then gave up to Kualii the whole of Molokai. It was this battle that a few lines of the Kualii mele speaks of in Chapter I, which run as follows:

Kuku, Aa,
Haulanuiakea the axe,
Paepae, Manau his wife.
They brought forth Kanaenae that dwells on the mountain,
The Hinihini that sings on the high mountain.
Broken on the front seat of the canoe,
That is [Molokai] torn asunder,
Deserted by Kanaloapuna,
Kanaloawaia,
[There is] death if you run toward the mountains;
[There is] death if you run toward the sea.
Luukia is suffering headache,
Made sick by the unpleasant sensation of pregnancy
Conceiving the child.
The ieie is conceived that creeps in the forest,
Makaanlii was his wife
Which brought forth the lupua and laulama
Like unto the bushy stock of Lono,
Kapolei was the wife.
Kukaikaina behind the spider,
Of Kukonaihoae,
Ku of the rising sea.
Like unto a dancing sea is Ku;
Here is the woman that hides,
Covered by the dust of Keaau,
The calabash of kneaded earth.
Like unto the leaf of the sugar-cane is the path.
Here is the company of travelers,
The slippery road that makes men fall,
Which softened the dirt of Mahiki,
Being trodden down by the foot.

In this mele the battles fought by Kualii as related in this chapter are spoken of. After Kualii had made a new division of the lands, he then left Paepae and Manau his wife in charge of the island of Molokai subject to his further pleasure. Kualii then returned to Oahu and went to live in Kailua, Koolaupoko, in his palace called Kalanihale.

Ia Kualii ma e lana ana ma kahi one i Kalaupapa, au aku la na koa, a lalau i ka waa o Kualii e hoopio, he mau kanaha kanaka ka nui, a auamo ae la i na waa o Kualii. Ia wa, ku ae la o Kualii me kana koi a hili iho la me ka maka o ke koi ma kekahi aoao o na waa, a hio aku la kekahi waa i lalo oiai ua amo ia na waa. A ike mai la hoi o Malanaihaehae, ua pau na kanaka o kekahi aoao i ka make. Alaila, ku ae la ua Malanaihaehae nei, a lalau mai la i ke koi ma ko Kualii lima e paa ana, a oki iho la ma kekahi aoao, a pau aku la na kanaka i ka make, a haule iho la na waa i ke kai, a lana e like me mamua.

Aole no i liuliu, hiki hou mai la no he mau kanaka hou, ua like no ka nui me na kanaka mua i make, a lawe ae la no i na waa o Kualii iluna e like me ka auamo mua ana no a kela poe, me ka makau ole mai i keia poe e make ana. Ia manawa, luku hou ia iho la no me ka maka o ke koi, a lanakila hou ae la no o Kualii ma ka maka o Haulanuiakea. Pela mau no ka luku ana a pau loa na kanaka i ka make. A i ka hoouka kaua hope loa ana ma Pelekunu, hookuu aku la o Kualii i ka luku ia Paepae me Malanaihaehae, a lanakila ae la o Paepae maluna o na koa a pau. A mahope iho o ka luku ana ma Pelekunu, ku aku ai o Paepae a olela kaena aku la iluna o na waa me ka i aku: "Ua pau oukou i ka lukuia e ka laau palau a Kualii."

Ia huaoleio, alaila akahi no lakou a lohe o Kualii keia e luku nei, ia manawa, haawi ae la na 'lii o Koolau i ka aina o Mo'lokai a puni no Kualii. A ma keia kaua ana, o keia ke kaua i olelo ia ma kekahi mau lalani mele o ko Kualii inoa i hoike ia ma ka Mokuna I, e like me ka hai ana malalo iho penei:

O Kuku, o Aa,
O Haulanuiakea ke koi.
O Paepae o Manau ka wahine,
Hanau ka naenae noho kuamauna,
Ka hinihini kani kuaola;
Hakina iho i ka wae mua o ka waa,
Ua naha ke 'na.
Haalele aku Kanaloapuna,
Kanaloawaia,
Make holo uka,
Make holo kai.
Hoonalulu ana Luukia,
Hoopailua i ka iloli,
I ke kauhua o ke kamaiki.
Hanau ka ieie hihi i ka nahele,
O Makaaulii kana wahine.
Hanau ka lupua me ka laulama,
Ku i ke opu o Lono,
O Kapolei ka wahine.
O Ku ka i aina i hope ka lanalana
O Kukonaihoae,
O Ku o ke kai malielie
Me he kai e haa aku ana o Ku;
Eia ka wahine peeki
Uhi lepo o Keaau,
Ka umeke hoowalina lepo
Me he haka la ke ala.
Eia ua huakai hele
Alanui ka kanaka.
Wali ai ka lepo o Mahiki
I ka paala a ka waewae.

Ma keia mele, ua haiia na hoouka kaua ana a Kualii i olelo ia ma keia Mokuna. A pau ka Kualii hooponopono ana i ka aina, a hooili aku la oia ia Paepae, a me Manau kana wahine o laua na 'lii aimoku o Molokai malalo o Kualii. A hoi mai la oia i Oahu nei a noho ma Kailua, Koolaupoko, maloko o kona hale i kapa ia o Kalanihale.

CHAPTER VII.

KUALII'S RETURN TO OAHU FROM MOLOKAI.

After Kualii completed the redivision of the lands of Molokai, those pertaining to the chiefs as well as to the people, he returned to Oahu accompanied by his companions, his chief warriors. Upon arriving from Molokai he proceeded on his way to Kailua where he found that the chiefs and people were all living in peace. After residing on Oahu for some time Kualii again set out for Hawaii and again took up his residence in Hilo, this being the third time that he decided to go and live there. After Kualii had been living in Hilo for some time word was brought to him that war had broken out on Lanai, caused by Kauhi, son of Kauhiakama; the chief of Lanai having taken up arms against the son of Kauhiakama, one of Kamalalawalu's ministers. Following is the story of this battle:

Haloalena, the chief of Lanai, was considered a very good ruler. His great favorite pastime was the collection of the skeletons of birds. When the chief's bird tax was about due it was the usual custom of the agents to go out and proclaim the chief's wishes. Following was the proclamation announced by the agents:

Tomorrow cook the food.
The following day,
[Is] the snaring of birds for the king.
Pick the feathers off the birds,
Pick all the meat,
Be careful with the bones lest you break them.
If the bones are broken and you are a chief of a district
You shall no longer be a district chief;
If you are a chief of an ahupuaa[1]
You shall no longer be chief of that ahupuaa;
If it be a common farmer who breaks the bones of the bird,
Death shall be his portion.

This was the king's constant proclamation to the people in order that they be informed of his law. After a person has cleaned the skeleton of a bird it is then carried into one of the king's warehouses and there made to stand. These skeletons are picked clean of their meat and are stood up in rows in their storehouses. After the king's wishes are carried out he is then sent for to come and look at the skeletons. After looking through one house he would go to the next one and inspect the skeletons in that house. This was Haloalena's usual way of passing his time. After inspection the king would retire to his house.

Once upon a time Kauhi happened to be in Lanai and saw the king returning to his house one day after inspecting his skeletons. Kauhi then went into Haloalena's storehouses with long poles and knocked down all the skeletons from their places, and he kept this up until he had gone through all the storehouses of the chief of Lanai. When the king heard that Kauhi had entered the storehouses and had destroyed all his skeletons he sent for the son of Kauhiakama and asked him: "Whose mischievous son

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[1] *Ahupuaa*, a division of land larger than an *ili*.

MOKUNA VII.

HOI O KUALII I OAHU MAI MOLOKAI AKU.

MAHOPE iho o ka pau o ka Kualii hooponopono ana ia Molokai, a me ka hooponopono ana i na 'lii a me na kanaka, alaila, hoi aku la o Kualii i Oahu me kona mau hoa hele, kana mau pukaua hoi. Ia hoi ana mai a Kualii mai Molokai mai, a noho ma Kailua, e mau ana no nae ka pono o ka noho ana o na kanaka a me na 'lii, a he mau manawa mahope mai o ka noho ana ma Oahu, alaila hoi hou aku la o Kualii i Hawaii a noho hou ma Hilo, oia ke kolu o ko Kualii hiki ana ma Hilo.

Noho iho la o Kualii ma Hilo ia manawa, a he mau malama mahope mai, lohe hou aku la no ua o Kualii he kaua ma Lanai me Kauhi, keiki a Kauhiakama, no ka mea, ua kipi mai la ke alii o Lanai i ke keiki a Kauhiakama kekahi kuhina o Kamalalawalu. A penei ka moolelo o ke kaua ana. I kekahi manawa, he alii maikai o Haloalena, a o ka puni punahele a ua alii la, o ka manu iwi. I ka manawa e hiki aku ai ka auhau manu a ke alii, alaila, he mea mau i ka luna a ua alii nei ka hele e kala aku i ka olelo a ua alii nei e like me kona makemake. A penei e kala hele aku ai ua luna nei:

Apopo-e, kahu ke-o.
Ia po iho a ao a-e,
He hoohei manu na ke alii-e.
E hukihuki ka hulu o ka ma-nu,
E lawe ka io a pa-u,
E malama i ka iwi o ha-i;
Ina i hai ka iwi o ka manu, a he aimoku i-a,
E pau kona aimoku a-na;
Ina he alii aiahupua-a,
E pau kona aiahupuaa a-na.
Ina he lopa ka mea i hai ka iwi o ka ma-nu,
He make kona ho-pe.

Penei ke alii e kala aku ai imua o na kanaka, i malama ai lakou i ko ke alii kanawai. Aia a pau ka ke kanaka hana ana i ka manu, alaila lawe ia aku la e kukulu maloko o kekahi mau halau loloa elua, He mau manu iwi wale no, i lawe ia ka io a pau, a kukulu like aku la iloko o ka halau. Aia a makaukau ko ke alii makemake, alaila kii aku la ke kanaka i ke alii e hele mai e nana i na hele manu iwi. Ia manawa a ke alii e hele aku ai e nana i ke kuku mai a na manu iwi maloko o ka halau; aia a pau ae kana nana ana ia halau manu, aiaila komo aku ana he halau hou; a pela e makaikai mau ai o Haloalena. I ka pau ana ae o ka ke alii makaikai ana, alaila hoi aku la ke alii i ka hale.

Aia a lohe o Kauhi ua hoi o Haloalena i ka hale, ia manawa e komo aku ai o Kauhi iloko o ka hale manu a Haloalena, me ka laau loihi, a hili aku la i na manu iwi, a pau loa i ka ulupaia, pela oia e hana mau ai a pau na halau manu o ke alii o Lanai. Ia manawa lohe aku ke alii nana na halau manu iwi ua pau i ka haihai ia e Kauhi, alaila, hele mai la o Haloalena a ninau mai i ke keiki a Kauhiakama: "Nawai ke kupu

art thou?" Kauhi answered without fear: "Kauhiakama's." Haloalena again asked him: "Was it Kauhiakama that told you to destroy all my skeletons?" Kauhi replied: "Kauhiakama did not tell me to destroy the skeletons in your storehouses, but what he told me was to come and act in a mischievous manner and to be fearless. This was all he told me; therefore I came and acted mischievously." This was the cause of the hostilities between the king of Lanai and the king of Maui, and the reason why the king of Lanai wanted to be independent and not be any longer under the king of Maui. At this time the chiefs of Lanai were under the control of Kamalalawalu, king of Maui.

When Kualii heard of this proposed war he set sail from Hilo and first touched at Kaupo where he found that the Maui chiefs had gone to Lanai. Upon hearing this Kualii continued on his way to Lanai and landed at Wailehua. Upon his arrival at this place Kualii saw a fleet of war canoes in Kekaa. Kamalalawalu at this time was on Lanai with his army waiting for the return of Haloalena when the fight would commence. When Haloalena heard that Kualii was on his way to this war he decided to wait with his fleet of war canoes at Kekaa. On the next day the news of Kualii's arrival at Wailehua was carried to Haloalena. Immediately upon hearing this he started off to meet Kualii and entreat him to take up his cause and fight Kamalalawalu.

That night Kualii and the chiefs of Lanai sailed under the lee side of Kaena as directed by the people who were acquainted with the place. All that night until the next day Kualii's canoes were moored along the beach at Manele. [In the meantime Kamalalawalu was still waiting for Haloalena.] After a time Kamalalawalu grew anxious and sent for his messenger Hinau and instructed him to make a circuit of Lanai. When Hinau arrived at Manele he saw Kualii's fleet of canoes moored there, and according to their appearance judged them to be war canoes. Upon making this discovery Hinau drew closer with the intention of ascertaining if they were Haloalena's. He did not, however, see Haloalena and Kualii, but by the paddlers he recognized Haloalena's canoes, and by the shape and appearance of the others he was positive they belonged to Kualii.

Upon making this last discovery Hinau returned to Kamalalawalu and informed him of what he had seen in the following words: "I ran by way of Maunalei to Kaena without seeing the king. From this last place I continued to Manele and there I saw some canoes moored along the beach which had the appearance of war canoes. Upon making this discovery I drew closer so as to ascertain their true character. I did not, however, see the chiefs who owned the canoes, but I saw the king's paddlers; they appeared to me to be Haloalena's men, and the other canoes looked like those of Kualii. I did not, however, see Kualii.

When Kamalalawalu heard Hinau speak of Kualii, he immediately sent for some soldiers and ordered them to go and bring Kualii. When Kauhi heard the orders given to the soldiers he thereupon set out and ran to Manele to meet Kualii without receiving any orders from Kamalalawalu to do so, but took it upon himself to be the first person to bring Kualii. When Kauhi arrived at the place where the canoes moored he first looked for Haloalena's canoes and upon ascertaining which canoes were his, this mischievous son of Kauhiakama unfastened the rope that held Haloalena's canoes

o oe?" Alaila hai aku la o Kauhi me ka makau ole, me he koa la: "Na Kauhiakama." Olelo hou aku la o Haloalena: "Na Kauhiakama no oe i olelo mai e haihai i kuu mau halau manu?" Alaila olelo mai o Kauhi: "Aole i olelo mai o Kauhiakama ia'u e hele mai e haihai i ko mau halau manu. Aka, eia kana mea i olelo mai ia'u, e hele mai au e kolohe, a e koa hoi, oia wale no kana i olelo mai ia'u; a nolaila la hele mai nei au e kolohe." O keia ke kumu o ke kipi ana o na 'lii o Lanai me ko Maui, me ka manao, e kuokoa o Lanai aole malalo o na 'lii o Maui. No ka mea, o ka noho ana o na alii o Lanai, malalo no lakou o Kamalalawalu ko Maui alii nui.

A lohe o Kualii i keia haunaele kaua, ia manawa holo mai o Kualii mai Hilo mai a hiki ma Kaupo, ua pau mai na 'lii o Maui i Lanai. A lohe o Kualii ua pau na 'lii o Maui i Lanai, nolaila holo loa mai la oia a pae i Wailehua. I nana aku auanei ka hana o Kualii e hoomoana mai ana na waa kaua o Lanai i Kekaa. A o Kamalalawalu hoi aia kela me kona puali alii i Lanai e kali ana ia Haloalena o ka hoi aku, alaila hoouka ke kaua. Aka, no ka lohe ana o Haloalena e hiki aku ana o Kualii i keia kaua ana, nolaila i kali ai na waa o Haloalena ma Kekaa. I kekahi la ae, kui aku la ka lono o Kualii no kona hiki ana a noho ma Wailehua; ia manawa no ke kii ana mai a Haloalena ia Kualii e lawe e kaua aku ia Kamalalawalu.

Ia po iho holo aku la o Kualii me ko Lanai mau alii, malalo o Kaena ka holo ana, e like me ke alakai a na kamaaina. Ia po a ao, hoomoana mua na waa o Kualii i kai o Manele. Aka, o Hinau, ka Kamalalawalu elele, hoouna ia aku la oia e hele a puni o Lanai.

Ma ia hele ana, ike aku la o Hinau e lana mai ana na waa o Kualii ma i Manele, a i ka ike ana aku a Hinau, he mau waa kaua ke ano, nolaila, hookokoke loa aku la o Hinau e ike lea ia Haloalena. Aka, aole i ike ia o Haloalena me Kualii, ma na hoewaa ka ike ana ia Haloalena, a ma na waa hoi ka ike ana ia Kualii.

Nolaila hoi aku la o Hinau a hai aku la ia Kamalalawalu i kana mea i ike ai, me ka i aku: "Holo aku nei au ma Maunalei a hiki i Kaena, aole au i ike iki i ke alii, hele hou mai au a hiki i Manele, ike aku la au, he mau waa ke lana mai ana, he waa ano makaukau no ke kaua. Alaila hele loa aku la au e ike pono, aole nae au i ike i na 'lii nona ua waa, aka, o na hoewaa o ke alii ka'u i ike aku, ua like no me ko Haloalena mau hoewaa, a o kekahi mau waa, ua like me na waa o Kualii, aole nae au i ike ia Kualii."

A lohe o Kamalalawalu i ka olelo a Hinau no Kualii, alaila, hoouna ae la o Kamalalawalu i kekahi mau koa, e kii aku ia Kualii. A he lohe ana nae ka Kauhi i ka huaolelo kena no kekahi mau koa, alaila, puka aku la o Kauhi a holo aku la ma Manele e halawai me Kualii, me kona kena ole ia aku e Kamalalawalu. Aka, ua lilo mua ia Kauhi ke kii e ia Kualii.

Ia Kauhi i hiki aku ai ma kahi a Kualii ma e lana mai ana, ua hekauia na waa iuka. Aka, o ua Kauhi nei, iaia i hiki aku ai ma kahi e hekau ana na waa, nana pono ae la ia, a ike i na waa o Haloalena, alaila wehe ae la ua keiki kolohe nei a Kauhia-

to the shore and dropped it in the sea. At this time a strong breeze was blowing and the canoes were carried out to sea, leaving Kualii's canoes by themselves at their mooring place. Kauhi next took up the rope which held Kualii's canoes to the shore and pulling on it drew them toward him and when near he jumped aboard, approached Kualii and sat on his lap. By the action of the boy Kualii knew he was a mischievous fellow and therefore asked him: "Whose mischievious son art thou?" Kauhi replied: "Kauhiakama's." Kualii again asked him: "Did Kauhiakama tell you to come and sit on my lap?" Kauhi replied: "Yes, he told me to sit on your lap."

Because of these positive replies made by Kauhi, Kualii made up his mind to go to Kauhiakama and ask him directly on the matter. Kualii then set off with Kauhi on their way to meet Kamalalawalu. Upon coming up to Kamalalawalu and his company, Kualii turned to Kauhiakama and asked him: "Is this your son Kauhi?" Kauhiakama replied: "Yes, my own son." Kualii again asked him: "Was it you who told him to come and sit on my lap?" Kauhiakama replied: "I did not tell that deceitful boy to go and sit on your lap, O King." Kualii remarked: "He told me that you had told him to sit on my lap." Kauhiakama then replied: "What a deceitful boy; send for that mischievious boy." Kauhi was then sent for and he was brought in the presence of Kauhiakama his father and was then asked: "Say, Kauhi, is it true that you told the king (Kualii) that it was I that had instructed you to go and sit on his lap?" Kauhi replied: "Yes, you told me to do it." The father then said: "You are indeed a deceitful boy. When did I tell you to do such a thing?"

Kauhi then answered his father without fear: "Here is what you told me. While I was teasing the boys and was pulling up our newly planted fields till you had about enough of my mischievous capers, you then spoke to me in the following words: 'At last I am sick and tired of your capers; the best thing for you to do is to go and behave this way in the presence of the king, there you can cut as much of your capers as you like.' These were your very words to me, and that is the reason why I acted the way I did to the king."

Because Kauhi spoke the way he did to his father, Kualii made up his mind that Kauhi had in him the makings of a brave soldier, and thereupon took him as one of his soldiers. In course of time Kauhi proved to be what Kualii had predicted of him and was made his chief warrior, even over Maheleana and Malanaihaehae.

The battle prepared by Haloalena was declared off by Kualii, and Lanai once more came under the rule of Kamalalawalu. Shortly after this, Kualii returned to Oahu taking Kauhi along with him.

CHAPTER VIII.

THE BATTLE FOUGHT BY KUALII AT KALAKOA.

In most of the battles fought by Kualii it was customary for him to accompany his soldiers. But later on when Kualii saw that his soldiers were proficient and that they showed great strength he decided to let them go to war by themselves, while he stayed behind at Kailua. But nevertheless, his soldiers usually told him the time and place the battles were to be fought, so as to keep the king informed. This was the

kama i ke kaula hekau o na waa o Haloalena a kiola aku la iloko o ke kai; e pa ana nae ka makani ia manawa, ua hele loa na waa iwaho, a haalele mai la i ke kaulike pu ana me Kualii.

A o ko Kualii mau waa hoi, lawe ae la keia i ke kaula i kekauia iuka, a hukihuki mai la i ke kaula hekau, a kau aku la iluna o na waa o Kualii, hele aku la ua o Kauhi, a noho iho la iluna o ka uha o Kualii. Ia wa, maopopo ae la ia Kualii he keiki kolohe keia. Nolaila ninau aku oia: "Nawai ke kupu o oe?" Olelo aku la o Kauhi: "Na Kauhiakama." Olelo hou o Kualii me ka ninau aku: "Na Kauhiakama no oe i olelo mai e hele mai a noho iluna o kuu uha?" I aku o Kauhi: "Ae, nana no i olelo mai ia'u e noho iluna ou."

A no keia olelo a Kauhi, manao ae la o Kualii e hele aku e ninau pololei aku ia Kauhiakama. Alaila holo pu aku la o Kualii me ua o Kauhi, a hiki aku la i o Kamalalawalu, ninau aku la o Kualii ia Kauhiakama: "Nau no anei keia keiki o Kauhi?" I mai o Kauhiakama: "Ae, na'u ponoi." Ninau hou aku o Kualii: "Nau no anei i olelo aku, e hele ae e noho iluna o kuu uha?" I mai o Kauhiakama: "Aole au i olelo aku ia keiki wahahee, e hele aku e noho iluna ou e ke alii." I mai la o Kualii: "Ka! I olelo ae nei, nau i olelo ae e noho iluna o'u." I aku o Kauhiakama: "E nani ke keiki wahahee; kii ia aku na keiki kolohe." Kii ia aku la o Kauhi, a hiki mai la imua o Kauhiakama kona makuakane, ninau ia aku la: "Ea, e Kauhi, he oiaio anei ua olelo aku nei oe i ke alii (Kualii) na'u oe i olelo aku e hele e noho iluna o ka uha o ke alii?" I mai o Kauhi: "Ae, nau no." I aku la ka makuakane: "Nani ke keiki wahahee o oe. I nahea nei ka'u olelo ana aku ia oe pela?"

I mai o Kauhi me ka makau ole i kona makuakane: "Penei kau olelo ia'u. Ia'u e paeha ana i na kamalii, a e uhuki ana i na ai opiopio o na mahinaai a kaua, a ana oe i kuu kolohe, olelo mai oe penei: 'Akahi ke ana ia oe e ke keiki i ke kolohe; e aho e hoi oe i ke alo alii e kolohe ai, ilaila e ku ai kau kolohe.' Pela mai no oe iau; a nolaila au i hele aku ai e kolohe ia Kualii."

A no keia olelo a Kauhi pela i kona makuakane, alaila, manao ae la o Kualii he kanaka koa o Kauhi, alaila, lawe ae la o Kualii ia Kauhi i koa nona; a lilo ae la o Kauhi i pukaua nui no Kualii maluna o Maheleana a me Malanaihaehae.

Aka, o ke kaua i hoomakaukau mua ia e Haloalena, hoopau wale aku la o Kualii ia kaua ana, a hui hou ae la malalo o Kamalalawalu. A hoi aku la o Kualii i Oahu, lawe pu ae la ia Kauhi.

MOKUNA VIII.

KE KAUA ANA A KUALII I KALAKOA.

He mea mau i na hoouka kaua ana a pau a Kualii, ka hele pu ana me na koa. Aka, no ko Kualii ike ana aku i kona mau koa ua makaukau, a ikaika no hoi, nolaila, hookuu aku ai o Kualii e hele i ke kaua o kona mau koa wale. He nui na kaua ana i hookuu aku ai i kona mau koa, noho no nae oia ma Kailua. Aka, he mea mau hoi i

practice regularly observed. Kualii, however, often went to witness these battles without the knowledge of his soldiers. In these secret tours of his, he always took part in the battles against his enemies and carried away the feather cloaks. Kualii often went out to battle in this secret way and the soldiers were puzzled at certain things they saw which they were not able to unravel. Every time an engagement occurred Kualii was there, fighting those who were opposed to his men. At the close of the battle the men would then see some one come out of the conflict bearing a feather cloak who would disappear on the way to Kailua. It was no one else but Kualii.

After a while Kualii's soldiers became very anxious to know who this person was that always came out from the ranks of the enemy carrying a feather cloak on his arm. So the soldiers made up their minds to seize him, so that they would be able to find out who this brave soldier was. Several battles were fought after this where Kualii joined in without being recognized by his men, and the soldiers began to question amongst themselves: "Is it possible that this is indeed Kualii? Who can it be?" The soldiers therefore held a council to decide what must be done to him.

One early morning just before dawn Kualii set out from Kailua; leaving Kaneohe he went by sea and the sea was dried up. When Kualii arrived at Kahaluu that same morning he was seen by a certain boy at Kualoa. The boy resided at Kaoio Point. Upon seeing Kualii the boy remarked to his grandmother: "Say, how swiftly that man runs along the sea." The grandmother replied: "Watch him closely; it cannot be anybody else; it must be the king, Ku." The grandson then remarked: "When the king arrives I am going to follow him." The grandmother replied: "If you are thinking of following your lord you must carry along these shrimps wrapped in ti-leaf together with the king's fan. It is possible that the king may look behind him and see the fan and would like to know who you are; then make yourself known to him. Don't go near him, however; your shadow may pass over the king; and don't go on his lee side for you may step over the king's shadow, but keep at a little distance away from him."

Just as the grandmother concluded her instructions Kualii passed by. The boy then followed. Kualii kept on running and passed Kaaawa, then along and over Makaua and as he was going up the rise from which place you can see Kahana, Kualii looked behind and saw a boy following him. The king then remarked: "I see there is a boy following me." As the king did not wish to be followed for fear that his intention of going to battle might be known, he ran much faster with the idea that when they reached the sands of Kahana he would outrun the boy. When Kualii reached the sands of Kahana he then ran at great speed along the sea, with the boy close behind; when Kualii got on the other side of Kahana which adjoins Punaluu he looked around and saw the boy still close behind him. The king then remarked to himself: "Surely this boy is a fast runner." Passing Punaluu, Kaluanui and up the summit of Kaipapau, the boy kept on following close behind till the king reached Waimea; Kualii continued down the slope and sat down on the other side of the Waimea stream; but the boy remained on this side at a place called Piliaama where he sat down, as the sun had now risen. The boy wanted to get nearer to the king, but was afraid his shadow might pass over him, so he concluded to stay where he was.

na koa o Kualii ka hele aku e hai i ke alii i ka manawa e hoouka ai ke kaua, a me ke kahua hoi kahi e hoouka ai, i maopopo ai i ke alii. A pela mau no ka hana ana. Aka, hele aku la o Kualii e makaikai i ke kaua a kona mau koa, me kona ike ole ia mai. Iloko nae o kona manawa e hele ana e nana i ke kaua, ua luku aku la no oia i ke kanaka, a lawe mai i ka ahuula. Pela pinepine o Kualii e hele ai i na kaua, aka, he mea haohao nae ia i na koa o Kualii. Aia a hoomaka iho ka hoouka ana o na kaua o na aoao elua, aia aku la o Kualii ma kela aoao kahi i luku aku ai i ke kaua e kue mai ana i ko ia nei poe kaua. Aia a pau ka hoouka ana o ke kaua, he ike ana ka i ka oili a keia kanaka me ka ahuula mailoko aku o ka poe kaua, o ka puka aku la no ia hele ana, hoi aku la i Kailua; eia no ka o Kualii.

A no ka uluhua mau o na koa o ua o Kualii i keia mea e hele mau nei me ka ahuula, nolaila manao ae la na koa e hopu i keia kanaka, i ike ai lakou i keia kanaka koa e puka nei mai loko aku o ke kahua kaua. Ua nui na hoouka kaua ana i hala i komo ai o Kualii me ka ike ole ia. A nolaila, ua ninau wale iho kona mau koa: "O Kualii no paha keia? Owai la?" Nolaila, kukakuka ae la na koa i na mea e hiki ai ke hana ia aku nona.

I kekahi kakahiaka ma ka manawa e molehulehu ana, hele mai la no o Kualii mai Kailua mai; a hiki ma Kaneohe, hele mai la oia ma ke kai, maloo ke kai. A hoea oia i Kahaluu, ma ke kakahiaka nui, ia manawa ike mai la kekahi keiki i Kualoa, ma ka lae o Kaoio kahi i noho ai. I aku la ua keiki nei i ke kupunawahine: "E, mama hoi keia kanaka e holo mai nei maloko o ke kai." I aku la ke kupunawahine: "Nana pono ia aku, aole na he kanaka e; o ke alii aku la na, o Ku." I aku la ka moopuna: "Aia a hiki mai ke alii, alaila, alualu au mahope." I aku ke kupunawahine: "A ina i mano oe e ukali i ko hanai, e paa aku oe i ka wahi opae me ka peahi o ke alii. Malia o hele kela a alawa iho mahope, malia o ike i ka peahi, ninau iho ia oe, alaila hai aku oe. Mai hele hookokoke aku nae oe, o ae kou aka iluna o ke alii, a mai hele oe ma ko ia la malu, o ae oe iluna o ke aka o ke alii; hoomamao ike mai oe."

Pau no hoi ka ke kupunawahine olelo ana, hele ana o Kualii makai o lakou nei. Ia manawa, ukali pu aku la ua keiki nei; ke holo la o Kualii, a hala o Kaaawa, a ae iluna o na Makaua, a ka hoopiina aku e nana aku ai ia Kahana. I alawa iho auanei ka hana o Kualii, e pili ana keia keiki mahope o ia nei. I iho la ke alii: "He keiki hoi keia mahope." A no ka makemake ole o Kualii e ukaliia aku ia, o ike ia auanei kana hele ana i ke kaua; nolaila, holo mama aku la o Kualii me ka manao o ke one o Kahana kahi e pau ai ka mama o ua keiki nei.

A hiki o Kualii i ke one o Kahana, holo mama loa aku o Kualii ma ke kai, o ke keiki aku no mahope; a hiki o Kualii ma kela aoao o Kahana e pili aku ai me Punaluu, i alawa iho auanei ua Kualii nei, e kau aku ana no ke keiki mahope ona. Ia manawa, e kuupau aku ana o Kualii i kona mama, a hala o Punaluu, a Kaluanui, a hele ana iluna o Kaipapau, i alawa mai auanei o Kualii e pili aku ana no ua keiki nei mahope. I iho la ke alii: "He oi ka hoi keia keiki mama." Pela ka uhai holo ana o ua keiki nei mahope o ke alii a hiki i Waimea. Iho aku la o Kualii a ma kela aoao o Waimea noho, a o ua keiki nei pili aku la ma keia aoao ma kahi i oleloia o Piliaama, a malaila

While they were at Waimea, Kualii looked and saw that the boy was holding his fan; he then watched the boy to see if he would use it, but the boy did not, because he knew that the fan belonged to the king. Had the king seen the boy use the fan the boy would have been killed. After waiting for a while the king called for the boy and the boy stood up and went over to meet the king. The king then asked him: "Who gave you that fan?" The boy answered: "Your honored servant." Kualii again asked the boy: "Where are you going to?" The boy replied: "I am following the king." The king again asked him: "If I should run and grab hold of a feather cloak, would you grab one too?" The boy answered: "I would grab a feather cloak too." Kualii again asked him: "If I should seize hold of a man, would you seize one too?" "Yes, I would seize one too," replied the boy. After hearing the boy answer all his questions, Kualii made up his mind that this must be a very brave boy.

Upon their arrival at Lihue they heard that the two armies were encamped at Kalakoa, so they kept right on and went into the battle. This is known as the battle of Kukaniloko. When they drew close to the enemy, Kualii entered into the thickest part of the fight with the boy behind him. Kualii, upon entering into the fight, left his own men far behind him, but he and the boy kept on with the desire of again encountering the enemy at Paia where another battle was being fought. Upon reaching Paia, Kualii saw the opposing king dressed in a feather cloak. Kualii then drew near to the other king and after killing him seized the feather cloak and took it. While Kualii was carrying off the feather cloak the boy cut off one of the man's small fingers and took it. The boy also cut off one of the man's ears and took it.

After getting the feather cloak Kualii returned with the idea that the boy would not be able to follow him out of the fight. While Kualii was on his way to Kailua with the idea that he was all by himself, he thought he would look behind him; when he did, he saw to his surprise that the boy was still behind him. When Kualii saw the boy following he stopped and waited for the boy to come up to him. When the boy got up to him, the boy asked him: "How are you?" Kualii replied: "Just as usual." Kualii then asked the boy: "Where is your man?" The boy replied: "When you took the feather cloak, I took the small finger and one of his ears."

When the boy made this answer, Kualii made up his mind that this must be a brave lad. They then resumed their journey until they reached Kaoio Point at Kualoa, where the king asked his servant for his malo. Upon receiving it he gave it to the boy to be his own, and he fastened it to the boy with his own hands.[1] They then returned to Kailua in Koolaupoko.

While they were approaching near the houses, Kualii told the boy to stay where he was. "You stay here while I go on ahead to the mua.[2] When you hear the beating of the drum, then someone will come and bring you along." With these words Kualii went on and entered the mua. Soon after this the boy heard the beating of the drum and saw someone coming for him.

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[1] This is certainly royal recognition and reward for faithful service.

[2] The *mua* house of the temple.

oia i noho ai, no ka mea ua puka mai la ka la. Manao ua keiki nei e hookokoke aku i kahi a ke alii e noho ana, aka, manao keia o ae ke aka o ua keiki nei iluna o ke alii, a nolaila i pili ai ua keiki nei malaila.

Ia laua me Kualii malaila, nana aku la o Kualii e paaia mai ana ka peahi o ua o Kualii e ua keiki nei; kali aku la nae oia o ka peahi mai o ke keiki, aole oia i peapeahi, no ka mea ua ike no kela (keiki) no ke alii ka peahi. Ina e ike aku o Kualii i ua keiki nei e peahi ia ana ua peahi nei, ina ua make ua keiki nei. A liuliu iki ko Kualii kali ana, alaila, kahea aku la o Kualii i ke keiki, a hele aku la a halawai me ke alii. Ninau aku la ke alii: "Nawai i haawi mai ia peahi ia oe?" Hai aku la ua keiki nei: "Na ko kahu no." Ninau mai la o Kualii i ke keiki: "E hele ana oe i hea?" I aku la ke keiki: "I ukali mai nei au i ke alii." I hou aku ke alii: "Ina holo au a hopu i ka ahuula, hopu no oe?" I aku la ke keiki: "Hopu no au i ka ahuula." I hou aku o Kualii: "A ina e hopu au i ke kanaka, hopu no oe?" "Ae, hopu no au." Pela aku ke keiki. A no keia mea, manao ae la o Kualii, he keiki koa keia.

Ma ia hele ana a laua nei a hiki iuka o Lihue, i laila lohe laua ua hoomoana ke kaua i Kalakoa. A nolaila, hele loa aku la laua a komo iloko o ke kaua, oia ke kaua i olelo ia o Kukaniloko. Ia laua nei i hookokoke aku ai, komo aku la o Kualii iloko o ka pukuikui kaua, a komo pu aku la no hoi me ua keiki nei.

A hala na koa ponoi o Kualii mahope o laua, apu aku la laua e loaa ke kaua a Paia. Ike aku la o Kualii i ke alii e aahu mai ana me ka ahuula, hopu aku la o Kualii i ka ahuula a lawe mai la. Ia Kualii i lawe mai ai i ka ahuula, hopu aku la no hoi ua keiki nei i ka manamana lima iki a lawe mai la, lalau aku la no ua keiki nei i kekahi pepeiao o ua kanaka nei no nona ka ahuula.

Hoi mai la o Kualii me ka manao aole e hiki mai ana ua keiki nei. Ia hoi ana o Kualii me ka manao oia wale no ke hoi ana a hiki i Kailua, aka, i alawa ae ka hana o Kualii i hope, e hele mai ana ua keiki mahope ona. Nolaila, kali iho la ua o Kualii a hiki mai la ke keiki. Ia hiki ana mai, ninau aku la ke keiki: "Pehea oe?" I aku o Kualii: "Oia mau no." Ninau aku la hoi o Kualii; "Auhea hoi kau kanaka?" I aku la ke keiki: "Ia oe no i lawe mai ai i ka ahuula, lilo mai la ia'u ka manamana lima iki me kekahi pepeiao."

A no keia olelo a ke keiki, manao ae la o Kualii, he keiki koa keia. Nolaila, hoi aku la laua a hiki ma ka lae o Kaoio i Kualoa. Ninau aku la i ka malo i kona kahu. A haawi lilo ia mai ua malo nei o Kualii i ke keiki, a hoahume pono aku la no o Kualii i ka malo i ke keiki, alaila, hoi aku la laua a hiki ma Kailua, Koolaupoko. Ia laua i ane hiki aku ai ma ka hale, hoonoho iho la o Kualii i ua keiki nei, me ka i iho: "E noho oe maanei, e hele au imua, aia kani mai ka pahu, alaila he okoa kou mea nana e kii mai." Alaila, hoi aku la o Kualii, a komo aku la imua, a mahope kani ana ka pahu. Kiiia mai la ua keiki nei.

CHAPTER IX.

SUPPLEMENTARY.

The Royal Kolowalu Statute.[1]—This was the best law during the reign of Kualii Kuniakea Kuikealaikauaokalani.[2] It was strict, unvarying and always just. It was for the care and preservation of life; it was for the aged men and women to lie down in the road with safety; it was to help the husbandmen and the fishermen; to entertain (morally) strangers, and feed the hungry with food. If a man says, "I am hungry for food," feed [him] with food, lest he hungers and claims his rights by swearing the *kolowalu* law by his mouth, whereby that food becomes free, so that the owner thereof cannot withhold it; it is forfeited by law. It is better to compensate. He who swears must observe the law faithfully, lest he be accountable to the law of the king which he has sworn to observe,[3] and the punishment be upon him. If it is simple robbery of others' food, or of others' property, then severe punishment shall be meted out to the person who violated the law. A transgressor,[4] or one who is about to die, is, under the application of this law exonerated of his death or other penalty. Through the uprightness of his [Kualii's] law, and the honesty with which he administered the government, God preserved him, so that he lived a long life, and his is that notable life spoken of in the annals of the ancient people, of the king of Oahu, who lived four times forty and fifteen years. In the last stage of life he was bent with age and withered, with the eyes reddened and bedimmed; and was carried about in a netting. He died at Kailua, in Koolaupoko, in A.D. 1730, in the one hundred and seventy-fifth year of his life.

Kualii is thus shown to have lived to an extremely old age, and to have possessed unusual strength and vigor throughout. Fornander, in his Polynesian Race, Vol. II, pages 283-4, furnishes the following additional legendary data and characteristic final of this eminent worthy:

"It is related that when Kualii was upwards of ninety years old, Peleioholani arrived one time from Kauai on a visit to his father on Oahu. Without endorsing the details of the legend, it suffices to say that a quarrel arose between father and son; that the latter assaulted the former, and a scuffle ensued in which the old man, getting the grip of the *lua*[5] on his son, handled him so severely that, when released from the paternal grasp, he started at once for Kauai, and never revisited Oahu until after his father's death.

"Kailua, in Koolaupoko, seems to have been the favorite residence of Kualii, and there he died at a very advanced age. Shortly before his death he called his trustiest kahu and friend to his side and strictly enjoined upon him the duty of hiding his bones

---

[1] A beneficent law which, on occasions, appears to supercede the established ordinance.

[2] The historian Kamakau here furnishes Kualii's full name for the first time, though this latter appellation is used in the supplementary mele.

[3] A safeguarding against seeking to obtain benefits under this law by false representation.

[4] Under the old order mercy was unknown; death penalty for transgressions usually prevailed.

[5] The *lua* was like the strangle-hold in wrestling, giving one the complete mastery over the other. It is said that one getting this grip on his opponent could break his bones in mid-air as he threw him.

MOKUNA IX.

HE PAKUI.

O ke Kanawai Niaupio Kolowalu. O ke kanawai oi keia o ka maikai loa i ke au o ka noho aupuni ana o Kualii Kuniakea Kuikealaikauaokalani, he paa, he luli ole he oiaio mau, o ke ola o ka pomaikai, o ka hele o ka elemakule ame ka luahina a moe i ke ala, o ka kokua i ka poe mahiai ame ka poe lawaia, o ka hookipa i ka poe malihini, o ka hanai i ka poe pololi i ka ai. Ina e olelo mai ke kanaka he pololi au i ka ai, e hanai aku i ka ai, o pololi kela a kau mai, a hoohiki mai i ke kanawai ma kona waha he kolowalu, a ua laa kela ai ma ke kanawai, aole e hiki i ka mea nana ka ai ke aua, ua lilo ma ke kanawai, o ka uku ka pono. E malama hoi ka mea nana e hoohiki i ke kanawai o pili ia ia ke kanawai ana i hoohiki ai i ke kanawai o ka Moi me ka hewa ole, aia maluna ona ka uku hoopai. Ina he makaha wale i ka hai ai, a i ka hai waiwai, alaila, maluna o ka mea nana i lawe wale i ke kanawai ka hoopai kaumaha. O ke kanaka lawelawe a he kanaka e make ana, a i kauia e keia kanawai, ua hookuuia oia mai kona make aku a lawehala hoi. O ka pololei o kona kanawai ame ka pololei o kona malama ana i ke aupuni, ua malama mai ke akua ia ia, a ua loihi kona ola ana, a nona ke ola kaulana ma ka moolelo o ka poe kahiko. No ka Moi alii o Oahu, ua ola oia i na makahiki eha kanaka me umikumalima makahiki. Ua hele a kolopupu a ula ka maka, a haumakaiole, a palalauhala, a kauikapuaneane, a paa i koko me ka aumaka make oia ma Kailua i Koolaupoko i ka A. D. 1730, i kona mau makahiki o ke ola ia. Ua ana he 175.

after death, so that mortal man should never get access to them or be able to desecrate them. When Kualii was dead, and the body, according to custom, had been dissected and the flesh burned, the kahu carefully wrapped the bones up in a bundle and started off, as everybody thought, to hide them in some cave, or sink them in the ocean. Instead of which, he repaired to a lonely spot and there pounded up the bones of the dead king into the finest kind of powder. Secreting this about his person, the kahu returned to court and ordered a grand feast to be holden in commemoration of the deceased. Immense preparations were made, and the chiefs from far and near were invited to attend. The night before the feast the kahu quietly, and unobserved, mixed the powdered bones of the dead king in the poi prepared for the morning's feast. At the close of the meal the following day the kahu was asked by the chiefs present if he had faithfully executed the wishes of the late king regarding his bones. With conscious pride at his successful device, he pointed to the stomachs of the assembled company and replied that he had hidden his master's bones in a hundred living tombs. The legend does not say how the guests liked their repast, but the kahu was greatly applauded."

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HONOLULU, H. I.
Bishop Museum Press
1917

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THE HAWAIIAN ACCOUNT OF THE FORMATION OF THEIR ISLANDS
AND ORIGIN OF THEIR RACE
WITH THE TRADITIONS OF THEIR MIGRATIONS, ETC., AS
GATHERED FROM ORIGINAL SOURCES

BY

ABRAHAM FORNANDER
AUTHOR OF "AN ACCOUNT OF THE POLYNESIAN RACE"

WITH TRANSLATIONS REVISED AND ILLUSTRATED WITH NOTES
BY
THOMAS G. THRUM

Memoirs of the Bernice Pauahi Bishop Museum
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PART III

Legend of Kana and Niheu.

HAKALANILEO[2] was the father and Hina[3] was the mother of Kana[1] the first-born, and Niheu[4] was the younger brother of Kana. Uli[5] was the grandmother. Hamakualoa, Maui, was the land in which Kana was born, and Halauoloolo was the name of the house. At the birth of Kana, he was in the form of a piece of rope; he had no human form. After the birth of Kana, Uli took and kept it until it assumed a human form, then she brought the child up. The place where Kana was brought up was in Piihonua, Hilo, Hawaii, a place lying to the East of Wailuku, where his house was built, called Halauoloolo.[6]

In this legend it is said that the body of Kana grew to be very tall and large and was terrible to behold. While he was being brought up, he grew so fast[7] that the house had to be lengthened, so that it extended from the mountain until it was almost to the edge of the sea. Such is the story as told of this house, Halauoloolo.

RELATING TO THE HAUPU HILL.

This hill called Haupu,[8] was a hill situated on Molokai and the chief who lived on this hill was Kapepeekauila by name and his chief priest was known by the name of Moi.[9] Once upon a time this hill, Haupu, moved or floated to Mokuola[10] in Hilo, Hawaii, carrying along the chief and the people and the things that grew on the hill. When Hina the mother of Kana and Niheu saw that the land was pleasant to the eye, she climbed on up the hill with the idea of taking a look at the place. As soon as Hina was on the hill of Haupu, it immediately moved back to Molokai, thus leaving Hakalanileo to mourn for her loss. When Hakalanileo saw that his wife was being carried away he tried to recover her, but found it impossible to do so. After his failure, he proceeded to Niheu and informed him that Hina had been taken away by the hill of Haupu. When Niheu heard this report from his father, he said: "I cannot get her, there is only one person who can do it, and that is Kana. You must go to him personally; don't be afraid of him and run away if he should turn and look at you. Just

---

[1] This is a popular myth of great antiquity (judged by the references thereto in one way and another in Hawaiian legendary lore), of which there are several versions of various titles.

[2] An easy-going king, undeserving of the untiring efforts of his sons to rescue their mother and avenge her abduction.

[3] *Hina* in this story has been said to be Hawaii's Helen of Troy. She has been a prolific inspiration of freaks and foibles in the folk-lore not only of these islands, but throughout Polynesia.

[4] *Niheu*, said to have special power or qualifications —Sampson like—through his long hair.

[5] *Kana* could thank his stars for grandmother *Uli*, not only for her supernatural powers in seeing his possibilities in a piece of rope, but directing his efforts to avenge the loss of his mother. This name, *Uli*, figures as the famed and powerful goddess of the *anaana* or sorcerer priests.

[6] The name *Halauoloolo* indicates a long shed kind of structure rather than a house.

[7] *Kana* apparently developed on the Jack and the Beanstalk principle.

[8] *Haupu*, also known in tradition as the "Rocks of Kana", is a bold bluff on the north coast in the Pelekunu district of Molokai.

[9] *Moi* was one of the renowned priests of a period preceeding the arrival of *Paao* in the twelfth century, from Samoa.

[10] *Mokuola*, or Coconut Island, forming the eastern portion of Hilo Bay.

Kaao No Kana a Me Niheu.

OHAKALANILEO ka makuakane, o Hina ka makuahine, o Kana ka mua, o Niheu ka muli, o Uli ke kupunawahine. O Hamakualoa, i Maui ka aina hanau o Kana, o Halauoloolo ka hale. He pauku kaula o Kana o ka hanau ana, aohe kino maoli. A hanau o Kana, lawe ae la o Uli ia ia a hanai; o kahi nae o Kana i hanai ia ai, o Piihonua ma Hilo i Hawaii, e moe la ma ka hikina o Wailuku, ilaila kona hale o Halauoloolo.

Ma keia kaao ana, ua olelo ia ke kino o Kana, he kino loihi loa, a he kino nui a weliweli ke nana aku. I kona hanai ia ana, ua panee kona kino i ka loihi, a ua panee no hoi kona hale o Halauoloolo; mai ke kuahiwi a kokoke i ke kai kona kino ka loihi, a pela iho la no ke ako ana o ka hale, o Halauoloolo.

NO KA PUU O HAUPU.

O keia puu o Haupu, he puu ia aia i Molokai; o ke 'lii o luna o ua puu la, o Kapepeekauila ka inoa, o ke kahuna o Moi. Mai Molokai aku ka hele ana a ka puu o Haupu, a hiki i Mokuola i Hilo, Hawaii, me ke 'lii, me na kanaka, me na mea ulu o luna; a ike o Hina, makuahine o Kana ma, i ka maikai o keia aina, alaila, pii aku la e makaikai i luna. A makaikai o Hina i luna o ka puu o Haupu, o kona wa ia i lawe ia ai e ka puu i Molokai, a nele iho la o Hakalanileo i ka wahine ole, imi iho la ia i wahi e loaa ai ka wahine, aole e hiki. Nolaila, hele aku la o Hakalanileo i o Niheu la, e olelo aku i ka lilo o Hina i ka puu o Haupu; a lohe o Niheu i keia olelo a ko lana makuakane, olelo aku la ia: "Aole e hiki ia'u; hookahi wale no keiki e hiki ai, o Kana. E hele oe e hiki i mua ona, mai makau oe, a mai holo, ina i huli mai kela a nana ia oe, mai nana aku." A pau ka olelo aoao a Niheu ia Hakalanileo, hele aku la ia e halawai me Kana. Ia Hakalanileo i hiki aku ai i kahi o Kana, huli mai la o Kana a nana ia

keep your eyes away from him." After Niheu had given these instructions to Hakalanileo, Hakalanileo turned and went to meet Kana. When Hakalanileo came to where Kana was living, Kana turned and looked at him and the sight of Kana was so terrible that he turned and attempted to run away; but Kana called out to him, saying: "What do you want?" Hakalanileo replied: "I have come to tell you that the mother of you two has been taken away by Kapepeekauila, the chief of the hill of Haupu. She is now at Molokai."

When Kana heard this, he said to Hakalanileo: "Go and issue a call that the people come together throughout Hawaii, and instruct the men to go and hew out canoes, by which we will get to Molokai, and get back your wife." With this, the canoe hewers all around Hawaii came together and a large double canoe of ten [fathoms] in length was hewed out and made ready, whereupon Hakalanileo went for Kana to voyage to Molokai. When Kana came to the double canoe he stretched out his hands and placed them on the canoe and the canoe sunk out of sight; Kana did not even attempt to board the canoe. Because of this, Kana said to Hakalanileo: "Go and hew out another double canoe." Again the people of Hawaii went up and hewed out another double canoe; but the hands of Kana alone were too much for the canoe, for it too sunk out of sight, thus leaving them without a canoe to get to Molokai in. Therefore, Hakalanileo went to the presence of Niheu and reported the matter to him. When Niheu heard this, he said: "You go to Uli and ask for a canoe; she has the canoe that will take you to Molokai, and she will direct you what to do."

When Hakalanileo came in the presence of Uli, she asked him: "What is it you want?" Hakalanileo replied: "I have come for a canoe for Kana by which he may be able to get to Molokai to fight Kapepeekauila, the chief that lives on the Haupu hill." Uli made reply: "Yes, there is a canoe, it is in Paliuli;[1] but you must, however, go and call all the people together to go and drag down the canoes." Hakalanileo did so and collected eight times forty men, and they proceeded to the uplands of Paliuli, where Uli prayed for a double canoe for Kana.

KAUMAIELIELI, THE DOUBLE CANOE OF KANA.

Go get the canoe!
Go get the canoe!!
At your grandmother's
To Hoanuiikamapu,
To Hoanuiwaalau,
To Hoanuiwiliwiliwaa,
To Hoanuihoonohowaa,
For the canoe up at Kalanaku.
Heiwale has a fishing canoe,
This canoe is covered with a cloak by old women.
Go get, go get, go get the canoe,
Go get the canoe of Kaimu at Kainalu,
Of Halekou, of Halekanaka,
Of Haleohe, of Haleola,
Of the larger border of Leipe,
Of the burying place of Maiahiki,
Of the place where one runs and lies down.
The canoe that is sprinkled in the calm,
The canoe that jumps playfully in the calm,
The canoe that sleeps in the water in the calm,
The canoe of Maunakea in the calm,
The shaded canoe in the calm,
The isle-shaped canoe spread out in the calm,
The canoe of rushes pointing to the calm,
The canoe that rises and eats the cords that bind it,

---

[1] *Paliuli*, famed as the Hawaiian Paradise, appears by this and other legends to have been a favored spot in Puna, Hawaii.

Hakalanileo; ma keia nana ana, ua holo o Hakalanileo me ka makau. Pane mai o Kana: "Heaha kau?" Olelo aku o Hakalanileo: "I hele mai nei au e hai aku ia oe, ua lilo ka makuahine o olua ia Kapepeekauila, ke 'lii o ka puu o Haupu, aia i Molokai kahi i noho ai i keia wa."

A lohe o Kana, olelo mai la ia ia Hakalanileo: "O hoi e kukala ia Hawaii a puni, e kalai i mau waa no kakou e holo ai i Molokai, i loaa ko wahine." Ma keia olelo o Kana, ua akoakoa na kalai waa o Hawaii a puni, he mau waa nunui, he umi ka loa; a makaukau na waa, kii aku la o Hakalanileo ia Kana e holo i Molokai. Ia wa, kikoo na lima o Kana a luna o na waa, o ke komo iho la no ia o na waa a poho i lalo, aole i ee ke kino o Kana. Nolaila, olelo hou o Kana ia Hakalanileo, e kalai hou na waa; kalai hou no o Hawaii a puni, a loaa elua waa, i na lima no o Kana komo, nolaila, aohe waa e holo ai i Molokai. Nolaila, hele aku la o Hakalanileo i mua o Niheu a olelo aku la no keia mau mea, a lohe o Niheu, olelo mai la: "O hele a ia Uli, olelo aku i waa; aia ia ia ka waa e hiki ai i Molokai, nana e kuhikuhi mai ia oe."

A hiki o Hakalanileo i mua o Uli, ninau mai la Uli: "Heaha kau?" I aku o Hakalanileo: "I hele mai nei au i waa no Kana, e holo ai i Molokai, e kaua me Kapepeekauila, ke 'lii o luna o ka puu o Haupu." I mai o Uli: "Ae, he waa, aia i Paliuli; e hele nae oe e kukala i na kanaka a pau loa, e kii e kauo mai i na waa." Hele aku la o Hakalanileo e kukala i na kanaka a pau loa, a akoakoa, he mau lau kanaka ewalu. Ia wa, pii lakou a hiki i uka o Paliuli. Hooulu o Uli i kana mele pule no na waa o Kana.

KAUMAIELIELI NA WAA O KANA.

E kii i ka waa!
E kii i ka waa!!
I ko kupunawahine,
Ia Hoanuiikamapu,
Ia Hoanuiwaalau,
Ia Hoanuiwiliwiliwaa,
Ia Hoanuihoonohowaa,
Mauka waa i Kalanaku,
He waa ia ko Heiwale
Hoahu ka luahine i keia waa,
E kii, e kii, e kii ka waa,
E kii ka waa Kaimu a Kainalu,
A Halekou, a Halekanaka,
A Haleohe, a Haleola,
A kuauna nui o Leipe,
A ka he o Maiahiki,
A ka holo moemoe-a!
O ka waa kapipi mai i ka lai,
O ka waa ekepue i ka lai,
O ka waa ka moe wai i ka lai,
O ka waa ka maunakea i ka lai,
O ka waa olopu i ka lai,
O ka waa moku halii i ka lai,
O ka waa nanahu i kuhikuhi i ka lai,
O ka waa ala e ai ke kaa o ka aha,

The canoe of the priestess of
Laa[1] that is here,
Which now stands down at Hana,
Standing below at Hana; ask, inquire of its name;
It is the double canoe of Kaumaielieli.
The Milo outline is the outrigger,
Halauloa, the body;
It pitched in the sea in its sailing.
Aukuuikalani, the bow,
The stern is carried up,
Kaualupe, is the space between the iakos,
Piliaama is the long stick on the outside,
Leleiamanu is the stick at the bow,
Kupakei the stick at the stern,
The outside sticks are like the rejected ones.
Peheu are the ears of the canoe,
Pukokee the oblique ends,
Makilihaohao in the heaven, the iron,
Kainakahi the bailing cup,
Kiai-i-ka-lani the leak,
Kuanuenue is the front iako,
Hauhiakaa the lashings,
Hoomaukoia occupies the center,
Uaua the lashings.
Hooipoakekolu the iako,
Luukia the lashings.
Hapa mounts up to heaven,
Uli is the woman that is famous,
Popoalaea the woman that is famous,
Mailelaulii the woman that is famous,
Haaneeiakake the proclaiming priest.
That is the way they carry things in Kona,
That is the way they lift things in Kona,
That is the way the sail is set,
The seat over which the cross stick hangs,
The sharp point of the cross sticks above.
Kauhikamakani is the cross stick above,
Kauhikalalea the cross sticks above.
Poa is the lower end of the stick,
Niula is the piece of kapa at the end of the pole,
Kailewaula the piece of kapa below the first.
Kaameaula the piece of kapa below that,
Kapuohuula is the piece of kapa below that,
Anuenueula[2] the piece of kapa below that,
Hoopio is the end of the sail in the middle,
Alualu the bow stays,
Kanaha the last of the pieces of red kapa,
Huki the piece of red kapa in the open.
The canoe sails in the ocean,
Niheu is playing with the pebbles,
Kapapaki his seat,
Kuaieloelo is his seagoing loin cloth,
Oolapaku his paddle.
Lealealai is to occupy the center,
As a substitute does he sit.
Kiheipua is his seagoing loin cloth,
Laolapa his paddle.
Niuiole is to occupy the larger space,
Kaauia his seating,
Waialea his loin cloth,
Mapunaiakea his paddle.
Kapunaikila is on the inside,
Kapunanui on the outside.
Pahelehalalei is on the inside,
Pahelekaumoku on the outside.
Ninowaihiki is on the inside,
Ninakapukapu on the outside.
Kooluamahanakea
Hoolaula the sailing master,
Kapapaku his seat.
The dead body of Koolaukani is his paddle.
Hakamaka is the bow of that canoe,
Kama is the outside paddle.
Kanaloa[3] is on the platform,
Playing at cat's cradle with the dead.
The towering waves of the ocean,
The sleeping waves of the ocean,
The drawing current of the ocean,
The current that bears one away to the ocean,
Sailing the ocean where the battle is to be fought.
The lizard shall be on the surface,
Niheu, the warrior,
Wawakailani his war club.
Kana is the chief warrior,
Puhalakau his war club.
Opuaanalu shall be routed,
Niuli shall stand as a coconut tree,
Moopuu shall be the priest,
Hulahula[4] the name of the prayer,
Kanaloa shall be the god,
Then shall the hill of Haupu be routed.

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[1] *Laa*, now known as Olaa, in Puna, Hawaii, identifies the location of Uli's work.

[2] It will be noticed with all these kapas that *ula* (red) terminates the several names. There may have been designed significance in these as signals in distinction from other named kapas which are described such.

[3] *Kanaloa* (referred to again later), one of the major gods of ancient Hawaiian belief.

[4] *Hulahula* was a prayer of great solemnity in a dedicatory service, and is not to be confused with the Hawaiian dance of same name.

O ka waa a ke kahuna wahine, a
Laa nei la e!
E ku nei la i lalo o Hana,
Ku i lalo o Hana, ui hooeu i ka inoa,
O keia mau waa o Kaumaielieli,
O ke aka Milo la ke ama.
O Halauloa ka iwikaele.
O luu i ke kai ka holo ana.
O Aukuu i ka lani ka uhi,
E amo ia ka hope i luna,
O Kaualupe ka momoa,
O Piliaama ka moo mawaho,
O Leleiamanu ka laau ihu,
O Kupakei ka laau hope,
O Pookaiwaho, ka hoowahawaha,
O Peheu ka pepeiao,
O Pukokee ka pua,
O Makilihaohao i ka lani ke meke,
O Kainakahi ke ka.
O Kiai-i-ka-lani ka liu,
O Kuanuenue ka iako mua,
O Hauhiakaa ka lanalana,
O Hoomau koi a ko waena,
O Uaua ka aha lanalana,
O Hooipo a ke kolu ka iako,
O Luukia ka aha lanalana,
O Hapa i kukau lani,
O Uli la ka wahine ua lana ia e!
O Popoalaea ka wahine ua lana ia e!
O Mailelaulii ka wahine ua lana ia e!
O Haneeiakake ke kahuna kui la.
O ke amo ua o Kona la!
O kaikai ana o Kona la,
Ka hookumu ana o ka la,
Ka noho ka ie i luna ae,
Winiwini ka ie iluna ae,
O Kauhi ka makani ka ie i luna ae,
O Kauhi ka lalea ka ie i luna ae,
O Poa ka ie i ka waha,
O Niula ka welu i ka puaki,
O Kailewaula ka welu i lalo iho,
O Kaa mea ula ka welu i lalo loa iho,
O ka pu o huula ka welu i lalo iho,
O Anuenue ula ka welu i lalo iho,
O Hoopio ka upai a ka la i waena,
O Alualu ke kaula ihu,
O Kanaha ka ula pau,
O Huki kaulawaha,
Holo ka waa i ka moana,
O Niheu kalohe i ka ililii,
Ka papaki i ko noho ana,
O Kuaieloelo kona malokai,
O Oolapaku kana hoe,
O Lealea lai i waena,
O ke pani kona noho ana,
O Kihei pua ka malokai,
O Laolapa kana hoe,
O Niniole i kai ko nui,
O Kaauia kona noho ana,
Waialea kona malo,
O Mapuna ia kea kana hoe,
O ka puna i kila maloko,
O ka puna nui la mawaho,
O Pahele hala lei maloko,
O Palekaumoku mawaho,
O Niu owaihiki maloko,
Ninakapukapu mawaho,
O Koolua mahana kea,
O Hoolaula ka hookele,
Ka papaku kona noho ana,
Ka heana o Koolaukani kana hoe,
O Hakamaka i hu o kela waa,
O Kama i ka hoe mawaho,
O Kanaloa i luna o ka pola,
E hei ana i ka heana,
O kaalei o ka moana,
O ka ale moe o ka moana,
O ke au miki o ka moana,
I ke au ka o ka moana,
Aukai hoonkana e!
Ihu a ka moo a kaili,
E Niheu ke koa e!
O Wawakailani ka laau,
O Kana ke koa nui,
O Puhalakau ka laau,
O Opuaanalu kai hee,
O Niuli ka nui e,
O Moopuu ke kahuna,
O Hulahula ka aha,
O Kanaloa ke ’kua,
Hee ka puu o Haupu.

After the recital of the above prayer by Uli, she gave orders to dig down into the ground. The men then began to dig without any interest thinking there was no truth in the words of Uli. While the people were digging they came, first upon the sticks at the bow and stern of the canoe, the points that first came to their view, and when the body of the double canoe and all the parts were exposed, Uli gave orders that the people may return, for they were shivering with the cold, from the rain and thunder which had continued all through the time occupied in the digging, so that they were exhausted.

After the people had all returned, the double canoe, Kaumaielieli, was then lifted by the gods and carried down and placed in the sea; and from this point it was taken to Kaipalaoa,[1] directly below Wailuku and Piihonua, where Kana was living.

THE DREAM OF MOI[2] THE PRIEST.

While Kana and Niheu were making their preparations to sail on the double canoe, Kaumaielieli, to do battle with Kapepeekauila, the chief on the top of Haupu hill, Moi dreamed a dream. This dream was before the start was made by Kana for Molokai. Moi was the priest to the chief Kapepeekauila on the top of Haupu hill. He was a very great priest, learned in his profession and was all powerful; his predictions always coming true, whether in the interpretation of dreams or in the foretelling of coming events. In the night of Kane,[3] he dreamed a dream, which was this:

THE DREAM.

A long man, a short man;
A stunted youth, a male god.
The eyes touched the heaven,
The earth was overshadowed.
Say Kamauhili, Ku is routed.
Such is my dream, the priest.

At daylight the next day, Moi said to the chief, Kapepeekauila: "Say, I had a dream last night." The chief said: "Tell me what it is." Moi then told him of the dream as related above. After telling the dream, Moi gave an interpretation of its meaning, but the chief would not believe it. Seeing this, Moi prophesied to the chief and people, saying: "If you are not going to take heed to my warning, the priest, you will surely be dispossessed. If it is a woman that is unbelieving, she shall make a poor marriage, a woman is she of Kupukupu[4] she will be hooked up by the bill of the duck and left on the height of Halihuki. I saw a long man, and it was by him that the borders of Haupu were broken and the hill fell to pieces into the sea; therefore depart now while death is yet at a distance."

Kapepeekauila refused to take heed of this warning, saying: "You are the one I shall cause to die, you deceiving priest. My hill of Haupu shall never be conquered. However, let it stand; if my hill is not conquered in the coming fight, I will kill you."

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[1] On the Hilo side of the Wailuku stream.

[2] The temple of this priest was that of *Maniniaiake*, at Honokaupu, Pekunu. Moi is said to have preserved the ancient form of temple structure of Wakea's time, which held until Paao's system prevailed.

[3] The night of *Kane* was the twenty-seventh of the lunar month.

[4] *Kupukupu*, a vegetable plant of small moment.

A pau ka hooulu ana a Uli, ia wa, olelo o Uli, e kohi i lalo o ka lepo; kohi iho la na kanaka me ka hoomaauea, me ka manao ole he oiaio ka Uli olelo. Ia lakou e kohi ana ike mua ae lakou i ka manu o na waa e hoea ae ana mai ka lepo ae. A ike na kanaka i ke ano o na waa, a me na mea a pau loa, olelo aku o Uli i na kanaka e hoi, nokamea, ua pau i ka opili no ka nui loa o ka ua a me ka hekili, a ua aneane e make i ke anuanu.

A hoi na kanaka a pau loa, alaila, hapai ke ’kua i na waa, ia Kaumaielieli a lana i loko o ke kai, lawe mai la a hiki ma Kaipalaoa, e kupono ana i Wailuku a me Piihonua, kahi o Kana e noho ana.

MOE A MOI KE KAHUNA.

Ia Kana a me Niheu e makaukau ana e holo mai maluna o na waa o Kaumaielieli, e kana me Kapepeekauila ke ’lii o luna o ka puu a Haupu, ua loaa mua ia Moi ka moe uhane mamua o ka holo ana mai o Kana ma i Molokai. O Moi, he kahuna ia na Kapepeekauila no luna o ka puu o Haupu; he kahuna ike, a he kahuna mana loa ma na mea a pau ana e olelo ai, a e moe uhane ai, a me ka wanana. Iloko o na po o Kane, loaa ia ia ka moe uhane, penei ke ano o kana mea i ike ai:

MOEUHANE.

He kanaka loa, he kanaka poko,
He ui-aa-he alaneo,
A na maka pa i ka lani,
Malu ka honua,
Ia Kamauhili e! Hee nei Ku,
I ka moe au a ke kahuna.

A, ao ae, olelo aku o Moi i ke ’lii ia Kapepeekauila: “E, he moe ka’u i ka po nei.” I mai ke ’lii: “E hai mai.” Hai aku la o Moi i ka moe i olelo ia maluna, a pau ka hai ana, wehewehe aku la i ke ano o ka moe, aole nae he manao io o ke ’lii i keia olelo a Moi. Nolaila, olelo aku o Moi i kana olelo wanana ike, i mua o ke ’lii a me na kanaka: “Ina he hoomoloka i ka moe a’u a ke kahuna, he au hulihia kona hope; ina he wahine ke hoomaloka i ka moe a’u a ke kahuna, he mai kona e moe ia, he wahine ia no Kupukupu, o lou ka nuku o Kolea ma, kau ana i luna o Halehuki. He kanaka loihi ka’u i ike, a oia ka mea nana i hahaki na hui o Haupu nei, a helelei aku nei a ku i loko o ke kai, nolaila, e hele oi la honua ka make.”

Hoole mai o Kapepeekauila: “O oe no ko’u mea e make ai e na kahuna wahahee; aohe mea e pio ai ko’u puu o Haupu nei; a heaha la hoi, ina i make ole kuu puu ma

Moi then replied: "Yes, well and good. Since you would not accept my warning and you have made up your mind in the matter, let it be as you will. The paths of the priests are narrow and can never be reached by crawling."[1]

The place where Moi dwelt and traversed is along the cliff ridge east of Waikolu, Molokai, and can be seen to this day; its pathway is along this steep cliff, below which are the waters of the Waikolu sea, and the place remains to the present time.

When the chief Kapepeekauila heard the words of Moi, he sent his swiftest messengers, Kolea and Ulili,[2] to fly and look for Kana and Niheu. When the two came to the harbor of Punahoa, in Hilo, a place adjoining Kaipalaoa, where Kana was then living, Kolea said to Ulili: "Say, let us fly away up high so as to be out of the reach of Kana, and from up there, call out to him." The two then flew away up high and at a point directly over the place where Kana was sleeping, they called out to Kana. When Kana heard the call he reached up with his hands, while still lying down, but did not catch them, though the effects of the wind caused by the hands of Kana made them swing away in haste, and in doing this they fell down on the hill of Haupu in Molokai. When the two birds came in the presence of Kapepeekauila, they told of the man with such long arms that they reached into the heavens, and that they barely escaped death. When the chief heard the report of the two birds, he sent Kolea and Ulili to go and tell Keauleinakahi,[3] his warrior who had charge of the ocean.

Keauleinakahi was one of the warriors under Kapepeekauila and it could thrust through a canoe with his snout. This fish is to be seen to this day. It has a long sharp snout and can kill a man or wreck a canoe or other object. When the messengers came to Keauleinakahi, they said: "You have been ordered to pierce the double canoe, Kaumaielieli, when it comes from Hawaii and also to kill Kana and Niheu."

On the day when Kana and Niheu completed their preparations, they boarded the canoe, Kaumaielieli, taking along with them their father Hakalanileo, and set sail. Kana was wrapped up in the form of a large package, and was placed on the platform. The length of the package extended the full length of the double canoe. While they were on their way and had reached a point between Hawaii and Maui, they were met by Keauleinakahi, the warrior of Kapepeekauila, who made an attack on the double canoe, with the intention of breaking it to pieces with his sharp snout. While it was preparing for the attack, Niheu stood up with his war club, Wawaikalani by name; and as Keauleinakahi made the attack, Niheu struck it with his club, killing it.

After this encounter the voyage was resumed until they arrived at Waikolu, Molokai, near where the Haupu hill was standing, and here the canoe was moored. While they were mooring the canoe a large rock was rolled down from the hill aimed at the canoe Kaumaielieli. As Kana was lying on the platform of the canoe, one of the people called out, saying: "Say, there comes a large rock! A large rock is coming!! We will be killed! We will be killed!!" At this call Kana heard it, so he reached out his right hand and held the rock, while with the left hand he reached for a small

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[1] Prophetic utterances; one of Moi's famed qualities.

[2] *Kolea* (golden plover) and *Ulili* (wandering tattler) were not a formidable pair of winged messengers.

[3] Name given to his swordfish.

keia hope aku, alaila, make oe ia'u." I aku o Moi: "Ae, he nani ia, ua lohe ole ae la no oe i ka'u olelo, a ua paa iho la no oe i kou manao; heaha la hoi, he ala ike ko kahuna, aole e loaa i ka hookolo ia."

O ko Moi wahi i noho ai a hele, o ka lapalapa pali hikina o Waikolu, e waiho la ma Molokai a hiki i keia la; aia no hoi kona alanui ma ka pali nihinihi lele loa kahi i kau ai, a malalo o laila ke kai hula ana o Waikolu, a ke waiho nei no ia wahi a hiki i keia la.

A lohe ke 'lii o Kapepeekauila i keia olelo a Moi, hoouna aku la ia i kana mau kukini mama loa, o Kolea, o Ulili, e lele e nana ia Kana a me Niheu. A hiki laua i ke kai o Hilo, Punahoa, e pili ana me Kaipalaoa kahi o Kana e noho ana, i aku o Kolea ia Ulili: "E, e lele kaua i luna loa, o make kaua ia Kana, alaila, kahea iho kaua." Lele ae la laua a hala i luna loa, kau pono iho la i luna o kahi o Kana e moe ana, kahea iho la; ia lohe ana o Kana, lalau ae la o Kana me kona mau lima i luna, me kona moe i lalo ke kino, aole nae i loaa, aka, ua opeapea ka lele ana a na wahi manu, a Kolea a me Ulili, a haule laua i Molokai, i luna o Haupu, no ka ikaika loa o ka makani o na lima o Hana. A hiki na manu i mua o Kapepeekauila hai aku la i ke kanaka lima loihi i ke kikoo ana i ka lani, a pakele laua i ka make; a lohe ke 'lii i keia olelo a na manu, hoouna mai la ia Kolea a me Ulili, e olelo aku ia Keauleinakahi, he koa ia i ka moana.

O Keauleinakahi, he koa ia no Kapepeekauila, ke 'lii o luna o ka puu o Haupu, e hiki ia ia ke hou i ka waa a puka pu, ma kekahi aoao, oia kela auau hou i ka waa a me na mea e ae. Ua kauoha ia ia e hou aku i na waa o Kaumaielieli, ke holo mai mai Hawai mai, a e pepehi ia Kana a me Niheu.

A ee o Kana a me Niheu i luna o na waa o Kaumaielieli, a me ko laua makuakane o Hakalanileo, a holo mai la o Kana, ua opeope ia a kau i luna o ka pola o na waa, e like me ka loihi o na waa o Kaumaielieli, pela no ko Kana waiho ana. Ia lakou e holo ana ma ka moana, ma waena o Hawaii a me Maui, loaa lakou ia Keauleinakahi, ke koa o Kapepeekauila, e lele mai ana me kona nuku oioi loa e hou i na waa. Ia ia e makaukau ana e lele mai e hou, ku ana o Niheu me kana laau palau, o Wawaikalani ka inoa, a hahau aku la ia Keauleinakahi, a make iho la ia.

Holo mai la lakou a hiki i Waikolu ma Molokai, kahi e ku ana ka puu o Haupu, hekau iho la na waa i waho. Ia lakou e lana pono ana ma waho ae o Waikolu, olokaa ia mai la kekahi pohaku nui mai luna mai o ka puu o Haupu, maluna pono o na waa o Kaumaielieli. Ia Kana e moe ana i luna o ka pola o na waa, kahea ae la kekahi o luna o na waa: "E, ka pohaku nui e kaa mai nei! Ka pohaku nui e kaa mai nei!! Make kakou! Make kakou!!" Ma keia kahea ana, ua lohe o Kana, lalau ae la kona lima akau a paa i ka pohaku, o ka lima hema, lalau aku la ma ka poina kai, i iliili kia

stone from the beach and placed it under the rock, stopping it from rolling any further. By this action of Kana the rock was stopped right in the middle of the steep cliff; and it is there to this day, on the cliff of Waikolu. This saved Kana and the canoe Kaumaielieli from destruction by the rock. After this Niheu started off for the top of the Haupu hill, to the rescue of his mother, believing that he could do this with his own strength.

RELATING TO NIHEU.

Niheu was a fearless warrior and had very little respect for the strength of others. He was so brave that he oftentimes fought against a whole army, without the least hesitation. When he was ready to start he took up his war club, Wawaikalani, and placing one end of it on the cliff, the other resting on the canoe, he walked ashore upon it. After landing he proceeded to the top of the hill of Haupu, where the chief Kapepeekauila was living, in company with Hina, the mother of Niheu, who was for the time being his wife.

RELATING TO THE HAUPU HILL.

The real name of the hill was Kahonunuimaeleka,[1] a turtle, and had flippers on the sides. Whenever these flippers closed the hill would extend up to the heaven. Around this hill was a fence called Paehumu composed of ti-leaf of Koaea and the ulei of Nuuhiwa. These things grew so close together that they served as a windbreak, and no wind could touch the chief's house, called Halehuki.

When Niheu came up to the fence he beat down the ti-leaf and ulei with his war club, causing the wind to enter Halehuki. As the wind blew into the house, Kapepeekauila asked: "What has caused the wind to enter here?" "There is a boy outside with a war club. He has beaten down the fence." Hina then spoke up: "It must be Niheu, our brave son. He is without fear. We shall be killed." While she was speaking, Niheu came in and taking hold of Hina started off with her. Before Niheu came into the house, Hina had told Kolea and Ulili the place wherein the strength of Niheu laid; it being in the strands of his hair, called Wilikalinoamohalaikaekaeka, and at the same time told them to take hold of the strands and pull on them which will cause Niheu to let go of her, for this would cause him to lose his strength.

When Kolea and Ulili saw that Hina was being taken away, they flew and held Niheu by the hair. When Niheu saw that his hair was being held, he let go of Hina, took up his war club and struck at Kolea and Ulili. While he was doing this, Hina ran back to the house, to her new husband Kapepeekauila; Niheu, therefore, walked back to the canoe, and he was questioned by Kana as follows: "How about our mother?" Niheu replied: "I had her and we were on our way here when I was attacked; my hair was pulled by the two birds, Kolea and Ulili. While I was beating them off, Hina ran back again." Kana then said to Niheu: "You stay here on our canoe while I go after our mother." With this Kana stood up in the canoe and peeped over the hill of Haupu. At this the hill extended on up and Kana also extended on upward too. In doing this

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[1] *Ka-honu-nunui-ma-eleka*, literally, the very large turtle at Eleka.

no ka pohaku i paa; ma keia hana a Kana, ua paa loa ia pohaku i waena o ka pali a hiki i keia la, e waiho la ma ka pali o Waikolu. A ua pakele no hoi o Kana, a me na waa o Kaumaielieli i ka make i ka pohaku. Mahope olaila, kii o Niheu i ka makuahine i luna o ka puu o Haupu, mamuli o kona koa a me kona ikaika.

NO NIHEU.

He koa makau ole o Niheu a he koa wiwo ole i ko hai ikaika, a he hiki ia ia ke hoouka kaua me ka lehulehu, me kona kanalua ole. Lalau aku la ia i kana laau palau o Wawaikalani, a hoomoe aku la mai na waa a hiki i ka pali, hele aku la o Niheu maluna. Ma keia hele ana a Niheu hiki aku la ia i ka puu o Haupu, aia i luna o laila ke 'lii o Kapepeekauila me ka makuahine o Niheu ma, o Hina, ua lilo ia Kapepeekauila i wahine nana.

NO KA PUU O HAUPU.

O Kahonunuimaeleka ka inoa o Haupu, he honu, me na aoao o ka puu o Haupu, ina e upai na hui, alaila, pii ua puu nei i luna a kiekie i ka lani. He pa ma waho o ka puu o Haupu, he pae humu ka inoa, oia ke ki o Koaea a me ka ulei o Nuuhiwa, aole e komo ka makani i loko o ka hale o ke 'lii, o ia o Halehuki. E hili aku ana o Niheu i ka laau palau ana, pau ke ki o Koaea, a me ka ulei o Nuuhiwa, komo ka makani i loko o Halehuki.

Ia wa ninau ke 'lii o Kapepeekauila: "Ea, heaha keia mea e komo nei ka makani i loko nei?" "He keiki me ka laau palau, nana e hili mai nei ke ki o Koaea, a me ka ulei o Nuuhiwa." Olelo mai o Hina: "O Niheu, o ke keiki koa a maua; he keiki makau ole keia, make kakou." I Hina e kamailio ana, hiki ana o Niheu a lalau ia Hina, a lawe aku la. Mamua ae o ka lawe ana o Niheu ia Hina, ua hai aku o Hina ia Kolea laua o Ulili i ko Niheu wahi e ikaika ai, o ia ka wili lauoho o ke poo o Niheu, o Wilikalinoamohalaikaekaeka ka inoa; e lalau a paa ka wili lauoho, alaila, haalele ia'u, pela e nawaliwali ai o Niheu.

A ike o Kolea a me Ulili, ua lilo o Hina, lele iho la laua a paa i ka wili lauoho o Niheu; a ike o Niheu ua paa kona lauoho, haalele iho la ia ia Hina, a hopu iho la i kana laau palau, a hahau ia Kolea ma laua o Ulili; ia ia i lilo ai i laila, holo aku la o Hina a hiki i ka hale, me ke kane o Kapepeekauila. Nolaila, hoi aku la o Niheu a hiki i na waa, ninau mai o Kana: "Pehea aku la ka makuahine o kaua?" Olelo mai o Niheu: "Ua loaa no ia'u, a hoi mai nei maua, ia wa, apo ia kuu lauoho e na wahi

Kana had to go up to the highest heaven, in the deep blue sky and his body was in the form of a spider's webb, for he was in great need of food and meat.

When Niheu saw that the legs of Kana were thin and in the form of a spider's webb, he felt that it was because he was starving; so he called out in a loud voice to Kana: "Lie toward Kona, to Uli our grandmother, where you will be able to get food and meat." Niheu had to repeat this call for three days before Kana heard him. When Kana heard the call of Niheu, he bent himself over across Molokai, over the top of Haleakala, over the mountain whereby a groove was formed across Haleakala which can be seen to this day.

When Kana reached Kona and the home of Uli his grandmother, he laid down by the doorway until Uli awoke in the morning, and when she came out she saw Kana, her grandson. She then woke him up and began feeding him. When Kana was satisfied, the increase of his body began to come down until it reached his feet which were in the canoe, where Niheu was still waiting. When Niheu looked and saw that the legs were increasing he arose and cut off one, for he was angry with Kana for eating till satisfied. The numbness from this cut went up until it reached the head of Kana, and upon informing his grandmother of this fact, Uli said: "Your younger brother Niheu got angry with you because you partook of food [without remembering him], so he has cut off one of your legs." After this Uli said to Kana: "You have conquered over your opponent. When you rise up you must extend upward until you tower above the Haupu hill, then make eyes at the hill and when it extends up to meet you, you reach down and break off the flippers on the right side; then break off the flippers on the left side; then it will have no more strength." After these instructions had been imparted, Kana arose and stood upright until he towered over Haupu, when he made eyes at the hill. At seeing this Haupu extended upward to meet Kana; Kana then reached down and broke off the flippers. As soon as the flippers were broken, the power of Haupu ceased. Kana then stepped down on the hill and it fell to pieces, and as the pieces fell into the sea, they were left there in the form of small hills,[1] which can be seen to this day, at the mouth of the Waikolu Valley, overgrown with loulou palms.

By the death of Haupu,[2] the chief Kapepeekauila was conquered and Hina was recovered; and she was brought back to live with her first husband Hakalanileo. This ended the war between Kana and the Haupu hill.

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[1] Known as the "Rocks of Kana".

[2] Meaning the overthrow of Haupu.

manu, e Kolea ma; lilo au ilaila, holo aku nei o Hina." I aku o Kana ia Niheu: "E noho oe i luna nei o na waa, owau ke kii aku i ka makuahine a kaua." Ia wa ku ae la o Kana i luna o na waa, o Kaumaielieli ma, a kiei iho la maluna o Haupu, oni ae la o Haupu a kiekie, pela no hoi o Kana o ke oni ana. Ma keia oni ana o Kana, ua hiki i ka lanikuakea, ka lani lipolipo, ua punawelewele nae ke kino o Kana, no ka pololei i ka make a ka ai, a me ka ia.

Nolaila, nana ae la o Niheu ma na wawae o Kana, i ka punawelewele a me ka wiwi loa, a noonoo iho la ia, he make pololi. Kahea ae la o Niheu me ka leo nui ia Kana: "Moe ia i Kona i o Uli, i ke kupunawahine o kaua, i kahi o ka ai a me ka ia." Ekolu la ke kahea ana a Niheu, lohe o Kana. A lohe o Kana i ka leo o Niheu, moe aku la ia maluna o Molokai, a kau pono i luna o Haleakala, i luna pono o ke kuahiwi, a ma keia moe ana a Kana ua puali o luna o ke kuahiwi o Haleakala, a hiki i keia wa.

Ia Kana i hiki ai i Kona i o Uli la, moe iho la ia ma waho o ka hale. Ala ae la o Uli i ke kakahiaka nui a hele i waho, nana iho la ia o Kana, o kana moopuna. Lalau iho la ia a hoala ae la, hanai iho la i ka ai, a maona, iho mai la kona nui a hiki i na wawae i luna o na waa, kahi a Niheu e noho ana. Nana ae la o Niheu a ike, ooki ae la ia i kekahi wawae o Kana, no ka ukiuki o Niheu i ka ai ana o Kana a maona, nolaila, holo ae la ka maeele a hiki i ke poo o Kana. Olelo mai o Uli ia Kana: "Ua huhu ko kaikaina ia oe o Niheu, i ko ai ana a maona, nolaila, ooki kela i ko waewae. Ua make ko hoapaio, ina oe i ala, e ala oe a maluna iho o ka puu o Haupu, hoaa iho oe i ko maka, nana ia e oni ae, lalau iho oe i ka hui akau a hahai ae, a pela ka hui hema, alaila, pau kona ikaika."

A pau ka olelo ana a Uli ia Kana, ala mai la o Kana a kupono, a kiei maluna o Haupu, hoaa iho la i na maka, ala ae la o Haupu a oni, i luna, lalau iho la o Kana i na hui a hahai. Ma keia hai ana o na hui, ua pau ka mana o Haupu, ua keehi iho la o Kana i ka puu a helelei, a ku kekahi mau puu liilii i loko o ke kai, o ia kela mau puu loulu e ku la ma ka waha o Waikolu, a hiki i keia la. Ma keia make ana o Haupu, ua pio ke 'lii o Kapepeekauila, a ua loaa o Hina, a lawe ia mai la a noho me kana kane o Hakalanileo, a pela i pau ai ke kaua ana o Kana me ka puu o Haupu.

Story of Pikoiakaalala.

CHAPTER I.

ALALA was the father and Koukou was the mother of Pikoiakaalala; Iole and Opeapea were the sisters of Pikoiakaalala, born before him. The parents as well as the children were rats who sometimes changed into human beings, as this story will clearly show. Wailua in Kauai was the birthplace of Pikoiakaalala.[1] The first child of Koukou was Iole, a daughter; then followed Opeapea, another daughter. These two were brought up by their parents until they were of age, when they moved to Oahu and married husbands who were connected to certain high chiefs and who were large land owners, during the reign of Kaulamawaho[2] and Kekakapuomaluihi. As Iole and Opeapea had left Kauai for Oahu before the birth of Pikoiakaalala, therefore, they were not present[3] at the birth of their young brother. After they had left, Koukou, their mother, conceived and gave birth to Pikoiakaalala, a son, to whom great care was exercised in his bringing up. In the course of time the child grew to be fine looking but with hair that resembled rat's hair.

At about this time it was customary for the people to gather at Wailua to join in and to witness the different athletic sports. One day while the different games were going on, the shouts and yells to encourage the different contestants were heard by Pikoiakaalala. He therefore asked his father Alala: "Say, Alala, what is the cause of that shouting down at Wailua?" "They are playing olohu,"[4] answered Alala. "What is that?" asked Pikoiakaalala. "It is played in this way: there are two contestants playing; when one has rolled his stone disk farther than the other's, the multitude would shout. That is the noise you hear." Pikoiakaalala then asked: "Let me go and witness the games?" "You cannot go and see them until after today," said Alala. After this the multitude shouted again. When Pikoiakaalala heard the commotion, he again asked Alala, this being the second time: "What is that renewed shouting down there?" "They are playing at a game called pahee.[5] When the stick thrown by one contestant slides farther than the one thrown by the other the people would yell." "I must go down," said Pikoiakaalala. Alala refused, saying: "You cannot go."

Again there was yelling at the place, this being the third time. Pikoiakaalala again asked: "What is that fresh shouting that is going on?" Alala replied: "They are playing koieie,[6] at a place in the river near the rapids. The game is played in this

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[1] This name, showing *Pikoi's* descent, is a departure from the customary form, being not only of, or from, *Alala*, but is more definite as from *ka* (the) *Alala*.

[2] *Kaulamawaho*, outside rope; *Kekakapuamaluihi*, "the arrow shooting of Maluihi".

[3] *Ike ole laua*, as translated here, may also mean "they did not know", or "were unaware", etc.

[4] *Olohu*, name of a stone disk for a rolling game, which takes the same name.

[5] *Pahee*, a favorite betting game of sliding a stick along a grass or gravel course.

[6] *Koieie*, probably the same as *koieiei*, a play at a flowing stream where the incoming tide or current will return the object thrown. The sport of sliding down the rapids, as in Samoa or other islands of Polynesia, takes the same name.

Kaao No Pikoiakaalala.

MOKUNA I.

OALALA ka makuakane, o Koukou ka makuahine, o Iole, o Opeapea na kaikuahine o Pikoiakaalala, he mau mua laua ma ka hanau ana no Pikoiakaalala. Olelo hoakaka. He mau makua iole keia a me na keiki, a he kanaka kekahi ano o lakou, maloko o keia kaao e maopopo ai. O Wailua i Kauai ka aina hanau o Pikoiakaalala, hapai o Koukou a hanau, oia o Iole he kaikamahine, hapai hou a hanau o Opeapea, he kaikamahine, hanai ia laua a nui, holo i Oahu nei. Hoao laua me na kane kaukau alii koikoi ai ahupuaa o Oahu nei. Ia wa e alii ana o Kaulamawaho me kana wahine o Kekakapuomaluihi no Oahu nei. No ko laua haalele ana ia Kauai a holo i Oahu nei, ike ole laua i ka hanau ana o Pikoiakaalala, ko laua pokii kane. A hala mai laua, hapai o Koukou ko lakou makuahine ia Pikoiakaalala, a hanau he keiki kane, hanai ia a nui, ua pii kona kino me ka makai o ka helehelena, o ka lauoho nae he ano hulu iole.

I loko o ia wa he mea mau i na kanaka a me na keiki ka akoakoa ma kahi hookahi o Wailua e lealea, e makaikai no na mea e hana ia ana. Ia lakou e uwa ana me ka hookanikani pihe no ka olioli, komo aku la keia leo ma na pepeiao o Pikoiakaalala, alaila, ninau oia i ko lakou makuakane ia Alala: "E, Alala, heaha keia leo e uwa nei o kai o Wailua nei?" "He olohu," wahi a Alala. "Pehea ia mea?" wahi a Pikoiakaalala. "Penei: olohu iho la na mea elua a oi ka olohu a kekahi, uwa aela, kani ka pihe, oia kela leo au e lohe la." I aku o Pikoiakaalala: "E iho au e nana ia mea?" "Aole oe e iho e nana," wahi a Alala, a hala keia la. Uwa hou ka pihe, kokolo hou ka leo a lohe o Pikoiakaalala. Ninau hou ia ia Alala, o ka lua ia: "Heaha keia uwa hou o kai?" "He pahee; pahee iho la a holo loa aku la ka pahee a kekahi uwa ae la." "E iho au," pela aku o Pikoiakaalala. Hoole mai o Alala: "Aole oe e iho."

Uwa hou ka pihe o kai, o ke kolu ia, ninau hou ia Alala: "Heaha keia leo hou e uwa nei?" Hai mai o Alala: "He koieie i ka haki wai ana, penei ke ano: he wahi papa pokole i hana ia a maikai, lawe a kahi o ka wai-kahe e ili ana mehe ale la o ka

way: it is a short piece of smoothed board which is thrown in the river at a place just near the rapids in such a way that it would float steadily in one place without being carried down the rapids. The one whose piece of board floats the steadiest and is not carried down the rapids wins. The shouting which you have just heard is for the winner." "May I go down?" asked Pikoiakaalala. "You may," said Alala.

Alala then proceeded to make a koieie for Pikoiakaalala, and after it was finished, the boy started down for Wailua where the people were gathered at the games. On the arrival of Pikoiakaalala with his koieie the people all looked at him in surprise. Not very long afterwards the people began throwing their koieie boards into the Wailua River; so Pikoiakaalala threw his into the river also. When the people saw how his koieie floated the steadiest, some of the boys got jealous of him and one of them reached down for Pikoiakaalala's koieie and threw it into the rapids which carried it into the sea. As soon as his koieie was thrown into the rapids, Pikoiakaalala jumped in after it and he too was carried into the sea by the force of the current for two days and two nights when he landed on Oahu at the harbor of Kou (Honolulu), where he sat on the sand like a castaway, weak from want of food.

RELATING TO HIS SISTERS.

The two [sisters] were at this time living with their husbands who were men of note, being large land owners, and who had under them a man by the name of Kauakahi as their chief steward. When Kauakahi saw Pikoiakaalala lying there he came up to him and asked: "Where are you from?" "From the sea," answered Pikoiakaalala. "Come to the house with me," said Kauakahi.

Upon their arrival at the house, Kauakahi spoke to Iole and Opeapea, the sisters of Pikoiakaalala: "I have a boy, here he is. I found him asleep[1] on the sand and brought him to the house to live with me." Iole and Opeapea then asked Pikoiakaalala: "Where are you from? Where were you born and who are your parents?" Pikoiakaalala answered: "Wailua in Kauai is my birthplace. Alala is my father and Koukou is my mother." When Iole and Opeapea heard these answers given by Pikoiakaalala they knew that he must be their brother, as the names of their parents were correctly given; they therefore sprang on him crying, and at the same time informed Pikoiakaalala of their relationship.

The husbands of the sisters of Pikoiakaalala were out in the fields working with the men, so Kauakahi was sent to bring them home and to tell them that their brother-in-law had arrived. When Kauakahi came up to them he said: "You have been sent for by your two wives to return home because your brother-in-law has arrived from Kauai, and to kill a pig and prepare some food." The food and pig were gotten ready and as soon as they arrived at home they were cooked in the ground.

While the pig and food were being cooked, Pikoiakaalala left the house and walked over to where the king and queen of Oahu were residing. When he arrived he found them betting on rat shooting.[2] Kaulamawaho the king and Kekakapuomaluihi

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[1] *E moe ana* might mean simply "lying down", from his exhausted condition.

[2] Rat shooting was a pastime of the aliis.

moana ke opu ae a haki aku, ilaila e lana malie ai me ke kauaheahe. A o ka mea e lana ana peia me ka lilo ole i ka wai, oia kela pihe e uwa maila." "E iho au?" pela aku o Pikoiakaalala ia Alala. "Ae."

Hana iho la o Alala i koieie na Pikoiakaalala a hookuu aku la e iho i kai o Wailua, i kahi o na kanaka e piha ana. A hiki o Pikoiakaalala me kana koieie, nana mai la na mea a pau ia ia nei me ka haohao. Mahope olaila, kiola na mea a pau i ka lakou koieie i ka wai (oia ka muliwai o Wailua), o Pikoiakaalala kekahi i kiola i kana koieie, oi loa aku la ka maikai o ke kau aheahe o kana koieie mamua o ka na keiki a pau. Nolaila, huahua lakou ia ia nei me ka opu kekeue. Lalau kekahi keiki i ka Pikoiakaalala koieie a kiola i kahi kahe ikaika o ka wai, a kahe aku la ka wai me ka ikaika loa, lilo aku la ke koieie a hui me ke kai.

Mahope o ke kiola ana i ke koieie, lele aku la o Pikoiakaalala ma kahi a ke koieie i haule ai, a lilo aku la keia i ka moana ma ka ikaika o ka wai; po a ao, ao a po i ka moana pae i Oahu nei. Me ke awa o Kou nei kona pae ana a noho iho la ma ka ae one, he olulo ke ano, no ka mea ua pololi i ka make a ka ai a me ka ia.

NO NA KAIKUAHINE.

E noho ana laua me ka laua mau kane koikoi ai ahupuaa, aia malalo o laua, he kanaka malama waiwai, o Kauakahi ka inoa. Hele aku la o Kauakahi ma kahi a Pikoiakaalala e moe ana, ninau iho la: "Mahea mai oe?" "Ma ke kai mai nei," pela aku o Pikoiakaalala. "E hoi kaua i ka hale," pela aku o Kauakahi.

A hiki laua i ka hale, olelo aku la o Kauakahi ia Iole a me Opeapea, na kaikuahine o Pikoiakaalala: "He keiki ka'u eia la, loaa aku nei ia'u e moe ana ma ka ae one; nolaila lawe mai nei au i ka hale nei e noho ai me a'u." Ninau aku la o Iole me Opeapea ia Pikoiakaalala: "Mahea mai oe? Owai kou aina hanau a me na makua?" I aku o Pikoiakaalala: "O Wailua i Kauai ko'u aina hanau, o Alala ko'u makuakane, o Koukou ko'u makuahine." A lohe o Iole a me Opeapea i keia olelo a Pikoiakaalala, maopopo ia laua he kaikunane pokii keia no laua, ma ka loaa ana o ka inoa o na makua. Lele aku la laua uwe, a hai aku la i ka pili ana ia Pikoiakaalala.

O ka laua mau kane aia i ka mahiai me na kanaka, hoouna aku la laua ia Kauakahi e kii, me ka olelo aku ua hiki mai ko laua kaikoeke. A hiki o Kauakahi, olelo aku la: "I kauoha mai nei na 'lii wahine ia olua e hoi olua i ka hale, ua puka mai ko olua kaikoeke mai Kauai mai, e kalua puaa a me ka ai." Ia wa, makaukau na mea a pau a hiki i ka hale, kalua ka puaa me ka ai. Kaha hele aku la o Pikoiakaalala, a puka aku la i kahi o na 'lii o Oahu nei e noho ana, a hiki ia, e pili ana na 'lii i ka pana iole.

Na 'lii. O Kaulamawaho ke kane, o Kekakapuomaluihi ka wahine, e pili ana laua i na waiwai. O Mainele ka ke kane pana iole, a o ka wahine alii aole ana pana

the queen were betting their possessions. Mainele was the king's rat shooter, but the queen had no one to do the shooting for her; so when Pikoiakaalala saw this he boasted in the presence of Mainele in the following manner: "That is simple enough, anybody can do that." When the queen heard this she called for Pikoiakaalala to come near to her. As he stood in the presence of the queen she asked him: "Do you know how?" Pikoiakaalala answered: "Yes." "If you know how to shoot rats," said the queen, "then I will stake my property on your skill and you can compete with Mainele." As soon as they agreed on the conditions the bet was made.

Mainele was a high chief[1] and was an expert in the art of rat shooting; he was known to win all the contests in which he took part. He could hit ten rats with one arrow at one shot. In regard to the wager: the king staked his property on Mainele, while the queen staked her property on Pikoiakaalala. The condition was that whoever could shoot and hit ten rats with one arrow would win, the one failing to do this would lose.

Mainele took the first shot, and when the people looked they saw that the arrow had entered into ten rats, so they shouted, "Mainele has won! Mainele has won!" Pikoiakaalala then sarcastically remarked to Mainele: "How awkward! It is easy enough to hit the rat in the body because the object is large. I thought you were going to shoot at the whiskers in order to prove your great skill, but I see I am mistaken." Mainele answered: "You are a deceitful boy. From the day I first began shooting rats until this day, I have never seen a man who could shoot at the rats' whiskers." Because the two were arguing over the matter so long, bets were again made about hitting the rats' whiskers. After the new bets were made, Pikoiakaalala took his shot. At this time there were no rats to be seen, the brush in the near neighborhood was without rats; so Pikoiakaalala prayed his Kalokalo[2] prayer. By this we can see that his parents and sisters must have had the forms of rats.

Here is Pikoiakaalala,
I am the offspring of Alala,
Brought forth by Koukou.
Alala [was] the father,
Koukou [was] the mother,
The bent bow of the night.
I am about to shoot at you,
At Uluku; at Ululono.
Kaulamawaho the king,
Kekakapuomaluihi [the queen],
It is you to drive them along
There they are! There they are!!
There are the rats at the outskirts of the aweoweo,[3]
At the trunk of the aweoweo,
At the leaf of the aweoweo,
Aweoweo [that is] made red by the sun
[The rats are] lying in the pili grass, let them be driven this way
They sleep, the rats are asleep
They have returned.

Pikoiakaalala then let fly his arrow, which hit ten rats, and at the point of the arrow was held a bat, making eleven; all the rats were made fast by their whiskers. Mainele, Pikoiakaalala's opponent, then said, together with the people who were present: "It is a draw! It is a draw, because you have hit ten rats and one bat with your

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[1] *Kaukau alii*, probably a prince, since the term applied to a class of chiefs below the king.

[2] The *kalolo* prayer was a petition supplicating favors.

[3] *Aweoweo*, a shrubby plant at various altitudes (*Chenopodium sandwicheum*).

iole; nolaila, olelo hooioi o Pikoiakaalala imua o Mainele, penei: "He mea liilii wale no ia mea, aole ia he mea nalowale." Lohe ke 'lii wahine i keia olelo a Pikoiakaalala, kahea mai e hele aku a kokoke, a hiki ia, ninau mai ke 'lii wahine: "He ike no oe?" "Ae," pela aku o Pikoiakaalala. Wahi a ke 'lii wahine: "Ina he ike oe i ka pana iole, alaila, o oe ka'u pana iole, a e pili ko'u waiwai mahope ou, a e pana olua o Mainele, a holo ko laua olelo ana, pili na waiwai."

No Mainele. He kanaka kaukau alii o Mainele, a he kanaka akamai loa ma ka pana iole, nana wale no ke eo ke pili, he umi iole e ku i ka pua hookahi, i ka pana hookahi ana.

No ka pili ana. Pili ke 'lii kane i kona waiwai mahope o Mainele, pili hoi ke 'lii wahine i kona waiwai mahope o Pikoiakaalala, a mau na pili. Na Iole. Ina e ku na iole he umi i ka pua i ka pana hookahi ana, alaila, eo ka waiwai, ina emi i ka eiwa iole o ka pana hookahi ana, aole eo, pela na aoao elua. Ia wa pana o Mainele, ku he umi iole i ka pana hookahi ana, kanikani pihe ka aha e nana ana, "Eo ia Mainele! Eo ia Mainele!" Olelo aku o Pikoiakaalala, me ka hoonaukiuki ia Mainele: "Hawawa! A e pono no paha ke ku ma ke kino o ka iole he aka nui; kai no paha i ka umiumi o ka iole e pana ai, akaka la hoi ke akamai, aole ka!" Olelo mai o Mainele: "Keiki hoopunipuni oe. Mai ko'u la i pana iole a hiki i keia la, aole au i ike i kekahi kanaka e pana ana ma ka umiumi o ka iole." No ko laua hoopaapaa loihi, pili hou no ke ku i ka umiumi o ka iole. Mahope o keia pili hou ana, pana o Pikoiakaalala. Aole iole, mehameha ka nahele; pule o Pikoiakaalala, oia ka Kalokalo. Ma keia wahi e ike ia ai, he ano kino iole na makua a me na kaikuahine.

Aia la o Pikoiakaalala,
O Kama a'u a Alala,
I hanau ia e Koukou,
O Alala ka makuakane
O Koukou ka makuahine,
O Kikoo o ka po,
E kikoo aku ana au ia oe,
Ia uluku, ia ululono,
O Kaulamawaho he alii,
O Kekakapuomaluihi
O Kau la hooholo ia mai
Aia la! Aia la!
Aia ka iole i ka hua o ka aweoweo,
I ke kumu o ka aweoweo
I ka lau o ka aweoweo
Aweoweo ula i ka la,
I moe i ke pili o kuahuia nei la,
Moe, moe maila ka iole,
A hoi maila i ka iki.

Pana aku la o Pikoiakaalala, ku na iole he umi, a ma ka pau loa ana o ka pua he opeapea, hui ia umikumakahi, ma ka umiumi o ka iole ka paa ana. Olelo o Mainele, kona hoa pana iole, a me na kanaka a pau: "Ua pai! Ua pai, no ka mea, he umi

arrow, and Mainele has hit ten rats with his arrow. The bat should not be counted as it is not a rat." Pikoiakaalala replied: "That bat should be counted as a rat, as I have hit it with my arrow, and according to the old saying, which is as follows:

> The bat in the stormless season
> Is your younger brother, O rat,
> Make a squeak.

There you are, it is a rat," said Pikoiakaalala to Mainele, the chiefs and all the people. So Mainele and the king, Kaulamawaho, were beaten. Therefore we can see plainly that the sisters of Pikoiakaalala, Iole and Opeapea, were rats.

As Pikoiakaalala was very hungry he disappeared from the people who had gathered at this place and returned to his sisters, where he found the pig and food cooked. Before he sat down to eat Pikoiakaalala addressed the people, saying: "I want you all to understand that I have certain rules in connection with my meals. There must be no talking, no whispering, no nodding, no pinching and no noise of any kind should be heard until I finish my meal." He then reached for a piece of pork and a dish of potato, taking one bite of each which he swallowed; he then reached for another piece of pork, almost finishing the pig, and all the food of the oven. At this one of the men remarked: "He eats like a god." On hearing this Pikoiakaalala stopped eating. His brothers-in-law then said: "Why don't you go on eating?" "No, I have had enough." "Yes, we already heard your rule," said his brother-in-law. In this one meal partaken by Pikoiakaalala, he grew into a large and fine looking man, but his hair was [like] rat's hair.

When Pikoiakaalala disappeared from the queen and the people after the contest, the queen was greatly worried; so a proclamation was issued calling the chiefs and common people together, the aged, those whose eyes had become dim; those who were bent with age, excepting those whose skin had become yellow [with age], those who were sick and those who staggered and fell. This call for a universal gathering was made in order to find Pikoiakaalala. When the people were gathered Pikoiakaalala was not recognized as he stood among them as he had grown larger after partaking of that one meal; for at the time he had his contest with Mainele he was but a mere boy. He was, however, later on recognized by means of his great skill at shooting rats.

Among the people gathered was an aged woman whose eyes were dim and had grown small till they looked like those of a rat. When Pikoiakaalala saw her, he shouted out: "See that big rat! What a large rat!! It is not afraid of the people. My arrow will hit you! My arrow will hit you!"

CHAPTER II.

As Pikoiakaalala was shouting, Mainele and the chiefs heard it, so Mainele spoke up: "You are a deceiving man. Where is the rat that will come into this great assembly of people? You are the greatest of liars."

"A rat! A rat!" continued Pikoiakaalala. Mainele replied: "Let us make a wager." In this new wager the king and queen again took part; the king backed up Mainele while the queen supported Pikoiakaalala. As soon as the wager was decided on, Pikoiakaalala made ready to shoot. Before his arrow left the bow, however, Mainele remarked: "If the actual rat is hit then the wager is won and Pikoiakaalala can

iole o kau pana hookahi ana e Mainele, a he a Pikoiakaalala, a o ke opeapea aole heia iole." I aku o Pikoiakaalala: "He iole ia, ua ku i ka pua; penei ka olelo ana:

Opeapea i ke kau malie,
Kou pokii e iole
E wi mai.

Aia la he iole," pela aku o Pikoiakaalala ia Mainele a me na kanaka a pau loa, na 'lii. Nolaila, eo o Mainele a me kona alii o Kaulamawaho. Nolaila, ua maopopo he mau iole na kaikuahine o Pikoiakaalala, oia o Iole a me Opeapea i olelo i ma ka hoomaka ana o ke ia kaao.

No ka pololi loa o Pikoiakaalala nalo aku la ia mai ke anaina kanaka aku, hoi aku la ia a hiki i kona mau kaikuahine, ua moa ka puaa a me ka ai. Mamua o ka paina ana, pane aku o Pikoiakaalala: "E hoolohe mai oukou a pau loa, he wahi kanawai ko'u no ka ai ana, penei: "Aohe walaau, aohe hawanawana, aohe kunou, aohe iniki, aohe hamumu, a pau kuu paina ana." Lalau aku la ia i ka puaa, hookahi kaka, o ke poi uala, hookahi nau ana, a moni, lalau hou, kokoke e pau ka puaa okoa, a me ka ai a pau o ka umu. Pane mai kekahi kanaka: "He ai na ke Akua." Oki iho la keia. Pane mai na kaikoeke: "E oki ana ka hoi i ke aha ka ai ana?" "Aole, ua maona ae la no." "Ae, ua lohe la hoi makou i kou kanawai," pela na kaikoeke. Ma keia ai ana a Pikoiakaalala, ua pii kona kino a lilo i kanaka nui a me ka maikai, o ka lauoho nae he lauoho iole.

A nalowale mai o Pikoiakaalala mai ke 'lii wahine mai, a me ke anaina kanaka a pau loa o kahi ana i pana iole ai, he mea pilikia loa ia i ka manao o ke 'lii wahine o Kekakapuomaluihi. Nolaila, kuahaua ia mai na mea a pau e hui i kahi hookahi, mai na 'lii a na makaainanana, ke kanikoo, ka haumakaiole, ke kolopupu, koe ka palalauhala, ka mai iluna ke alo, ka mea ku a hina iho. O keia huliamahi ana o na mea a pau loa, i loaa o Pikoiakaalala, eia nae, aole i loaa i loko o keia akoakoa ana, no ka mea, ua pii ae ke kino o Pikoiakaalala i ka nui no kela ai hookahi ana. I ka wa i pana iole ai me Mainele, he kino keiki no ko Pikoiakaalala. Iloko o keia akoakoa ana i ike ia ai o Pikoiakaalala, maloko o kana hana he pana iole.

Iloko o ke anaina kanaka e noho ana he luahine haumakaiole ua hele a liilii na maka a like me ko ka iole. Kahea o Pikoiakaalala: "Ka iole nui e! Ka iole nui e! Makau ole i ke kanaka keia iole. Ku oe i ka'u pua! Ku oe i ka'u pua."

MOKUNA II.

I KEIA kahea ana a Pikoiakaalala, lohe o Mainele a me na 'lii; i aku o Mainele: "Kanaka hoopunipuni oe; aia i hea ia iole holo mai i loko o keia anaina kanaka nui? He keu oe o ke kanaka wahahee."

"He iole! He iole!" pela o Pikoiakaalala. Olelo mai o Mainele: "E pili kaua." Ma keia pili hou ana komo hou na 'lii, o ke 'lii kane mahope o Mainele, o ke 'lii wahine mahope o Pikoiakaalala; a pau ka pili ana o na waiwai, pana o Pikoiakaalala. Wahi a

have the stakes." He said this because they all felt sure that no rat would be seen in the crowd of people.

When Pikoiakaalala let fly his arrow, it hit the old woman whose eyes were dim and had grown small because of her great age.[1] At seeing this Mainele and the people refused to give up the stakes as the old woman was not a rat, but a human being. Pikoiakaalala answered that the object hit by his arrow was a rat, saying: "When a baby is born it is called a child; when it grows bigger it is called a youth; when it stops growing it is called a full-grown man; when he walks with a cane he is called an old man; and when his eyes grow small he is likened to a rat 'haumaka-iole,'[2] a rat. Is not that a rat? It is a rat." Mainele was therefore beaten.

After the bet was settled they went into the house and sat down; Pikoiakaalala then looked up at the rafters and said: "Look at that big rat sitting there! Look at that big rat sitting there!!" At this Mainele remarked: "You are a deceiving man. Where is the rat to come from that you could see there? You are the greatest liar I have ever seen. You have no equal." Pikoikaalala said: "There is a rat. If I should shoot and hit a rat, what would you do?" "All right, we will make a bet, if you shoot and hit a rat I lose and if you don't hit one you lose," said Mainele. The bets were then made, the king and queen doing the betting, consisting of articles of value and land. After the bets were made, Pikoiakaalala let fly his arrow which flew and hit the top-most batten Kuaiole.[3] At this Mainele looked on and said: "That is not a rat, that is a batten, you have not beaten me." Pikoiakaalala replied: "That is a rat, for the common expression is this: 'Put on and bind down the rat-backed batten.' Is not that expression connection with the word rat? I say it is; therefore, I have won." At this everybody present decided that Mainele was beaten. When Mainele was beaten this time, his skill and fame began to wane, while the skill and fame of Pikoiakaalala as a shooter of rats was established.

We will now introduce our readers to Keawenuiaumi the king of Hawaii. While Keawenuiaumi was on his way with his canoe makers to the forest of Hilo one day, for the purpose of cutting down a large koa tree for a canoe, two birds flew on to the very top of the tree and called out in a loud voice: "Say, Keawenuiaumi, you cannot make a canoe [out of this tree], it is hollow. It is a worthless canoe; a hollow canoe. A canoe that will never reach the ocean."

When Keawenuiaumi heard this call from the birds the tree-felling was abandoned. As the birds kept up this calling continually Keawenuiaumi became vexed and thereupon made up his mind to go in search of a skillful archer to come and kill the birds. About this time the fame of Mainele as an archer reached Hawaii, so Keawenuiaumi made a vow, "That if Mainele would kill the birds he should receive the king's daughter in marriage[4] together with a portion of the island of Hawaii." Upon the arrival of Keawenuiaumi's messengers in Oahu, Mainele was informed of the wish of the king. As soon as Mainele heard that he was wanted on Hawaii, he immediately prepared his double canoe and got together his men who were to accompany him.

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[1] *Haumakaiole*, an epithet applied to one who is bleareyed, from old age.

[2] *Hau*, frost or misty; *maka*, eye; *iole*, rat.

[3] *Kuaiole*, the upper ridge-pole of a house.

[4] A stereotyped form of royal recompense.

Mainele: "Aia a ku i ka iole ponoi, eo, lilo ka waiwai ia Pikoiakaalala, no ka mea, ua ike na mea a pau aohe iole holo mai i kawa paapu o na kanaka.

Pana o Pikoiakaalala i ka pua, ku ka luahine haumakaiole. Hoole o Mainele a me na kanaka a pau aohe ia he iole, he kanaka ia. I aku o Pikoiakaalala, he iole ia, penei: "Hanau ke keiki; he kino uuku ia; a nui ae, he kino kamalii; a pau ka pii ana o ke kino, he kanaka makua; a lalau i ke kookoo, he elemakule; a liilii na maka, he 'haumaka-iole,' iole. Aole ia he iole? He iole ia." Eo o Mainele.

A pau keia pili ana, hoi lakou a loko o ka hale, noho. O Pikoiakaalala nana ae la ia i kaupoku o ka hale a olelo ae la: "Ka iole nui e kau mai la! Ka iole nui e kau mai la!!" I aku o Mainele: "Wahahee oe e na kanaka; na wai ia iole holo mai o laila? He oi oe o ke kanaka wahahee, aohe ou lua." Olelo aku o Pikoiakaalala: "He iole; ina i pana au i kuu pua a i ku, pehea oe e Mainele?" "Ae, i pana oe a i ku ka iole, eo au ia oe, a i ku ole, eo oe ia'u," pela aku o Mainele. Nolaila, pili hou laua, na na haku alii o laua i pili na waiwai, ka aina. A pau ka pili ana, pana o Pikoiakaalala. Lele aku la ka pua a ku i ka "aho kuaiole" i ke kaupoku maluna iho, ku ka pua. Nana ae la o Mainele a hoole: "Aole ia he iole, he aho ia, aole i eo." Olelo aku o Pikoiakaalala: "He iole ia, penei ka olelo ana: 'Kau hilo ia iho ka aho kuaiole.' Aole ia i pili i ka olelo na ka iole, ua pili, nolaila, ua eo oe ia'u." Ia wa, hooholo na mea a pau loa, ua eo o Mainele. Ma keia eo ana o Mainele, ua haule loa kona akamai i lalo a me kona kaulana. Ua lilo ke akamai a me ke kaulana no Pikoiakaalala, i ka pana iole.

Maanei, e nana kakou no ke 'lii nui o Hawaii no Keawenuiaumi. I kona pii ana me kona mau kalaiwaa ma ke kuahiwi o Hilo, a oki i ke koa i mea waa, kau ana elua manu iluna o ka wekiu, kahea iho la me ka leo nui: "E, Keawenuiaumi, aohe waa, he puha, he waa ino, he waa puha, he waa hiki ole i ka moana."

A lohe o Keawenuiaumi i keia leo o na manu, haalele i ke oki ana i ke koa, no ke kahea mau o na manu pea i na la a pau loa; nolaila, uluhua o Keawenuiaumi, a manao iho la oia e imi i kanaka akamai i ka pana pua i make na manu. Ua hiki aku ke kaulana o Mainele ma Hawaii a puni i ka pana iole, nolaila olelo o Keawenuiaumi me ka hoohiki: "Ina e make na manu ia Mainele, alaila, lilo kana kaihamahine i wahine na Mainele, a me kekahi aoao o Hawaii."

A hiki na elele a Keawenuiaumi i Oahu nei, hai ia Mainele i na olelo a Keawenuiaumi. Ia lohe ana o Mainele i keia holo ona i Hawaii, hoomakaukau iho la ia i na waa a me na kanaka holo pu me ia.

When Kauakahi, the man who found Pikoiakaalala sleeping on the sand, heard of the contemplated trip to be made by Mainele to Hawaii, he went to Pikoiakaalala and told him of what he had heard, saying: "Mainele is going to Hawaii to shoot birds for Keawenuiaumi; the messengers have just arrived from Hawaii." Pikoiakaalala answered: "If you wish me to go along you had better go up and get some ie vines and make a basket in the shape of a calabash for me to hide in, so that I may not be seen by Mainele, and you can say that it is a basket for the safe keeping of your god. This will be the means of getting me to Hawaii." Kauakahi then followed out the instructions given by Pikoiakalala and had the basket made, and the trip with Mainele arranged.

When Mainele's preparations were finally completed, he approached Kauakahi and said: "Let us sail to Hawaii." Kauakahi replied: "All right, I am willing to go to Hawaii with you providing you give me your consent to do what I want." "What is it you want?" asked Mainele. "I have a basket where my god is kept. The canoe in which this god is to be taken, as I want to take it along, must be tabued and no one must be allowed to take passage in it outside of myself." This was satisfactory to Mainele. On the day agreed on for the voyage to start for Hawaii, Mainele, his followers and paddlers boarded their double canoe, while Kuakahi and Pikoiakaalala, who was in the basket, boarded their canoe, the basket in the after part and Kuakahi in the fore part of the canoe.

A few words of explanation relating to the basket. This was made with several openings which allowed a free current of air and enabled Pikoiakaalala to sit therein. After leaving Oahu to their rear, the canoes after a quick passage, were laid to off the cliffs of Kaholo, at Lanai, on the afternoon of that same day. In the evening the breeze from Kahalepalaoa which came directly from behind them sent their canoes flying along at such a rate of speed that by dawn of the next morning they were able to make out the waterfall of Kawaikapu on the steep cliffs of Makaukiu, Kohala, Hawaii. At this place is a sort of a bay surrounded by high cliffs which opens directly to the sea and which was right ahead of the canoes as they were approaching land; the name of the place is Kuukuunaakaiole. Pikoiakaalala upon seeing where they were said to Kauakahi: "Tell Mainele to shoot at the mouth of the rat which is dimly seen ahead of us." When Mainele heard this he replied to Kauakahi: "That is not a rat, that is a cliff, you are mistaken."

Upon passing the cliffs they continued on their way to Hilo, at which place they arrived the next day and landed at Kaipalaoa. Everybody upon landing proceeded to the place where Keawenuiaumi was at that time residing with the exception of Kauakahi and his basket. When Mainele saw that Kauakahi was left behind he asked him: "Let us go on up?" Kauakahi replied: "I will not go on up unless the basket which my god is in goes with me." When Mainele heard this, he requested of Keawenuiaumi that men be furnished to carry the basket along up to the house, whereupon Keawenuiaumi ordered four men to pack the basket to the house. Upon their arrival at the house, Kauakahi spoke to Mainele: "I don't think it right for us to live in the same house with our god; it is best that you ask Keawenuiaumi that a small house be given me where I can live with the god." Mainele therefore requested of Keawenuiaumi for

O Kauakahi, ke kanaka nana i lawe o Pikoiakaalala, ia ia e moe ana ma ka ae one mahope o kona pae ana mai Kauai mai, olelo aku la ia ia Pikoiakaalala: "E holo ana o Mainele i Hawaii e pana ai i na manu, ua hiki mai nei na elele a Keawenuiaumi." "Ae, ina oe e manao e holo au, e pii oe i ie, a ulana hokeo, i wahi no'u e noho ai, i ole au e ike ia e Mainele, a e olelo no hoi oe, he hokeo akua nou. Pela au e hiki ai." Hana iho la o Kauakahi e like me na olelo a Pikoiakaalala, a makaukau ka hinai ie, a me ka holo o Mainele.

I aku o Mainele ia Kauakahi: "E holo kaua i Hawaii." Ae mai o Kauakahi: "Ae, he ae no ko'u i ka holo me oe i Hawaii, aia nae a ae oe i ka'u olelo." "Heaha ia ia olelo?" wahi a Mainele. "He hokeo akua no'u, he kapu kona waa e kau ai, aohe kanaka e kau ma kona waa, owau wale no." Ua pono ia olelo ia Mainele. I ka la o lakou i holo ai i Hawaii, kau aku la o Mainele ma kona mau kaulua, me na ohua a me na hoewaa; o Kauakahi me Pikoiakaalala i loko o ka hokeo ie ma ko laua waa, mahope ka hokeo, mamua o Kauakahi.

Olelo hoakaka no ka hokeo ie. No ka hakahaka o ka ulana ana, komo ka makani i loko, aole e pau ke aho, nolaila i komo ai o Pikoiakaalala i loko e noho ai. A hala o Oahu nei mahope o lakou, hoalulu na waa o lakou mawaho o ka pali o Kaholo, i Lanai, a ahiahi, hina ke kehau o Kahalapalaoa mahope o na waa, holo aku la lakou mai ia ahiahi a owakawaka kai ao o ke kakahiaka nui, nana aku la lakou i ka wailele o Kawaikapu i na pali hulaana, e kupono ana i Makaukiu ma Kohala i Hawaii. Aia hoi, he hulaana, o Kuukuunaakaiole ka inoa e hamama mai ana kona waha i kahi a na waa e holo aku nei. I aku o Pikoiakaalala ia Kauakahi: "E olelo aku oe ia Mainele e pana aku i ka waha o ka iole e pouliuli mai nei." A lohe o Mainele i ka olelo a Kauakahi, hoole maila: "Aohe iole, he pali ia; he kanaka lalau oe."

A haalele lakou i na pali hulaana, po a ao hiki lakou ma Hilo a pae ma ke awa o Kaipalao; pii na mea a pau a hiki i kahi o Keawenuiaumi, koe o Kauakahi me ka hokeo ie ana. I aku o Mainele: "E pii kaua." Olelo mai o Kauakahi: "Aole au e pii a hiki kuu hokeo akua. Ia lohe ana o Mainele, kauoha aku la o Mainele ia Keawenuiaumi i kanaka no ka hokeo akua e hiki ai i uka. Kena mai la o Keawenuiaumi eha kanaka, amo aku la i ka hokeo ie a hiki i ka hale, olelo aku o Kauakahi ia Mainele: "Aole kakou e pono ke noho ma ka hale hookahi me ke 'kua o kaua, e aho e olelo oe ia Keawenuiaumi i wahi hale no maua." Olelo aku la o Mainele ia Keawenuiaumi, i

a house for the god and Kauakahi. As soon as the king heard this, orders were given that a small house be built, which was finished in no time, where Kauakahi moved in with his basket. This request was really made at the wish of Pikoiakaalala, in order that he might not be seen by Mainele and the people.

On the second day of their arrival at Hilo, Keawenuiaumi, Mainele and the people proceeded up into the koa forest where the tree that had been already picked out was situated. On this trip the basket was carried along, and when they arrived at the tree, Kauakahi and his basket remained at a little distance from the others. The king's canoe makers then proceeded to cut down the tree. Just as soon as this was done the birds lit on the tree and called out: "Say, Keawenuiaumi! You cannot make a canoe [out of this tree], it is hollow. It is a worthless canoe, a hollow canoe. A canoe that will never reach the ocean."

As soon as the people heard the call, Mainele shot at the birds, but his arrow did not come anywhere near them on account of the height of the tree. A staging was then built up which reached about half way up the tree, but even then Mainele's arrow did not reach the birds. Pikoiakaalala then whispered to Kauakahi: "Ask Mainele and Keawenuiaumi why the birds are not hit. Perhaps Mainele was not shooting at them, if he did he would hit them." When Mainele heard the remarks of Kauakahi, he replied: "Why don't you shoot at them yourself? There are the birds, here is the bow and here are the arrows, go ahead and shoot, may be you will hit them." At this Kauakahi replied: "All right, I will ask my god to shoot the birds." Pikoiakaalala then came out of the basket with his rat shooting arrows to the surprise of Mainele and the Oahu people that accompanied him, for they had not known that a man had been in this basket all this time. Upon coming up to Keawenuiaumi, Pikoiakaalala requested that a basin of water be brought and made to stand under the tree. As soon as this was done Pikoiakaalala came and stood over the basin; while he looked into the basin at the reflection of the birds in the water, he held his arms above his head with his bow bent and his arrow aimed at the birds; as soon as he saw that the birds were in line he let fly his arrow which flew true to the mark hitting both birds and they came tumbling down to the ground. The people upon seeing this great skill shown by Pikoiakaalala gave a mighty shout.

Keawenuiaumi, true to his word gave his daughter to Pikoiakaalala to wife and also gave him a portion of Hawaii, which made Kauakahi a very rich man. Mainele was so ashamed that he immediately returned to Oahu.

hale no ke akua o laua me Kauakahi; mahope oia lohe ana, aohe i upuupu iho paa ka hale, haawale o Kauakahi me ka hokeo ie. O keia mau hana a pau loa, na Pikoiakaalala wale no, i ole oia e ike ia e Mainele a me na kanaka.

I ka lua o ka la o lakou ma Hilo, pii o Keawenuiaumi me Mainele i kahi o ke koa waa, a na manu e hea ai, me ka auamo ia o ka hokeo ie. A hiki pono lakou malalo o ke kumu o na koa nei, noho kaawale aku la o Kauakahi me ka hokeo ie. Ia wa, ooki na kalai waa a Keawenuiaumi i ke kumu o ke koa, kau ana na manu, kahea ana: "E, Keawenuiaumi e! Aohe waa, he puha. He waa ino, he waa puha. He waa hiki ole i ka moana."

Lohe na mea a pau loa, pana o Mainele i ka pua, aohe launa ae i na manu. Hana ke olokea he alanui e pii ae ai a waena o ke koa pana ae, aohe no he launa ae i na manu. Hawanawana aku o Pikoiakaalala ia Kauakahi: "E ninau alu oe ia Mainele a me Keawenuiaumi heaha keia ku ole o na manu? He pana ole ia paha i ka pua, ina paha e pana ia ku na manu." A lohe o Mainele i keia olelo a Kauakahi, i mai la: "Aole no la hoi e pana ae; aia no hoi ka manu ke kau mai la, eia ka pua, pana ae no hoi paha, malama o ku ia oe." I aku o Kauakahi: "Ae, e olelo ae au i kuu akua a nana e pana na manu." Ia wa ku ana o Pikoiakaalala mai loko ae o ka hokeo ie me kana pua pana iole. Alaila, ike o Mainele a me na kanaka o Oahu aku nei he kanaka ko loko o ka hokeo ie. Olelo aku o Pikoiakaalala ia Kaawenuiaumi: "I poi wai, e lawe mai a malalo o ke kumu o ke koa nei kukulu." I loko oia wa pana o Pikoiakaalala i na manu; kulou iho la kona poo i loko o ke poi wai, e nana ana i ke aka o na manu i kupono ka pua ke pana, o ka lima me ka pua iluna kahi i pana ai, o na maka i loko o ke poi kahi i hooponopono ai i ke kupono. Ia pana ana, ku na manu a elua, pahu ana i lalo, uwa ka aha kanaka i ke akamai o Pikoiakaalala.

Lilo ke kaikamahine a Keawenuiaumi ia Pikoiakaalala a me kekahi aoao o Hawaii waiwai o Kauakahi, hilahila o Mainele a hoi mai i Oahu nei.

Legend of Kalelealuaka and Keinohoomanawanui.

THE land where Kalelealuaka and Keinohoomanawanui lived was Lihue, situated below and to the east of the Kaala mountains on Oahu. The ground upon which the house stood is "Oahunui". At this time Kakuhihewa was the king of Ewa and of the districts adjoining; while Pueonui was the king of the district of Kona, embracing that stretch of country from Moanalua to Makapuu. At this time these two kings were contending in war with each other whereby Pueonui was acquiring the Ewa lands. Kalelealuaka was a very brave and fearless man in battle and in fighting. Kalelealuaka and Keinohoomanawanui often spent their time wishing for certain things. The house in which they lived faced directly towards Ewa.

Usually after partaking of their evening meal they would light their kukui nut lamp and then lie down with their heads on their pillows, look up at the roof, Kalelealuaka at one gable of the house and Keinohoomanawanui at the other, when Kalelealuaka would call out to Keinohoomanawanui: "Let us name our wishes." Keinohoomanawanui would then reply: "My wish is this: that we sleep until the first crowing of the cock, then wake up and proceed down to the plain, pull up some ahuhu,[1] gather them together, continue on down to the beach, pound until soft, put the stuff into the cracks, catch an eel, return home, put the eel in banana leaves, cook it in the oven underground; then at the second crowing of the cock uncover the oven and place the cooked eel to one side to cool; after it is cooled we will then proceed eating until we have had our fill; when we will retire to our mats, place our heads on our pillows, face up to the roof and watch the rats race along the battens. That is my wish, I want you to know."

Kalelealuaka would then reply: "That is no wish, I have the proper wish." "What is your wish?" Keinohoomanawanui would ask. "That we may eat the dogs of Kakuhihewa that bite the face of people; that we may bake the hog whose tusks are crossed; that we may eat the fat awa[2] of the fish ponds; that we may drink of the best and most intoxicating awa; that Kakuhihewa himself shall chew the awa, strain it into the containers, pour it out into the cups, place the cups to our lips; and after we have slept off the effects of the awa, that he bring his daughters and make them our wives. That is my wish, I want you to know." Keinohoomanawanui then replied: "Say, we will get killed. I thought we were to wish on other subjects; but I see your wish is in relation to the king. If that is your wish we will surely get killed." This was carried on by these two for ten nights and over.[3]

As their lamp was seen burning for several nights, Kakuhihewa got vexed and ordered one of his spies to go on up and see what this midnight lamp was for. As the

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[1] *Auhuhu* (*Theprosia purpurea*), a shrub used in poisoning or intoxicating fish that they may be caught.

[2] *Awa*, milk-fish (*Chanos chanos*).

[3] *Anahulu a me helelei;* ten days and scattering over and above the ten. That was the ancient method of Hawaiian counting.

Kaao No Kalelealuaka a Me Keinohoomanawanui.

O KA aina i noho ai o Kalelealuaka a me Keinohoomanawanui, o Lihue e waiho ana malalo hikina o ka mauna o Kaala i Oahu. O ke kahua hale nae, o Oahunui. O Kakuhihewa ke 'lii o Ewa a me na aina e pili ana me ia; o Pueonui ko Kona nei, oia mai Moanalua a Makapuu, e noho ana laua me ka paonioni a me ke kaua, kokoke e pau loa o Ewa ia Pueonui.

He kanaka koa loa o Kalelealuaka ma ke kaua a me ka hakaka. O ka laua hana me Keinohoomanawanui, o ke kuko. O ko laua hale, ua kupono ka puka i kai o Ewa, o ko laua manawa e kuko ai, o ka wa pau o ka paina ana o ke ahiahi e pupuhi ana kukui, aia a hoi e moe, kau ke poo i ka uluna, huli ke alo iluna nana i kaupoku o ka hale. Moe o Kalelealuaka ma kona kala, moe o Keinohoomanawanui, ma kona kala, kahea aku o Kalelealuaka ia Keinohoomanawanui: "O ke kuko a kaua." I mai o Keinohoomanawanui: "O ka'u kuko, o ka moe o kaua a kani ka moa kuakahi, iho a ke kula, huhuki auhuhu, a loaa, iho aku a kahakai, kui a wali, hoo aku i ka mawae o ka ala, make ka puhi, hoi mai a uka nei, haihai i ka lau maia, kalua, a kani ka moa, huai ae a hoomaalili ma kapa. A maalili, ai kaua a maona, hoi aku a luna o ka hua moena, kau ke poo i ka uluna, huli ae ke alo iluna, nana ae i kaupoku o ka hale, liilii ka maka o ka iole, oia ka'u kuko la i lohe oe."

I aku o Kalelealuaka: "Aole kau he kuko; o ka'u no ke kuko." "Pehea kau kuko?" wahi a Keinohoomanawanui. "O na ilio nahu maka o Kakuhihewa na kaua e ai; ka puaa kea o ka niho, na kaua e kalua; ke awa nui o na loko na kaua e ai, na puawa ona na kaua e inu. Na Kakuhihewa no e mama a wali, e hoka a loko o ke kanoa, e hoohee a loko o na apu; nana no e hooinu i na waha o kaua, ona kaua, moe i ka ona awa a huli ae; nana no e lawe mai i na kaikamahine ana a ma na aoao o kaua hoomoe: oia ka'u kuko la i lohe oe." "Kahaha, make kaua; kai no paha ma na mea e ae kaua e kuko ai, eia ka o ke 'lii kau kuko; ina pela kou manao mamake kaua," pela aku o Keinohoomanawanui. Pela ko laua hana mau aua a hala ke anahulu o na po a me na po helelei, oia he mau po keu. O anahulu a me helelei. Anahulu, he umi ia. Helelei, he keu mawaho o ka umi; oia ke ano ma ka olelo kahiko o Hawaii nei. Eia ke ano o keia mau inoa.

No keia a mau o ke kukui i na po a pau, uluhua o Kakuhihewa, kena i ke kiu e pii e nana i keia kukui a o ke aumoe. A hiki ke kiu ma waho, e olelo ana o Keino-

spy arrived and stood on the outside of the house he heard Keinohoomanawanui name his wish, which was followed by Kalelealuaka, after this the two became quiet. The spy then stuck a short wooden dagger in the ground at the entrance[1] of the house and returned to the king. At his arrival the king asked: "What was that lamp burning for that you went up to see?" The spy then repeated all he had heard. While the spy was repeating what he had heard to the king, a priest was at this time with the king. At the conclusion of the recital, the king turned to the priest and asked him: "What about that man Kalelealuaka? Do you think his wish proper or not?" The priest replied: "What he has said should be carried out, because he will be the man to gain the conquest for you, so that you will own the whole island. You must, however, carry out every detail of his wish with your own hands." On the advice of the priest, Kakuhihewa[2] proceeded to carry out in detail the wish made by Kalelealuaka. The priest had, however, instructed the king to build two houses, one to serve as an eating house and the other a sleeping house; both to be built and completed in one day and then Kalelealuaka was to be sent for and brought down.

When Kalelealuaka[3] and Keinohoomanawanui[4] woke up in the morning and went out of doors, they saw a wooden dagger sticking in the ground just outside of the entrance. At seeing this Keinohoomanawanui said to Kalelealuaka: "We are going to be killed. Here is a wooden dagger at our door. We have been discovered. What a pity that we are to be killed. You can now see the consequences of disobeying my advice, not to speak anything in connection with the king."

While they were discussing the dagger found at their door, they looked down toward Ewa and saw a company of people coming up toward them from the king's house all armed with stone axes from front to rear of the procession. At the sight of the people Keinohoomanawanui remarked: "There perhaps is our death coming?" Kalelealuaka replied: "You coward." The company they saw coming was on their way to cut timber for the erection of the two houses as advised by the priest. These houses were completed in one day.

HOW KALELEALUAKA AND KEINOHOOMANAWANUI WERE SENT FOR AND HOW THEY WERE TAKEN TO KING KAKUHIHEWA AT EWA.

On the following day Keinohoomanawanui again saw a large company of people coming up from Ewa, all armed with spears and other instruments of war; some had war helmets and feather capes while some had a litter for carrying people. Upon seeing the people Keinohoomanawanui turned to Kalelealuaka and said: "Our death is now close upon us." Kalelealuaka replied: "Keep your eye on them." Kalelealuaka all this time was lying down with his war club, showing no fear and acting as though willing to fight. When the people arrived outside of the house, six of them surrounded the house all armed with death weapons. Soon after this Kalelealuaka got up, stepped

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[1] A sign indicative of knowledge by the king of transgression, as in the case of Kamehameha's night visit to the camp of plotting chiefs at Halawa, Oahu, when he stuck his spear in the ground in front of their house of conference; a sure sign he had heard their scheme.

[2] *Kakuhihewa*, literally "the mistake".

[3] *Kalelealuaka*, literally "the leap of two bailers".

[4] *Kainohoomanawanui*, forbearing or enduring the wrong.

hoomanawanui i kana a pau ia, olelo o Kalelealuaka i kana a pau, hoomaha iho la laua. Kukulu iho la ke kanaka kiu i ka pahoa ma ka puka o ka hale a hoi mai la a hiki ia. Ninau aku la ke 'lii: "He kukui aha kela au i pii aku nei?" Hai mai la ke kiu i na olelo a pau loa ana i lohe ai, a lohe ke 'lii i keia mau olelo. Aia me ke 'lii he kahuna; ui ae la ke 'lii: "Pehea kela kanaka o Kalelealuaka, he pono anei kana olelo, aole anei?" I aku ke kahuna: "He pono kana olelo; o ke kanaka ia puni ko aina; o na mea a pau ana i olelo mai ai, e hooko oe, o oe ponoi no ke hana e like me ka olelo a ua kanaka ala." O keia mau olelo a pau loa, ua hooko o Kakuhihewa ke 'lii; eia nae, olelo aku ke kahuna i ke 'lii: "I mau hale elua, i hookahi hale ai, i hookahi hale moe, hookahi la paa, alaila, kii ia o Kalelealuaka a lawe mai."

O Kalelealuaka a me Keinohoomanawanui, i ko laua ala ana i ke kakahiaka a hele iwaho o ka hale, iko iho la laua he pahoa e ku ana ma ka puka o ka hale, ua kukuluia. I aku o Keinohoomanawanui ia Kalelealuaka: "Make kaua! Eia la he pahoa ma ka puka o ka hale o kaua! Ua loaa. Aloha ino kaua i ka make; o ka'u no ia e olelo aku ana ia oe e waiho ke 'lii, aohe make olelo."

Ia laua e kamailio ana no ka pahoa i kukulu ia ma ka puka o ka hale, nana aku la laua i ka moe mai o ke kaoo huakai kanaka, mai kahi o ke 'lii a kokoke i ko laua nei wahi, me na koi lipi mai mua a hope o ka huakai. "Aia hoi paha ka make o kaua la," pela aku o Keinohoomanawanui ia Kalelealuaka; makau wale. O keia huakai, he poe ooki laau hale, e like me na olelo a ke kahuna i ke 'lii, hookahi la ua paa na hale elua.

NO KE KII ANA IA KALELEALUAKA A ME KEINOHOOMANAWANUI, E LAWE I KAI O EWA IMUA O KE 'LII O KAKUHIHEWA.

Ia po a ao ae, nana hou aku la o Keinohoomanawanui i nei huakai nui e pii mai ana mai kai mai o Ewa, me na pololu, me ka ihe me ke kuia, me ka elau, me na mahiole, me ka ahuula, me ka manele auamo. Hai aku o Keinohoomanawanui ia Kalelealuaka, eia ka make o kaua ke kiina mai nei. Wahi a Kalelealuaka: "Nana ia aku." O Kalelealuaka, ke moi nei no me kana laau palau, me ka maka'u ole me ka aa no e hakaka.

A hiki ka huakai ma waho o ka hale o laua nei, eono poe kanaka ka puni o ka hale me ka makaukau i na mea make. Ia wa ala mai o Kalelealuaka me kana laau

outside with his war club in hand, raised it and struck it on the house cutting it in two and scattering the grass and timbers in all directions. The officer in command of the soldiers spoke up saying: "We did not come here to inflict death, but we have been sent to bring you to Ewa by the orders of Kakuhihewa, the king. Here is the litter, get in."

Before their arrival at Ewa, Kakuhihewa had in the meantime prepared with his own hands everything as advised by the priest, as already set forth in this story. The reason why Kakuhihewa had followed the instructions was because he wanted to gain possession of all of Pueonui's lands, and also because the priest had advised him so. Kalelealuaka and Keinohoomanawanui were from this time on taken as the king's sons-in-law. All Kalelealuaka did after this was to retire with the daughter of Kakuhihewa in one of the houses prepared for them.

While they were living together at this time, war was again resumed between the two kings, Kakuhihewa and Pueonui.[1] Keinohoomanawanui was at once made one of the king's officers and he went out to take part in one of the battles, and in which Pueonui was beaten. Kakuhihewa and his men went out to fight during the daytime and they slew a great many of Pueonui's men. Keinohoomanawanui always gained the victory in these battles so that in time the king began to give Keinohoomanawanui the credit of such splendid results.

Kalelealuaka in the meantime retired during the daytime, but at the first crow of the cock at early dawn, he would get up and go out and slay the officers in the army of Pueonui. He would run from Ewa to Kapukaki, the heights looking down at Halawa, where he would meet the officers of the opposing army and fight them single handed, striking on the right and then on the left. After slaying the enemy by the use of his war club he would carry off their war helmets and feather capes. This was carried on by him for several nights without the knowledge of anyone. One night as he was returning a farmer at Halawa saw him. Kalelealuaka had slain several of Pueonui's men, and secured some feather capes and war helmets and was on his way home; but he was traveling at such speed that the farmer was unable to make out who he was. On the night following the farmer thought he would lie in wait for this man; sure enough he saw Kalelealuaka going along at a very great rate of speed, so taking up his spear whose point was fixed like a hook, he threw it and hit the man in the arm just above the wrist; the spear point entered and was made fast. Kalelealuaka seizing the spear tried to pull it out, but was unable on account of the peculiar point, so he broke it, leaving the point still in the arm.

Pueonui was defeated and Kakuhihewa took possession of all his lands. Kakuhihewa all this time thought Keinohoomanawanui was the cause of these victories over Pueonui and the slaughter of the men. In the meantime the farmer refused to give Keinohoomanawanui the credit of these victories and declared that the final defeat and death of Pueonui was the work of a different man altogether, who went out to fight only in the early morning. He described this unknown man as a very fast runner of whom he knew no equal; the man always carried a war club, and on his return would come with war helmets and feather capes. "I have wounded him in the arm and I think

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[1] *Pueonui*, large owl.

palau a uhau iho la i ka hale, kaawale ae la elua mahele me ka lele liilii i o i anei. Olelo mai ka luna o na kanaka: "Aole ka makou huakai he kaua a he make; i kii mai nei makou ia oe e iho i kai o Ewa, ma ke kauoha a ke 'lii a Kahuhihewa. Eia hoi ka manele la kau mai iluna."

A hiki lakou nei i kai o Ewa, ua hoomakaukau ponoi o Kakuhihewa ke 'lii i na mea a pau, e like me ka olelo a ke kahuna i olelo mua ia ma ka hoomaka ana o keia kaao. O ke kumu o keia hana ponoi a Kakuhihewa, no ke ake e lilo nui ko Pueonui aina ia ia, a no ka olelo kekahi a ke kahuna. Lilo ae la o Kalelealuaka i hunona na ke 'lii a me Keinohoomanawanui, hookahi hana a Kalelealuaka he hiamoe i loko o ka hale me ka wahine, ke kaikamahine a Kakuhihewa.

I loko o keia wa a lakou e noho nei, hoomaka ke kaua o na 'lii, o Kakuhihewa a me Pueonui. O Keinohoomanawanui lilo ae la ia i luna koa, oia kekahi i hele i ke kaua, ua lanakila ko lakou aoao ma ke kaua ana me Pueonui. O Kakuhihewa a me na koa kai hele i ke kaua i ke ao, ua nui ka make ma ko Pueonui aoao, ua lanakila loa o Keinohoomanawanui ma keia mau kaua ana, a ua manao ke 'lii o Kakuhihewa nana keia make.

No Kalelealuaka. I ke ao, moe oia a kani ka moa kuakahi o ka wanaao, hele e pepehi i na 'lii koa o Pueonui. Mai lalo mai o Ewa e holo ai, a loaa na 'lii koa a me ke kaua i Kapukaki e nana ala ia Halawa. Lawe kela i ka mahiole a me ka ahuula o na 'lii a me na koa, hookahi laau palau e uhau ai ma ka akau, a pela ma ka hema, ua pau loa ia poe kaua; pela kana hana mau ana i na po a pau me ka ike ole ia. A i kekahi po ana i hoi hou ai, ike ia e ke kanaka mahiai i Halawa. Ua luku aku o Kalelealuaka i na koa o Pueonui a pau i ka make, ua loaa ka ahuula a me ka mahiole, e huli hoi ana ia, a no kona mama loa aole maopopo kona mau helehelena. Nolaila, hoomakakiu ua kanaka mahiai nei i kekahi po hou mai, a ike ia ia Kalelealuaka e hele ae ana me ka mama loa, ia wa, pahu kela i ka ihe laumeki kohe o mua a ku i ka lima, i ka peahi mahope mai, paa loa i loko ka upe o ka ihe. Lalau iho la o Kalelealuaka i ka ihe a uhaki ae la, paa no ka upe i loko o ka lima.

O Pueonui ua pio kona aoao, a ua pau loa kona aina ia Kakuhihewa, ua manao hoi o Kakuhihewa na Keinohoomanawanui keia pio o Pueonui, a me keia make o na kanaka. No ke kanaka mahiai. Hoole oia ia Keinohoomanawanui: "Aole nana keia make o Pueonui, he kanaka e wale no ke kanaka nana e luku nei, aia a kokoke e ao

the spear point is still in his arm. It will be the means by which the man could be recognized."

When Kakuhihewa heard this, he issued a call for everybody to come together, no man, woman or child to remain at home, excepting those who when they fell down were unable to get up again, and those who were so sick that they could not walk. After everybody had come together, the farmer proceeded to look for his man by looking at their arms; but he was unable to locate him. He then asked Kakuhihewa: "Is there no one left?" "None," said the king, "except my son-in-law who is asleep at home, and has done nothing requiring him." "Send for him and let me see [his arm]," said the farmer. When Kalelealuaka came up to the farmer and held up his arm the point of the spear was found. The farmer then remarked: "Surely, this is the man that slew all of Pueonui's men, and this is the very man whom I saw coming in the early morning while I was on my way to work and at whom I threw the spear, the point of which is still in his arm. I also saw him returning with war helmets and feather capes, and I am certain his house must be filled with those articles; let someone be sent to fetch them." When the man that was sent returned, he brought with him several war helmets and feather capes which made a huge pile, proving that it was Kalelealuaka that caused the overthrow and final defeat of Pueonui. So Kalelealuaka was made chief ruler, while Kakuhihewa served under him.

Legend of Pumaia.

ON THE land of Pukoula which adjoins Waiahao[1] in the district of Kona, Oahu, was the home of Pumaia. His chief occupation with that of his wife, was hog raising. They at one time had as many as ten hog pens; but amongst his whole herd [of hogs] there was one he thought a good deal more of than all the others; one that measured over a fathom in length which he had vowed he would never part from. This hog was to be kept until the death of Pumaia when it was to be killed.

Kualii who was king at this time, was building the temple called Kapua, which was situated to the east of Leahi Hill overlooking Mamala. At the completion of the temple, Kualii ordered that a hog be brought from Pumaia. Upon the arrival of the messengers, Pumaia asked them: "What is the object of your call?" "We have been sent by Kualii to you for a hog for the temple. You give us one." "Yes, you can have one," said Pumaia. "There is the pig pen." This request was kept up until all the ten hog pens were exhausted and there remained but the one hog he thought so much of. After a time Kualii sent his men for another hog. Upon their arrival in the presence of Pumaia, they were asked: "What has brought you here?" "We have been sent by Kualii to come for the hog that is left." "You shall not have it. He is only seeking trouble. I thought he was really in need of swine, but no." The men then grabbed the hog and fought with Pumaia for its possession, many against one. In this fight

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[1] This part of Honolulu is now known as Kawaiahao.

hele keia kanaka. He kanaka mama loa, aohe lua, me ka laau palau i ka lima, a i ka hoi ana mai me ka mahiole a me ka ahuula, ua pahu ia e a'u i ka ihe, a paa ka upe o ka ihe i loko o ka lima. Oia ka hoailona o ua kanaka ala."

A lohe o Kakuhihewa i keia mau olelo kukala aku la ia i kana olelo kuahaua: "Aohe kanaka noho, aohe wahine, aohe keiki. O ka mea ku ae a hina iho, oia ke noho aku, o ka mea mai hiki ole ke hele." A akoakoa na mea a pau loa i kahi hookahi, hele ua kanaka nei e nana i ka lima, aohe loaa iki. Ninau aku la ia Kakuhihewa: "Aohe kanaka i koe?" "Aole," pela aku ke 'lii. "Aka, o kuu hunona wale no koe e moe la i ka hale, aohe ana hana e loaa." "E kii aku, e lawe mai e nana aku au," pela aku ke kanaka mahiai. A hiki mai la o Kalelealuaka, hoike mai la i kona lima, i nana iho ka hana e paa ana ka upe o ka ihe i ka lima. He oiaio, o keia kanaka ka mea nana i luku ko Pueonui aoao a pau i ka make. O ke kanaka keia a'u i hoomakaukiu ai i ke kakahiaka nui poeleele, i a'u e hele aku ai e mahiai, a na'u no keia ihe i pahu i ka lima o ia nei. A he nui loa ka mahiole a me ka ahuula i ko ia nei wa e hoi mai ai, a mehe mea ala ua piha ko ia nei hale ia mea; e pono e kii aku kekahi." Ia laweia ana mai, ku ke ahua o ka maihole a me ka ahuula. Ia wa, maopopo o Kalelealuaka ka mea nana keia lanakila nui i pio ai o Pueonui. Àlaila, lilo ae la o Kalelealuaka i alii maluna o Kakuhihewa a noho aku la ia malalo.

Kaao No Pumaia.

OPUKOULA e pili la me ka waiahao kahi noho o Pumaia, ma Kona, Oahu. O kana hana he hanai puaa ma kana wahine. Aia ia laua he umi pa puaa, a hookahi puaa punahele loa ia Pumaia, he puaa anana, he puaa lilo ole ia hai, he puaa hanai a make pu me Pumaia.

No Kualii, oia ke 'lii nana ka heiau o Kapua e waiho la ma ke komohana o Leahi puu e nana ala ia Mamala. A paa ka heiau, kena o Kualii e hele i o Pumaia ala i puaa, a hiki na elele, ninau aku o Pumaia: "Heaha ka oukou huakai?" "He puaa, i olelo mai nei o Kualii i puaa no ka heiau ia oe, e haawi mai oe." "Ae he puaa," pela mai o Pumaia; "aia ka pa puaa." Pela no ke noi hooune ana a pau na pa puaa he umi a Pumaia, a koe kana puaa i minamina loa ai. Kena o Kualii i na kanaka e kii i ka puaa, a hiki lakou imua o Pumaia, ninau mai la o Pumaia: "Heaha ka oukou o ka hele ana mai nei?" "I kii mai oukou i ko puaa i koe e lawe, pela mai nei o Kualii." "Aole e loaa ia oukou, he imihala ia; kai no paha he make puaa kona, aole ka." Ia wa, lalau lakou la i ka puaa, a lawe me ke aumeume me Pumaia, hookahi keia he nui lakou la.

sometimes Pumaia would get possession of the pig and again the others would get it. This was kept up for some time when at last a regular fight was had. Pumaia then struck out one blow on the right and one on the left with his fists, killing all the men except one, who ran to the king, Kualii, and reported to him, saying: "We have all been killed by Pumaia and I alone am left to bring the tidings to you." Kualii then ordered his soldiers and officers to arm themselves with their spears and other implements of war and to dress in their war helmets and feather capes and when ready to go and make war on Pumaia.

After this fight Pumaia left Pukoula and moved on to Kewalo where he was met by the soldiers and a regular battle was fought in which Pumaia slew all of Kualii's warriors and officers. One of the men, however, managed to escape and carried the result to Kualii. When Kualii heard that his warriors and officers had all been killed, he called all his chiefs and warriors to come together, with his god, Kanemuka. Pumaia in the meantime had moved on to Pawaa, where he was met by Kualii and his men, and another battle was fought in which Pumaia again slew all the chiefs and warriors, with the exception of Kualii and his god. When Kualii saw that his men and chiefs were all slain he prayed to his god to capture Pumaia, and so through the power of this god Pumaia was caught and bound. Kualii was so incensed at Pumaia that he was immediately killed and was dragged to Kapua where his dead body was thrown into the pit with the men he had killed. In the course of the ill treatment given his body, the jaws were crushed and cut up into fragments.

Pumaia's wife and young daughter in the meantime were at home where they were awaiting for his return, from early in the afternoon until midnight. At this long absence of Pumaia the mother remarked to the daughter: "Your father perhaps is dead. In all his travels before this he generally returned home before dark." While the two were talking they heard a shaking noise outside the house and an indistinct call to open the door. The mother then rose and opened the door, and lo it was the spirit of Pumaia.

Relating to the spirit of Pumaia: It is told in this legend that the spirit is always much stronger than the living body and that several people have been killed by spirits; the following narrative will show this.

As the jaw bones of Pumaia were so crushed his words were indistinctly heard, so the spirit had to resort to whispers and gesticulations of the hands, like a deaf and dumb person, in order to be understood. Pumaia then said to his wife: "I struck out right and left and killed them all." The wife asked: "You killed them all?" "Yes, yes," at the same time bringing the hands together and making the negative motion to indicate that nothing was left. Pumaia then said to the wife: "Let us go and get my body." The wife assented and took a piece of kapa cloth in which to wrap the body. The blazing spirit[1] then went ahead, the wife following until they reached Kapua, the temple of Kualii and the pit where the body had been thrown. The spirit of Pumaia then flew and landed right in the center of the pit and flamed; the night guards were fast asleep, as it was then well on towards midnight,[2] the Milky Way being plainly seen. The wife then approached the hole and felt of the dead bodies. The

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[1] *Lapalapa*, as used here is to indicate the blazing nature of Pumaia's spirit in its directing movements.

[2] *Huli ka ia*, the turning fish, was the appearance of the Milky Way.

Ia ianei ia lakou la, pela ke aumeume ana a hakaka maoli. Hookahi puupuu a Pumaia ma ka akau, a hookahi ma ka hema, pau loa na kanaka i ka make, a koe hookahi kanaka. Oia kai holo aku a mua o Kualii olelo aku: "Ua pau loa makou i ka make ia Pumaia, a owau, hookuu ia mai i ahailono i lohe oe." Ia wa, kena o Kualii i na koa, a me na 'lii koa, me koa, me ko lakou mau makaukau a pau loa, na mahiole, na ahuula, na ihe, na pololu, na mea make a pau loa. A makaukau lakou e hele mai e kau me Pumaia.

Haalele iho la keia ia Pukoula, nee aku la ia a Kewalo, o kahi ia i hoouka ai me Pumaia, malaila i luku ia ai na koa, a me na 'lii o Kualii a pau loa i ka make ia Pumaia. Hookahi i pakele a lohe o Kualii. Ia lohe ana o Kualii, ku ia, me kona mau alii a pau loa, hele mai me na koa, me kona akua o Kanemuka. Ua nee aku la o Pumaia a Pawaa, i laila, loaa o Kualii ma, o ke kaua iho la no ia, pau loa o na koa a me na 'lii i ka make ia Pumaia, a koe o Kualii me ke akua ona. Kaumaha o Kualii i ke 'kua ona ia Pumaia, ia haawi ana i ke akua, paa o Pumaia i ka hopu ia ma ka mana o ke akua. No ka nui loa o ka huhu o Kualii ia Pumaia, pepehi ia iho la ia a make, alako ia a hiki i Kapua, kiola ia ilalo o ka lua, maluna iho ka poe make a Pumaia i luku ai. Ma keia hoomainoino ana ia Pumaia, ua wali ka iwi auwae, a ua weluwelu no hoi.

No ka wahine a Pumaia. Noho iho la ia me ka laua kaikamahine opiopio i ka hale, e kali ana i ka hoi mai o ke kane, mai ka aui ana o ka la a ke aumoe kupono i ke kau. No keia hoi ole mai o ke kane, olelo aku la ka makuahine i kahi kaikamahine: "Ua make paha ko makuakane, aole pela ia e hele nei, i ke ao no hoi." Ia laua e kamailio ana, halulu ana ma waho o ka hale keia mea, me ke kahea mai e wehe ka puka o ka hale, kii aku la ka wahine wehe, aia hoi, o ka uhane o Pumaia. No ka uhane o Pumaia. Ua olelo ia i loko o keia kaao, he oi aku ka ikaika o ka uhane, mamua o ke kino, ua nui ka poe i make i ka uhane; ma keia hoomaka ana e ike ia ai.

No ka wale loa o na iwi o Pumaia e pili ana i ka waha, nolaila, ua pono ole ke olelo me ka leo, he hawanawana wale no me ke kuhi ana o ka lima, ma o a ma anei e like me ke kuli. Olelo mai la o Pumaia i ka wahine: "U-U-iho-ka akau iho-ka-hema, pau loa i ka make." I aku la ka wahine: "Pau ia oe i ka make?" "E-E"-hoopili ae i na hapa pulima a hoole mai. I aku o Pumaia i ka wahine: "E kii kaua ia'u." Ae aku ka wahine; lawe ae la ia he ahu he aahu kapa i mea wahi; mamua ka uhane o Pumaia e lapalapa ana, mahope ka wahine, a hiki laua i Kapua ka heiau a Kualii, aia malaila kona lua i kiola ia ai. Lele aku la ka uhane o Pumaia a luna pono o ka lua, lapalapa, o na kiai ua moe, no ka mea, ua huli ka ia, ke kau o ka po, hele aku la ka wahine a hiki i ka lua, haha iho la, e ahu ana ke kino kanaka.

spirit then whispered and at the same time making motions with the hands to remove the dead bodies and pointed down in the bottom of the hole. The wife followed the instructions until she found the body of Pumaia beneath, all ragged and torn. She then collected the pieces and put them in the kapa cloth, in the form of a bundle, put it on her back and returned home. Upon her arrival at the house Pumaia's spirit told the wife, at the same time pointing at the floor of the house, to remove the mats, dig a hole and conceal the body, before the arrival of the people who would search for the body the next day. The wife did as she was told. On the next day a searching party arrived looking for the body of Pumaia. The searchers asked Pumaia's wife: "Did you not go and remove the body of your husband last night?" "I do not know anything about it nor have I removed it. Is Pumia then dead? This is the first that I have heard of his death." When the searchers heard this they were certain that the wife could not have removed the body, so they returned [to the king].

On the second night, the spirit of Pumaia again came to the wife. The reason for this coming was this: The wife that day looked at her daughter and said: "Yes, I am grieving at our fate as our bones still need blood, not your father as his bones have no blood." At this Pumaia's spirit asked: "What are you two talking low about?" The wife replied: "Nothing, we are just talking about death, not of you of the bloodless bones." Pumaia's spirit then spoke to the wife: "Let us get away from this place. Take me out and take me along." After the body had been dug up, they left Pukoula and walked toward the mountains along the road leading to the junction of Pauoa and the road that leads to the Alekoki pool. They then continued on up toward Maemae, and by dawn of [the next day] they reached Nuuanu.

On the top of the left hand peak of the Nuuanu Pali where you come down toward Hoowahapohaku and look towards the eastern peaks of the pali and right at the top of this left hand peak is a cave. The spirit of Pumaia flew to this cave and lit there flaming. The wife with the bones of Pumaia and the daughter then climbed up the cliff[1] until they arrived at the cave, where they made their dwelling. At the end of the fourth day, the last finger[2] of food for the daughter was eaten up when the mother said: "I am distressed at your fate, the one having bones that need blood. Here we are following after the bones that have no blood, and have left food and meat." When they woke up the next morning they saw food, meat and other articles such as kapas, skirts and various other things. All these things had been brought by the spirit of Pumaia from Waikiki. In that one night the spirit had traveled over the whole district. This was carried on for several nights and the food and animals, the fish in the ponds and the growing food were brought to the cave. The spirit of Pumaia kept up these raids until at last it began to raid Kualii's own lands. All the different properties were taken, even the canoes, mats, war helmets, feather capes, calabashes, water gourds and various other things of the house and the land. At night, while the people were asleep, Pumaia's spirit would enter the house, carry out the sleepers and then empty the house of their valuables. Upon waking up in the morning the people would find themselves out of doors and their houses robbed of all the things of value; even the growing crops in the

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[1] Illustrative of the ancient custom of hiding dead bodies, despite hardships and difficulties.

[2] *Mikiai*, the term for the last fingerful of poi from the calabash.

Hawanawana maila o Pumaia, me ka pale mai o ka lima, ma oa ma o, aia ia i lalo ponoi o ka lua. Hana iho la ia peia, a loaa ke kino o Pumaia ilalo, ua weluwelu a okaoka, hooiliili ae la ia a loko o ka ahu a me ke kapa, hana iho la a haawe, hoi mai la. A hiki laua i ka hale, olelo hou mai o Pumaia i ka wahine me ke kuhikuhi o na lima ilalo o ka hale, e wehe i ka moena, a kohi i lua nona, i nalo i ka poe huli kupapau ke ao ae. Hana iho la ka wahine e like me na olelo a Pumaia, a ao ae la, huli ia mai ana ke kino o Pumaia, a hiki na elele i ka wahine a Pumaia, ninau mai la: "Aole oe i kii i ko kane a lawe mai i keia po?" "Aole au i ike, aole no hoi i kii; ua make ka o Pumaia? Akahi no au a lohe ua make." A lohe na elele, maopopo aole i kii ka wahine, hoi aku la lakou.

I ka lua o ka po, hiki hou ka uhane o Pumaia i ka wahine. Eia nae ke kumu i hiki ai. Nana aku la ka makuahine i ke kaikamahine a pane aku: "U, o kaua ka hoi ka mea aloha o ka iwi koko, aole o ko makuakane o ka iwi koko ole." I mai la o Pumaia: "Heaha ka olua e hamumu nei?" "Aole, e mea wale ae ana no maua i ka make, aole ou o ka iwi koko ole." I aku la o Pumaia i ka wahine: "E hele kakou; e wehe ia'u a lawe pu." Pii aku la lakou mai Pukoula aku a ka nakee o Pauoa e hele la a hiki i ka wai o Alekoki, ma laila aku a Maemae, pela lakou i pii ai a owakawaka kai ao o ke kakahiaka nui, hiki lakou i Nuuanu.

Aia ma kela huli o ka pali o Nuuanu e lou mai ana, i ka iho ana a ka Hoowahapohaku, nana aku i ka hikina o ka pali o Nuuanu, aia iluna pono, i ka welau pali oia iho, aia ilaila he ana. Lele aku la ka uhane o Pumaia a laila lapalapa, pii aku la ka wahine me na iwi o Pumaia a me ke kaikamahine a hiki, i nana aku ka hana he ana. Noho iho la lakou ilaila. Eha la i hala, pau kahi mikiai a ke kaikamahine, pane aku ka makuahine: "U, o oe ka hoi ka mea aloha o ka iwi koko; hele mai nei kaua mahope o ka iwi koko ole, haalele aku nei kaua i ka ai me ka ia."

Ia po ana iho, moe laua a ala ae o ke kakahiaka nui, e ku ana ka ai, ka ia, ka waiwai, ke kapa, ka pau, na mea a pau loa. O keia mau mea a pau loa na ka uhane o Pumaia i kii a lawe, mai kai o Waikiki aku, hookahi po mai uka a kai o ka aina, pela aku he po, pau loa ka ai, ka holoholona, ka ia o ka loko, a me ka ai e ulu ana. Pela no ka hana ana a ka uhane o Pumaia, a hiki i ko Kualii mau aina ponoi. Pau loa ka waiwai, na waa, na huamoena, na mahiole, na ahuula, na ipu a me na huawai na mea a pau loa o ka hale a me ka aina. No ka mea, i ka po, i ka wa moe o kanaka, lawe o Pumaia i ke kino a waho o ka hale, waiho, moe oe a ala ae hoi aku i ka hale, aohe na pono o loko, ua pau ia Pumaia i ka lawe ia, pela ka ai o waena; o luna e ulu ana, o ka io ua pau.

field were stolen by Pumaia's spirit. By these raids the wife and daughter were able to have all they wanted and far more than their needs. One day the wife sighed and said: "Yes, we have all we need, but there is one thing lacking, we have no servant to do our work for us." When Pumaia's spirit heard this, it went off and brought back a servant for the wife and daughter.

Kualii in the meantime was being puzzled and often asked who this unknown thief could be. A priest who was living with him at the time then told Kualii who the thief was in the following manner: "This thief is no other person than your enemy Pumaia; his body is dead, but his spirit is at large and is much stronger than when the body was alive. You will soon be killed; if you act rightly you will then be saved." "What must I do to be saved?" asked Kualii. The priest replied: "You must build three houses; one house for the wife and daughter; one house for the property and servants; and one house for the bones of Pumaia. After the houses are completed go and bring your enemy back and take good care of his bones; he may then take compassion on you and you will then be saved." Kualii then consented to do all the things advised by the priest.

While this conversation was being carried between the priest and Kualii, Pumaia was amused as he heard the advice of the priest and the consent given by Kualii. He then advised his wife and daughter to return to the shore. The wife in obedience to the instructions made ready for their return. While on their way back to the old home they met Kualii's men who had been sent to bring them to the king. Upon their arrival at the king's house, they found everything prepared for their reception and they lived with the king ever after this.

Legend of Hanaaumoe.

HANAAUMOE was a flattering spirit who lived in Oahu, as the island of Oahu in the olden days, during the reign of Halalii, was the home of the spirits. The duty of this spirit, Hanaaumoe, was to meet all the canoes that arrived from other lands and through his cunning and flattery urge the people to land. In this way several people were killed and eaten by the spirits. As this spirit had no equal in the art of flattery, he was delegated by Halalii the king of the spirits to guard all the points along the coast of Oahu. While he was on duty one day he saw canoes approaching Oahu from the west. In the double canoe was Kahaookamoku the friend of the king of Kauai, several men and Kaneopa a lame fellow. These people were from Kauai and were on their way to Hawaii to make a visit.

Hanaaumoe upon seeing these people invited them to come ashore: "Come ashore, land your canoe. Don't go to Hawaii for that island is filled with spirits. Hawaii has spirits for Kanikaa lives there. Maui has spirits for Keoloewa lives there. Lanai has spirits for Pahulu lives there. Molokai has spirits for Kaunolu lives there. Here is the island that has no spirits; land the canoe. There is food ashore, there are houses,

No keia hana a Pumaia, ua lako loa ka wahine a me ke kaikamahine; nolaila, kaniuhu iho ka wahine, penei: "U, nui ka waiwai ia kaua, a hookahi hemahema i koe, o ke kanaka ole nana e lawelawe mai." Lohe no o Pumaia, kii no, loaa ke kanaka lawelawe o ka wahine a me ke kaikamahine.

No Kualii. Nui loa kona haohao, a me ka ninau i keia aihue ike ole ia, aia he kahuna e noho pu ana me ia, nana i hai mai ia Kualii. "Aole na he kanaka e, o ko hoa paio o Pumaia; ua make ke kino, o ka uhane ia e hele nei; eia nae, ua oi ka ikaika o ka uhane mamua o ke kino." Kokoke oe e make, ina e noonoo pono oe, alaiia ola oe. "Pehea e ola ai?" wahi a Kualii. I aku ke kahuna: "E hana oe i ekolu hale, i hookahi hale no ka wahine me ke kaikamahine, i hookahi no ka waiwai a me ka ohua, i hookahi no na iwi o Pumaia. A paa ka hale, kii oe i ko hoa paio a hoihoi mai me ka malama pono, malama o maliu mai ko hoa paio, ola oe." Ae aku o Kualii i ka olelo a ke kahuna.

Ma keia olelo a ke Kahuna ia Kualii, ua akaka wale no ia ia Pumaia. A makaukau o Kualii i na mea a pau loa, ia wa, pane aku o Pumaia i ka wahine a me ke kaikamahine, e hoi i kai. Ae mai ka wahine: "Ae, e hoi kakou." Hoomakaukau iho la lakou e hoi i kai nei. Ia lakou e hoi mai ana i ke alanui, loaa aku la i na kanaka o Kualii. A hiki lakou io Kualii la, ua hooko ia na mea a pau loa, ua oluolu a me ka noho pu lakou ia wa.

Kaao No Hanaaumoe.

HE WAHI akua malimali o Hanaaumoe, no Oahu nei, no ka mea, he moku akua o Oahu nei i ka wa kahiko. O Halalii ke 'lii, a o ka hana a keia wahi akua, o ka malimali i na waa holo mai o na aina e, e makaikai. Nui ka poe i make a pau i ka ai ia e ke akua. No ka maa o keia wahi akua i ka malimali, nolaila, hoonoho o Halalii ke 'lii o ke akua i kiai no na makalae a pau o Oahu nei. Iaia e kiai ana, hoea mai la ka auwaa ma ke komohana mai o Oahu nei, oia o Kahaookamoku, ke aikane a ke 'lii o Kauai, me na waa, a me na kanaka, o Kaneopa kekahi, he wahi oopa ia, mai Kauai mai lakou, e holo ano i Hawaii e makaikai ai, kahea ana o Hanaaumoe mauka. "E pae! E pae ka waa! Mai holo i Hawaii he moku akua, akua Hawaii, akua ia Kanikaa. Akua Maui, akua ia Keoloewa. Akua Lanai, aku ia Pahulu, akua Molokai, akua ia Kaunolu. Eia ka moku akua ole la o Oahu nei, e pae na waa, he ai no o uka,

there are women for each, the paddlers shall have two apiece, as wives, and your chief Kahaookamoku shall have five wives."

When the people heard the invitation extended by Hanaaumoe, they came ashore at the landing at Kou, hauled the canoes on to the beach, entered the long shed where they slept awaiting for the things promised them by Hanaaumoe. Late that evening Hanaaumoe came to the door of the house where the strangers were sleeping, scattered here and there like castaways, being very tired from the effects of the sea trip, and called out:

Asleep are you?
Piled on one another,
Scattered here and there,
Are you all asleep?

Everybody was fast asleep except Kaneopa who was still sitting up. Upon hearing the call, Kaneopa answered: "We are not asleep, we are still awake waiting for the food, and meat and our wives." Hanaaumoe then resorted to falsehood: "The things cannot arrive in a hurry as the road from Nuuanu down is long, the climb from Kapukaki is long and the plain Kulaokahua is also afar off." Hanaaumoe soon after this returned to Halalii and to the rest of the spirits who asked him: "How is it, are they asleep?" Hanaaumoe answered: "No, they are not asleep yet?" At midnight Hanaaumoe again returned and called, the second time:

Piled on one another,
Scattered here and there,
Are you all asleep?

Kaneopa answered: "We are not asleep, we are waiting for the two wives apiece for the paddlers and the five wives for the chief Kahaookamoku." Hanaaumoe again answered as he did before and then departed, being certain that the people were not asleep yet.

Certain thoughts then entered Kaneopa that the island of Oahu was full of spirits and they would all be eaten by them; so he looked for a place within the house where he could conceal himself. After studying the matter for a while he at last decided to dig a hole under the door sill; for he reasoned that the king would, upon entering the house, naturally sit on the door sill. All this time the rest of the people were in a deep sleep, no one was awake except Kaneopa. Kaneopa was sorry for the chief Kahaookamoku because he would surely be eaten up by the spirits and Kaneopa was at a loss to know how he was going to save him. Kaneopa tried to keep himself awake, but could only last until the crowing of the first cock, when he too became so overcome with sleep and moved under the door sill and sat in the hole. Just as soon as he entered the hole, Hanaaumoe arrived and he again called as before, for the third time. There was no answer. He called again, again there was no answer. Hanaaumoe then said: "You will surely be all killed. Why didn't you sleep at Kauai instead of coming and sleep on the island of Halalii where the spirits live? You are as good as dead, there is no escape; your flesh, your bones, your bowels, your blood, your eyes, will all be eaten up." During all this talk by Hanaaumoe, Kaneopa was listening. At the end Hana-

he hale, he wahine, pakahi, palua ka na hoewaa wahine, palima ka ke 'lii o oukou a Kahaookamoku."

A lohe lakou i keia olelo a Hanaaumoe, pae mai la lakou ma ke awa o Kou nei; hapai na waa a kau iuka, komo lakou i ka halau, malaila lakou i moe ai e kali ana i na mea a Hanaaumoe i olelo aku ai ia lakou. A ahiahi poeleele, ku ana o Hanaaumoe ma ka puka o ka hale a lakou e moe nei, no ka mea, ua luhi i ke kai, a e ahu ana lakou mehe mau olulo la:

Kahea ana o Hanaaumoe, moe ea?
Halahala kau e,
Halahala kau e,
Ua moe oukou?

Ua pauhia na mea a pau i ka hiamoe, a koe o Kaneopa e ala ana. Kahea mai o Kaneopa: "Aole makou i moe, ke ala aku nei no. Ke kakali aku nei no i ka ai, i ka ia, i na wahine." Olelo mai o Hanaaumoe me ka hoopunipuni: "Aole e hiki koke mai; he loihi ka ihona o Nuuanu, he loa ka piina mai o Kapukaki, he kula loa o Kulaokahua." Hoi aku la o Hanaaumoe a hiki imua o Halalii a me ka nui akua, ninau mai la: "Pehea, ua moe?" Hoole aku o Hanaaumoe: "Aole i moe." A aumoe, hoi hou aku o Hanaaumoe a kahea hou, o ka lua ia:

Halahala kau e,
Halahala kau e,
Ua moe oukou?

I mai o Kaneopa: "Aole makou i moe; ke kali aku nei no i na wahine palua a na hoewaa, palima a ke 'lii a Kahaookamoku." Pane mai o Hanaaumoe e like me na olelo maluna, a hoi aku la; maopopo iho la iaia aole i pau i ka moe.

Ia wa, komo mai la ka noonoo ia Kaneopa, he moku akua keia, o Oahu nei, a e pau ana lakou i ka ai ia. Nolaila, imi iho la ia i wahi nona e nalo ai i loko o ka hale. Aia malalo o ka paepae o ka puka komo, kohi iho la ia a loaa he lua, no ka mea, oia kahi o ke 'lii e noho ai, o Halalii, pela kona noonoo wale iho i loko ona. Aia hoi, ua pau loa lakou i ka pauhia i ka hiamoe nui loa, aohe mea ala, hookahi wale no o Kaneopa, nolaila, minamina loa o Kaneopa i ke 'lii ia Kahaookamoku, i ka pau i ka ai ia e ke akua.

Oi hahai ala aku o Kaneopa a kani ka moa mua, ikaika loa ka hiamoe, nee aku la ia a malalo o ka paepae puka, noho iho la. Ku ana o Hanaaumoe, a kahea ana, o ke kolu ia, e like me na olelo mua, aohe leo pane mai; kahea hou, aohe pane mai; i aku o Hanaaumoe: "Make! i hea la ka moe moe aku i Kauai, lawe ia mai ka ka moe a ka moku akua o Halalii. Make, aohe wahi e ola ai, pau ka io, pau ka iwi, pau ka naau, pau ke koko, pau na maka." I loko o keia wa a Hanaaumoe e olelo nei, ke hoolohe nei o Kaneope. A pau ka olelo ana, hoi aku la o Hanaaumoe a mua o Halalii.

aumoe returned to Halalii. Halalii then asked him: "How is it, are they asleep?" "Yes, they are asleep, let us be going," said Hanaaumoe to the rest of the spirits.

When the spirits arrived at the long house where Kaneopa and his companions were sleeping they all entered and Halalii sat on the door sill. The spirits were so numerous that they were without number.[1] They made but one smack and the people disappeared, all eaten up by the spirits. The spirits then began digging up the floor of the house except that portion under the sill where Halalii was sitting. At the approach of day the spirits all returned to their home and Haneopa came out of his hiding placė and limping to the canoe he pushed it into the sea and set sail for Kauai.

While Kaneopa was on his way to Kauai, Hanaaumoe appeared on the coast and beckoned to Kaneopa, inviting him to land, saying: "Come ashore. Let the canoe come ashore." Kaneopa then answered angrily: "You are a filthy old spirit. Didn't you eat up our chief? I will not come ashore."

Upon Kaneopa's arrival at Kauai, he informed the king and people how his companions had been eaten up by the spirits of Oahu, and how he was saved only through his wit. The king then asked the priest: "What must we do?" The priest, Hanakapiai, answered: "Proceed and hew out a countless number of wooden images that will look as near as possible to human beings." After the images were ready, the king, the priest and a large number of followers set sail for Oahu and in course of time hove to directly off Leahi, when they saw Hanaaumoe appear on the coast and called out as he did the other time. Kaneopa, who was in the company on this second visit, said to the people who were with him: "That is Hanaaumoe the great flatterer. That is the spirit who deceived us and got us to land." The king and priest in answer to the invitation replied: "Yes, we will land." The people then all came ashore and approached the long house where Kahaookamoku and his companions had stayed and were eaten up by the spirits.

Toward dusk that same evening, the priest instructed the people saying: "Let everybody retire to where the canoes are lying and leave the wooden images in the house. Let everybody be supplied with lights with which to set the house on fire as soon as all the spirits have entered the house." Late that evening, the flatterer, the spirit Hanaaumoe came to the house and called out:

Piled up on one another,
Scattered here and there,
Are you all asleep?

No one answered from within; he called a second time, still no answer. Hanaaumoe then spoke to himself: "Ha, ha! Why didn't you sleep on Kauai instead of coming here and sleep on the spirit island of Halalii? Dead, you will not be saved." While Hanaaumoe was calling the people were listening. At the end of his call Hanaaumoe returned to Halalii and reported to him that the people were all asleep. Upon hearing this report Halalii issued a call that all the spirits be brought together; after this they proceeded to the long house at the beach. Upon coming up to the house the spirits all entered and Halalii sat on the door sill. The spirits then took up the wooden

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[1] The full rendering of this line would be: "The number of the gods was: *kini*, 40,000 gods; *lehu*, 400,000 gods *mano*, 4,000 gods; *lalani*, rows of gods.

Ninau mai la o Halalii: "Pehea, ua moe?" "Ae, ua moe, ina kakou, pela aku o Hanaaumoe i na akua apau loa.

A hiki lakou i ka hale o Kaneopa ma e moe nei, komo ke akua a pau loa i loko o ka hale, noho iho la o Halalii ke 'lii ma ka paepae o ka puka. O ka nui o ke akua, o kini o ke akua, o ka lehu o ke akua o ka mano o ke akua, o ka pukui akua, o ka lalani akua. Hookahi no ka muka ana ae pau na kanaka, aohe mea koe, eli aku la ke akua ia loko o ka hale, a koe kahi a Halalii e noho nei, oia ka paepae puka, ao loa ae la, pau ke akua i ka hoi i ko lakou wahi. Oili ae la o Kaneopa, a nee hele aku la i kahi o na waa e kau ana, a panee aku la i loko o ke kai, a holo aku la, e hoi ana i Kauai.

Ia Kaneopa e holo ana i loko o ke kai, ku ana o Hanaaumoe ma ka lae kahakai, peahi ana ia Kaneopa: "E pae! e pae ka waa!" I mai o Kaneopa me ka olelo huhu: "E akua ai lepo o ke kanaka, kai no ua pau ko makou alii ia oukou; aole au e pae aku ana."

A hiki o Kaneopa i Kauai, hai aku la i ke 'lii a me na kanaka, i ko lakou pau i ka ai ia e ke akua o Oahu nei, a koe ia ma kona maalea. Ninau aku la ke 'lii i ke kahuna: "Pehea la ka pono?" Olelo mai ke kahuna o Hanakapiai: "E kalai i kii a lehu, a mano; e hana a nui, hoohalike a like loa me ke kanaka." A makaukau keia mau mea a pau loa, holo ke 'lii me ke kahuna, a me na mea a pau loa, a hiki lakou ma Oahu nei, hoolulu iho la lakou ma waho ae o Leahi, ku ana o Hanaaumoe ma ka lae kahakai. Kahea ana e like me ke kahea ana mamua, o Kaneopa kekahi i holo pu mai i keia huakai alua. I aku o Kaneopa: "O Hanaaumoe kela o ua wahi akua malimali nei. O ko makou mea kela i puni ai, pae ae i uka nei." Ae, aku ke 'lii a me ke kahuna: "Ae, e pae." Pae lakou a ka halau mua i noho ia ai e Kahaookamoku ma, a pau ai i ka ai ia e ke akua.

A ahiahi poeleele, olelo ke kahuna: "E hoi na kanaka a ma kahi o na waa i kau ai, a e waiho ke kii i loko o ka hale, a e makaala na mea a pau me ke ahi e puhi i ka hale i ka wa e pau ai ke 'kua i loko o ka hale." A ahiahi, a poeleele, ku ana ua wahi akua malimali nei o Hanaaumoe, a kahea ana:

Halahala kau e,
Halahala kau e,
Ua moe oukou?

Aohe leo pane o loko, kahea hou, o ka lua ia, aole no he leo pane mai. Olelo iho ua o Hanaaumoe: "A ha ha! Ihea no la ka moe i Kauai, moe aku; lawe ia mai ka ka moe a ka moku akua o Halalii. Make! Aole e ola." Ma keia olelo a Hanaaumoe, ke hoolohe nei na mea a pau loa, a pau ka olelo ana hoi aku la i kahi o Halalii, e noho ana, a hai aku la ia Halalii, ua pau i ka hiamoe.

A lohe o Halalii, kuahaua ae la i na akua a pau loa, hele aku la lakou a hiki i ka hale, noho iho la o Halalii ma ka paepae o ka puka komo, o na akua a pau loa komo

images and began eating them. "Oh, how tough!" was heard from one of the spirits. "So is the one I am eating," said another. It was customary in days gone by for the king to receive the choicest portions of the meat, so these portions were given to Halalii by the spirits. Upon taking a bite at one of these choice portions, Halalii remarked: "Very tough." The rest of the spirits answered: "All these people are very tough, not one of them is fat, they are all thin and tough. They are not at all like the first lot that came."

While the spirits were busy eating the wooden images, the Kauai people surrounded the house and set it on fire, killing all the spirits with the exception of Hanaaumoe who some how managed to escape.

Legend of Eleio.

LELE, otherwise known as Lahaina, in Maui, is the country in which the events of this legend took place and the time was during the reign of Kakaalaneo who was king of the whole island of Maui. Eleio was a very fast runner, faster than the wind, and could make three complete circuits of the island of Maui in one day. Because of his great speed, he was made runner to King Kakaalaneo. It was his duty as runner to bring (awa[1]) fish from Hana for the king. When a meal was about ready, Eleio would set out for Hana to bring fish and he would always return before the king sat down to eat. Once while he was on his way back, he met on the road Kaahualii,[2] a spirit, who asked him for some fish. Eleio answered: "Take the hairs on your behind for the fish and your urine for water." When Kaahualii heard this, he chased Eleio. Upon coming by Kamaalaea, Eleio's sister who was residing at this place saw that her brother was out of breath, so she took down her pau and exposed herself to the spirit.[3] This action so shamed the spirit that it abandoned Eleio. The name of this sister of Eleio was Pohakuloa. Being chased by this spirit on three different occasions along this same road, Eleio upon his next return trip went around the west side of Hana by way of Kaupo. Upon his arrival at Kaupo one day he found a woman by the name of Kanikaniaula sitting by the roadside, but he passed right along without noticing her. Kanikaniaula at this want of respect on the part of Eleio called out after him: "Say, are you going to pass right along without greetings?" When Eleio heard this call he turned back and greeted her. Kanikaniaula then invited him to the house which invitation was accepted by Eleio.

Let us here take up a short sketch of Kanikaniaula.

Kanikaniaula at the time when this conversation was taking place was dead. Although she appeared in the form of a live person it was really in spirit. Kanikaniaula was a very fine woman and came from a line of high chiefs of Hawaii. She, however, upon coming to live in Kaupo, Maui, married a person of low rank who lived in

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[1] *Awa*, the milk-fish (*Chanos chanos*).

[2] *Kaahualii*, the royal cloak.

[3] A novel method of averting the chase, drawing the scent across the trail, to enable the brother to gain breath.

aku la i loko. Ia wa lalau lakou i na kii a ai iho la: "Oolea!" pela aku kekahi akua i kekahi akua. I mai kekahi," pela no hoi ka'u kanaka e ai nei. He mea mau i na 'lii, o ke ka kana e ai ai o ke kanaka; haawi aku la ke akua ia Halalii i ke ka o ke kii, a ai iho la o Halalii: "Oolea," pela aku o Halalii. I mai na akua a pau loa, pela wale no na kanaka a pau, aohe kanaka momona, he wiwi wale no, he oolea, aole e like me na kanaka mua i ai ia ai.

Ia lakou e walea ana i ka ai i ke kii, hoopuni ia ae la ka hale a puni e na kanaka me ka momoku ahi, o ka manawa ia i puhi ia ai ka hale i ke ahi, a pau loa ke akua i ke ahi, a lilo aku o Hanaaumoe a pakele aku la.

Kaao no Eleio.

OLELE, oia o Lahaina, i Maui ka aina, o Kakaalaneo, ke 'lii nui o Maui a puni ia wa. He kanaka mama loa o Eleio, he haalele ia ke kikiao makani e ia he, kukini; ekolu puni o Maui ia ia i ka la hookahi ke hele. No kona mama, hoolilo ke 'lii o Kakaalaneo ia ia, i kii awa i Hana i kona wa e ai ai. A makaukau ka ai ana o ke 'lii, holo kela a hiki i Hana, a loaa ka awa hoi mai; ia ia e hoi mai ai ma ke alanui, loaa ia ia o Kaahualii, he 'kua ia, nonoi mai ia Eleio i awa. I aku o Eleio: "Eia iho no ka awa o ko huluhulu-lemu, o ka wai no, ko hanawai hohono." Lohe o Kaahualii, hahai a pau ke aho o Eleio; ike ke kaikuahine o Eleio ua pau ke aho, e noho ana i Kamaalaea, wehe i ke kapa a kuu i ka mai, hilahila ke akua a haalele ia Eleio. O ka inoa o ke kaikuahine o Eleio, o Pohakuloa. Ekolu hele ana a Eleio ma keia alanui, o ka hahai pinepine a ke akua, haalele ia alanui, a hele ma ka aoao huli komohana o Hana, e hoi mai ana a hiki i Kaupo.

Ia ia i hiki ai i Kaupo, e noho ana keia wahine i ke alanui, o Kanikaniaula ka inoa; kaha loa mai o Eleio hele ma ke alanui, kahea mai o Kanikaniaula: "Ea! Hele loa no ka, aole ka e aloha mai." A lohe o Eleio i keia leo, huli aku la ia a aloha aku la. I mai o Kanikaniaula, e hoi ma ka hale, ae aku o Eleio. Maanei, e hoolohe iki kakou i ka moolelo pokole o Kanikaniaula. Ua make o Kanikaniaula i keia wa a laua e kamailio ana me Eleio, he kino wailua uhane keia, aohe kino maoli. He wahine maikai loa o Kanikaniaula, a he 'lii nui hoi no Hawaii mai a noho i Kaupo, Maui, a nolaila

the back country. Their time was spent chiefly in the tilling of the soil and the preparation of food, stock raising and fishing. This was kept up until the death of Kanikaniaula. Upon her death the husband built a tomb,[1] a small house of poles in the form of a pyramid, in which he placed the dead body of his wife. When she came to Maui to live she brought along with her from Hawaii a feather cape which was the insignia of a very high chief, but which article she had hidden up to the time of her death, nor had she ever once alluded to her rank as a high chiefess.

When Eleio arrived at the house he saw a man occupying it but the woman was not to be seen. Eleio then asked the man: "Where is my companion?" The man asked in turn: "Who is your companion?" Eleio answered: "My companion was a woman." She is dead, my own wife, she is laid in that small house yonder," said the man. Eleio then asked the man: "How many days has she been lying there?" The husband answered: "Two days already, this is the third day in which we are speaking." "Yes, I will undertake to bring your wife to life again," said Eleio. Eleio then proceeded, and at the end of the fourth day Kanikaniaula was brought back to life and in all respects became as she was before her death. Kanikaniaula then asked Eleio: "What indeed shall I give you as a recompense? Shall it be myself?" Eleio answered: "I will not take anything in payment from you, but I wish you to become the wife of my lord, Kakaalaneo." Kanikaniaula consented to this, saying: "Yes, he shall be my lord; but here is a present which I wish you to take to him; a feather cape." At this the husband for the first time was made aware that Kanikaniaula was a chiefess. "You may now return and in the nights of Kane you may come for me. I am going to my place on Hawaii, and shall return in a few days." Eleio then returned [home] wearing the feather cape tied around his neck. Feather capes at this time were so rare that even Kakaalaneo the king of Maui did not have one in his possession.

As Eleio had been absent a number of days, Kakaalaneo became very angry and ordered his chief officers to start an umu and make it very hot, in which to bake Eleio upon his return. In the meantime Kakaalaneo had posted spies along the Aalaloloa cliffs to watch for the return of Eleio, and when seen to start a fire as a signal to the people at Lele[2] of his approach when the umu was to be started and made hot before the arrival of Eleio; so when Eleio arrived at the Aalaloloa cliffs, the fire signal was started and the people at Lele started the umu.

As Eleio came running at full speed with the feather cape over his shoulders, on arrival at Lele and seeing the umu burning and the king sitting near it, he jumped right into the hot umu. When the king saw something red and pretty on Eleio's shoulders, he called out to the men: "Seize Eleio! Seize Eleio!!" At this the people got ahold of Eleio and he was pulled out of the umu and was saved; but the feather cape was torn to pieces: a small piece, however, was saved in the hands of Eleio. Kakaalaneo then called Eleio to come to him and when he got in the presence of the king, the king asked him: "Where did you get this beautiful thing?" Eleio replied: "This was the cause of my delay. Kanikaniaula, a very handsome woman was dead and I brought her to life again. I have told her that you are to be her husband." Kakaa-

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[1] *Puoa*, a small, temporary cone-shaped structure, of poles, not enclosed.

[2] *Lele* was an ancient name of Lahaina.

kana kane i hoao ai, he kanaka kuaaina, makaainana loa. O ka laua hana o ka mahiai a me ka hoa umu, o ka hanai holoholona, o ka lawaia, pela ko laua noho ana a hiki i ka make ana o Kanikaniaula. Hana iho la kana kane i hale puoa no kana wahine, i wahi no ke kino kupapau e waiho ai, eia nae, i ko Kanikaniaula wa e ola ana he hoailona alii kona mai Hawaii mai, he ahuula. Ua huna loa ia me ka ike ole o kana kane a hiki i kona la make, aole no hoi oia i olelo i kona alii ana.

A hiki o Eleio i ka hale, nana aku la, he kane ke noho ana, aole ua wahine nei, olelo aku o Eleio i ke kane: "Auhea la hoi ko'u hoa hele?" I mai ke kane: "Owai kou hoa hele?" "He wahine ko'u hoa hele," pela aku o Eleio. "Ua make; o ka'u wahine ponoi, aia i kela hale e puoa mai la," pela mai ke kane. I aku o Eleio i ke kane: "Ahia la o ka waiho ana i ka lepo?" I mai ke kane: "Alua la, o ke kolu keia o ka la a kaua e kamailio nei." "Ae, akahi ka au a hana i ko wahine;" pela aku o Eleio. Hana iho la o Eleio a hala eha la, ola o Kanikaniaula, hoi a like me kona kino mamua.

Olelo mai o Kanikaniaula ia Eleio: "I aha la uanei ka'u uku ia oe? O kuu kino no paha?" I mai o Eleio: "Aole oe e uku mai ia'u, aia kau kane i hope a kuu haku, oia o Kakaalaneo. Ae mai o Kanikaniaula: "Ae, o ko'u haku ia; eia nae kahi makana au e lawe aku ai ia ia, he ahuula." Ia wa ike ke kane, he 'lii o Kanikaniaula. "E hoi oe, a na po o Kane kii mai oe ia'u; e holo au i Hawaii i ko'u wahi, i keia mau la a hoi mai." Hoi mai la o Eleio, me ka ahuula i kona a-i, e aahu ana. O ka ahuula, aole i loaa ia Kakaalaneo ko Maui alii.

Ma keia hele loihi ana o Eleio, ua huhu ke 'lii o Kakaalaneo, a kena ae la ia i kona mau ilamuku, e hoa ka umu a enaena, i umu e kalua ai ia Eleio ke hoi mai. Ua hoonoho aku o Kakaalaneo i na kiu e kiai i ka hoi mai o Eleio i ka pali o Aalaloloa, a ike i ka hoi mai, alaila, e hoa mai ko laila ahi i ike ko Lele nei poe, alaila, hoa ka umu i enaena mamua o ka hiki ana o Eleio. A hiki o Eleio ma ka pali o Aalaloloa, hoa ke ahi, ike ko Lele poe hoa i ka umu.

Ma keia holo ikaika ana o Eleio me ka aahu i ka ahuula ma kona kua, a hiki i Lele, kahi o ka umu e hoa ia ana, e noho ana o Kakaalaneo ke 'lii. Oia holo no ko Eleio a lele iloko o ka enaena o ka umu e waiho ana, ike o Kakaalaneo ke 'lii i keia mea ulaula maikai i luna o Eleio, kahea mai i na kanaka, "Lalau ia Eleio, lalau ia Eleio." Ma keia lalau ana ia Eleio i loko o ka imu, ua lele o Eleio ma kapa a pakele i ka make i ke ahi. O ka ahuula hoi, ua weluwelu a kau liilii i na lima o na kanaka, koe nae kekahi apana i kona lima.

Kahea mai o Kakaalaneo: "E Eleio, hele mai oe maanei." A hiki o Eleio, ninau aku ke 'lii: "Nohea keia mea maikai i loaa ai ia oe?" Olelo aku o Eleio: "Oia kuu mea i noho ai a hala keia mau la; he wahine maikai loa o Kanikaniaula, ka inoa, ua make, a na'u i hana aku nei a ola, a ua olelo aku nei au o oe ke kane." I mai la o

laneo then asked Eleio: "Why didn't you bring her along with you then?" Eleio replied: "I am to go and bring her in the nights of Kane."

When Eleio arrived at Kaupo in the nights of Kane[1] he found that Kanikaniaula had returned from Hawaii with some of the chiefs, their servants, and with feather capes. When they reached Lele and stood before the king Kakaalaneo then took Kanikaniaula and they dwelt together, husband and wife. Not very long after this Kanikaniaula conceived a child.

RELATING TO KAULULAAU.

At last Kanikaniaula the queen was known to be with child and in due course of time she brought forth a son who was called Kaululaau, known as the one who pulled up the breadfruit trees of Lele.

On the day when it was discovered that the queen was with child (the sign being unpleasant sensations and vomiting although having an appetite for proper things), Kakaalaneo sent out his messengers to make a circuit of Maui and find out all the chiefesses who were also with child on that same day. The intention of the king being, to procure servants and playmates for the coming heir. In due course of time the queen gave birth to a baby boy and he was called Kaululaau. All the children who were born on the same day on Maui were brought to the king and reared with the prince Kaululaau.

As Kaululaau grew to manhood, so also grew his playmates, and as he grew older he became more and more mischievous. His father Kakaalaneo was then still king of Maui. In those days it was customary for the boys with him to climb the breadfruit trees and pick the fruit; and when the fruit got fewer and beyond their reach, Kaululaau would then pull up the trees with his hands. This was done so often that the trees became scarce in the district of Lele. At last the father Kakaalaneo, took pity on the people knowing that they would some day go hungry; so he ordered that all the boys be sent home to their parents, believing that this would make his son less mischievous; but instead of improving he grew worse. After considering the matter for some time, the father at last hit upon a course of action and thereupon told the queen and attendants to take Kaululaau and abandon him on Lanai with the spirits. This was agreed on by the chiefs and people and preparations were immediately made; the food and meat were cooked, kapa and other things were gotten ready and the canoes set out with Kaululaau. Upon their arrival at Lanai, Kaululaau was put ashore with all the things prepared for him and the canoes returned.

When Kaululaau landed on Lanai he entered a patch of reeds and slept there. While in his sleep his god came to him and said: "Say, Kaululaau, get up and enter the cave with all your belongings." When Kaululaau woke up he looked about him and saw a cave opening near by; so he got up and entered it in obedience to the instructions given him in his sleep. Lanai was an island of spirits. No people could live on this island as the spirits killed and eat everybody who came there. Kaululaau was, however, an exception to this as he was not eaten up; but this was because he was too cunning in telling falsehoods, just like Punia.[2]

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[1] The day of the month of this name, Kane, was the twenty-seventh day of the moon, whereas the nights of Kane refers to the kapu period to that deity which fell on the night of Mohalu, the twelfth of the moon.

[2] Considered the champion liar of his time.

Kakaalaneo ia Eleio: "Heaha la hoi kou mea i lawe ole mai ai ianei?" I aku o Eleio: "Aia a na po o Kane kii aku au."

A hiki o Eleio i Kaupo, i na po o Kane, ua hoi mai o Kanikaniaula mai Hawaii mai, me na 'lii, me na kanaka, me na aahu ahuula. Ia wa lakou i hoi mai ai a hiki i Lele, a hiki imua o Kakaalaneo, ia wa laua i hoao ai a noho pu iho la, he kane a he wahine, aole i loihi na la i hala, hookauhua o Kanikaniaula.

NO KAULULAAU.

O keia hookauhua ana o Kanikaniaula, ke 'lii wahine, o ka loaa ana ia o Kaululaau, ka mea nana i huhuki ka ulu o Lele a hiki i keia la. Ia la i ikeia ai ka hookauhua ana o ke 'lii wahine; eia ke ano, he iloli, he hoopailua, he ono i ka mea kupono. Hoouna aku la o Kakaalaneo i na elele e kaapuni ia Maui a puni, e nana i na wahine i hookauhua ia la hookahi me ke 'lii wahine. Eia ka manao o ke 'lii ma keia nana ana, i mau kanaka no ke keiki ke hanau ae, a hanau ke 'lii wahine he keiki kane, kapa ia ka inoa o Kaululaau. Ua hanau no hoi na keiki a pau ia la hookahi ma ka aina a puni o Maui, a ua pau lakou i ka hoi a noho pu me ke keiki alii me Kaululaau.

A nui o Kaululaau, nui pu me na keiki a pau loa (i loko o ia kau e noho ana no kona makuakane o Kakaalaneo i alii no Maui a puni), pii ke kino o Kaululaau i ka nui pii pu me ke kalohe. O na keiki a pau meia, pii lakou iluna o ka ulu e hahaki i ka hua, a koe ka hua iluna loa, aohe loaa ke lalau ae, ia wa lalau o Kaululaau i ka ulu a huhuki me kona mau lima, pela kana hana mau ana, a mehameha ka ulu o Lele; ia wa, nana ka makuakane o Kakaalaneo, a aloha i na kanaka i ka pau o ka ulu i ka uhuki ia. Nolaila aloha o Kakaalaneo i na makaainana i ka pololi, no ka pau o ka ulu ia Kaululaau i ka uhuki ia, hoihoi ia na keiki a pau me ko lakou mau makua e noho ai; e manao ana ka makuakane e emi iho ke kolohe o ke keiki, o ke aiwa loa aku ia.

Nolaila, noonoo ka makuakane i mea e lohe ai, a loaa, olelo aku i ka wahine a me na kanaka, e hoihoi o Kaululaau i Lanai e noho ai me ke akua, malama o lohe; ua pono ia noonoo o ke 'lii ia lakou, hooholo ae la lakou a holo. Kahu ka ai, ka ia, ke kapa, na pono a pau loa, holo na waa a me Kaululaau pu, a hiki i lanai, kiola ia aku la o Kaululaau a me na pono a pau i hoolako ia nona, a noho i uka hoi mai la na waa.

A noho o Kaululaau i Lanai, komo aku la ia i loko o ka moku akulikuli a moe iho la. I loko o ka moe, olelo mai la kona aumakua ia ia: "E Kaululaau e! E ala a hoi aku i ke ana me kou mau pono a pau loa." Ala ae la o Kaululaau mai ka hiamoe ae, a nana aku la he wahi ana e hamama mai ana i kahi ana e noho nei, ku ae la ia a hoi aku la e like me ka olelo ia ia ma ka moe.

No Lanai. He moku akua o Lanai, aohe kanaka koe ke hiki ilaila, pau i ka ai ia e ke akua; aka, o Kaululaau, aole ia i pau, no kona maalea loa i ka hoopunipuni, e like me Punia. Ia po, ma ke ana o Kaululaau kahi i moe ai a ao, hele aku la ia a

That night Kaululaau slept in the cave and at daylight he left it and returned to the patch of reeds where he was found by the spirits who asked him: "Say, Kaululaau, where did you sleep last night?" Kaululaau replied: "In the small patch of thistles." "Is that so? No wonder you were not found last night," remarked the spirits. On the approach of the next night he again entered the cave, when the spirits went about looking for him the whole night. At daylight Kaululaau went to the beach on the dry sand and sat there where the spirits came and asked him: "Where did you sleep last night?" "In the patch of thorny vines growing there. That is the place where I slept." The spirits again asked him: "Where are you going to sleep tonight?" Kaululaau replied: "In the large surf where it rolls as high as a house. That is where I will sleep." On the approach of night Kaululaau would again retire to the cave, and at daylight go out on the sand where he would be met by the spirits who would ask him: "Where did you sleep last night?" "In the small surf; you were all at the large surf," Kaululaau would reply.

Through these deceiving answers the spirits got so overworked that they mostly all died off, leaving but very few of them alive. Pahulu was one of the spirits that was saved, because he left Lanai and went over to Kahoolawe to live. Kaululaau after this kept a fire burning all the time he remained on Lanai. Kakaalaneo upon seeing the fire burning on Lanai so continuously, asked the people: "Say, Kaululaau could not have been killed by the spirits?" "No," replied the people. Therefore, Kakaalaneo sent some people in a canoe to go to Lanai and see if Kaululaau was indeed still alive or not. When the canoe arrived at Lanai, the people saw that Kaululaau was indeed still alive and he was still keeping the fire burning. The canoe then returned to Lele and the people told Kakaalaneo, the king, of what they had seen. When the king heard this he remarked: "Yes, he was sent to Lanai to be devoured by the spirits, but no! What does it mean? Well and good." He then ordered a double canoe to go and bring Kaululaau home. This is how Kaululaau was saved and his history and life on Lanai has become famous even unto this day.

Legend of Nihooleki.

KEAUHOU in Kona, Hawaii, was the birthplace of Nihooleki and it was from this place that he moved to Kuukuua, in Puuokapolei at Waianae, where he took unto himself a wife. The name Nihooleki was given to his spirit body; his name during his life time was Keahaikiaholeha, a chief, and was the greatest fisherman over all the whole country of Waianae. It was he that owned the mother-of-pearl fish-hook called Pahuhu that could catch so much aku.[1] He was at one time king of Waianae and had fished from all the head lands round about that country. He knew all the fish and fishing grounds in the ocean around that region. After a time he left his parents and young sister in Waianae and set sail for Waimea, Kauai, where he settled; for this was where his wife had come from, being her birthplace.

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[1] *Aku*, bonito (*Gymnosarda pelamis*).

ma ka moku-akulikuli noho; hele mai la ke akua i ona ala, a ninau mai la: "E Kaululaau, mahea kou wahi i moe ai i keia po?" I aku o Kaululaau: "I kahi moku puakala uuku." "Ae, malama no oe i loaa ole ai i keia po," pela aku ke akua ia Kaululaau. A hiki mai ka po, hoi aku la keia moe i loko o ke ana, huli ke akua ia po a ao, hoi hou aku la keia a ke one maloo noho. Hele mai la ke akua a ninau mai la: "I hea kou wahi i moe ai i keia po?" "I ka moku nohu e ponaha mai la, ilaila ko'u wahi i moe ai." Ninau mai la ke akua: "I keia po, i hea oe e moe ai?" I aku o Kaululaau: "I ka nalu nui, e hele ana a halehale ke poi iho, ilaila au e moe ai." O Kaululaau, hoi aku la no ia a loko o ke ana moe, a ao ae, hele aku la ia ma ke one a halawai aku la me ke akua. Ninau mai la ke akua: "I hea kou wahi i moe ai i keia po?" I ka nalu uuku, i ka nalu nui ae oukou," pela aku o Kaululaau.

Ma keia hana hoopunipuni a Kaululaau, ua pau loa ke akua i ka make, a koe kakaikahi ke akua. O Pahulu ke akua i pakele, no kona holo ana mai Lanai aku a Kahoolawe; o Kaululaau hoi, e hoa mau ana ia i ke ahi i na la a pau loa o kona noho ana ma Lanai. A no keia a mau o ke ahi ma Lanai, olelo aku o Kakaalaneo i na kanaka: "Ea! aole paha i make o Kaululaau i ke akua?" "Ae," pela mai na kanaka. Nolaila, hoouna o Kakaalaneo i ka waa e holo e nana i Lanai i ke ola o Kaululaau a me ka ole. A hiki ka waa i Lanai, nana aku la ka hana, e ola mai ana o Kaululaau, a nana keia ahi e a nei. Hoi mai la ka waa a hiki i Lele, a hai aku la ia Kakaalaneo ke 'lii. A lohe ke 'lii, olelo iho la ia penei: "U! i hoolei ia aku nei oe i Lanai e pau i ke akua, aole ka! Heaha la hoi?" Kena aku la ia i na waa e kii ia Kaululaau a hoihoi mai. Pela i ola ai o Kaululaau i kona mau la o ke ola ana; nolaila, ua kaulana kona kaao a me kona noho ana i Lanai a hiki i keia la.

Kaao no Nihooleki.

O KEAUHOU, i Kona, Hawaii, ka aina hanau o Nihooleki, a malaila mai ka hele ana a noho i Kuukuua, i Puuokapolei ma Waianae, no laila ka wahine. O keia inoa o Nihooleki, he inoa kino wailua uhane; o kona inoa i ka wa e ola ana, o Kaehaikiaholeha, he 'lii, a he lawaia nui loa no Waianae a puni, a nana ka pa ai a ke aku o Pahuhu ka inoa. Ma Waianae kona wahi i noho alii ai, a malaila ua pau na lae i ka lawaia ia e ia, a ua akaka ka ia a me na koa o ia wahi. A noho na makua a me kahi pokii wahine i Waianae, holo aku la kela a Waimea i Kauai noho. No ka mea, no laila kana wahine, a malaila oia i hanau ai.

When Keahaikiaholeha arrived at Waimea he became the king of the whole of Kauai as his wife was its high chiefess. It was his custom to go out fishing every day. This mother-of-pearl fish-hook, Pahuhu, was a great hook; every time it was let down into the sea and pulled up the aku would follow it into the canoe until the canoe was filled with them. The canoe in which he used to go fishing was a double canoe ten fathoms in length, and was manned by twenty paddlers who were its complement to steady the canoe while he fished for aku.

At the death of Keahaikiaholeha, his body was brought back to Kuukuua, Waianae, where it was placed in a tomb.[1] The parents then proceeded to worship the spirit, as was the custom in those days of Hawaii, until it became so strong that it could go about in the form of a live person. After the spirit of Keahaikiaholeha had waxed strong, it returned to Waimea, Kauai, and again took his former wife and lived with her as her husband. The wife was not aware that this was her husband's spirit, fully believing that it was her husband in real flesh. It was while in this spirit form, that he was named Nihooleki. All he did during the day time was to sleep, not even taking food; the wife being the only one that took food. When the wife got hungry she would go to her brothers for food and meat. On one of her calls for food and meat the brothers asked her: "Where is your husband?" The sister replied: "He is at home asleep." "You have a queer husband. All he does is to sleep at home. How is he to satisfy his wife's hunger? Except we help you, you will not be able to live." While this conversation was going on between them, the husband heard all that was being said and when the wife arrived home Nihooleki asked his wife: "Have your brothers any mother-of-pearl fish-hooks?" "They have some." "Go and bring one." When the sister arrived at her brothers' they asked her: "What have you come for?" "I have come for a mother-of-pearl fish-hook for your brother-in-law." "That is right, that will get you something to live on. Here is a hook for the use of which we will charge ten aku. Here is another one for twenty aku," etc. The wife took one of the hooks and returned. When she entered the house and approached where her husband was sleeping she called out:

Wake up Nihooleki,
Wake up Nihooleki,
The night comes and goes,
The day comes and goes;
The fishermen have sleepless eyes.
Wake up, here is our mother-of-pearl fish-hook.

The husband asked: "What kind of a mother-of-pearl fish-hook is it?" "It is one resembling the glitter of a white shark," answered his wife. "It is the one the fish will not bite at."

It will catch but two aku.
One for the male spirit,
One for the female spirit.
The arms of the paddlers would become uselessly lame.
Where is the small pahuhu,
The one partly eaten by Kane?

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[1] See footnote 1, page 484.

Ia Kaehaikiaholeha i hiki ai ilaila, lilo ae la no ia i alii no Kauai a puni, no ka mea, he 'lii kana wahine no Kauai a puni. O kana hana o ka lawaia i na la a pau loa, me na pa ai nei ana o Pahuhu. I ka wa e kuu ai mai ka waa aku, na ka ia no e pii a komo ka waa. O kona mau waa e holo ai i ka lawaia, he mau kaulua, he umi ka loa, he iwakalua hoewaa, oia no hoi na kaohi.

A make o Kaehaikiaholeha, hoihoi ia mai a Kuukuua, i Waianae, waiho ia kona kino kupapau; i loko o ka hale puoa, o na makua, hana iho la laua ma ke ano hoomana o Hawaii nei, a ikaika ka uhane i ka hele mehe kanaka ola ala. A ikaika ka uhane o Kaehaikiaholeha, hoi hou i Waimea, Kauai, a hoao hou me ka wahine i ka wa ola, aole ike ka wahine he kino wailua keia a laua e noho nei. No loko o keia kino wailua keia inoa o Nihooleki, hookahi hana he moe i na la a pau, aohe ai ai, o ka wahine wale no ka ai i ka ai.

Moe iho la ka wahine a pololi, hele aku la i na kaikunane i ai, i ia. Ninau mai la na kaikunane: "Auhea ko kane?" I aku ke kaikuahine: "Aia no i ka hale kahi i moe ai." "Kupanaha kau kane, o ka moe wale iho la no i ka hale, pehea la e moana ai ka opu o ka wahine; he anoai paha auanei ka maua ia oe."

Ma keia mau olelo a pau a lakou i olelo ai, ua lohe kela i ka hale; a hoi aku la ka wahine a hiki i ka hale, olelo mai la o Nihooleki: "Aohe pa a ko mau kaikunane?" "He pa no." "O kii o lawe mai." A hiki i kahi o na kaikunane, ninau mai la: "Heaha mai nei kau?" "I kii mai nei au i pa hi aku na ke kaikoeke o olua." "Pono, o ke ola iho la no ia; eia ka pa, he umi aku o keia, a he iwakalua o keia, a pela aku." Hoi aku la ka wahine me ka pa a hiki, e moe ana kela, kahea iho la ka wahine penei:

E ala e Nihooleki,
E ala e Nihooleki,
Kaihele ka po,
Kaihele ke ao,
He mau maka hia-a ko ka lawaia,
E ala eia ka pa a kaua.

Ninau aku ke kane: "Heaha ka pa?" "He lalakea," pela mai ka wahine. "He pa ai ole."

Elua no aku,
Na ke 'kua kane,
Na ke 'kua wahine,
O na lima o na kaohi ke oopa.
Auhea la kahi pahuhu iki,
A kane i ai a koe koena,

Hanging there at the gable end
Being watched by a noio.[1]
The current is flowing towards Makaena
Where swarm the aku,
Where the giving would be a pleasure,
When the worthless could have a share,
When the hungry up at Waiahulu could also have a share.

At this the wife again returned to the brothers. "What is it you want?" [they asked]. "My husband says the fish-hook is no good; it will catch but two aku and one cannot at that rate give any away willingly," replied the sister. The brothers again asked: "Where is the fish-hook that would induce the fish to bite more freely?" "My husband said that it is the one hanging up at the gable end of the house being watched by the noio." When they made a search sure enough they found a mother-of-pearl fish-hook that was being watched by the small black bird; it was Pahuhu. The noio was the supernatural bird sister of Nihooleki.

Upon the arrival of the wife at their house, the husband was still asleep. She then called: "Here is the mother-of-pearl fish-hook." "It is a Pahuhu," Nihooleki answered.

That is the mother-of-pearl fish-hook that the fish want,
You can then point with the hand,
You can give with pleasure.
The worthless can share,
The hungry can also have a share
Up at Waiahulu.

The wife then threw the fish-hook in the hand of her husband. He then rose, kissed it and wept over it. The reason why he wept was, because of his death he was thus kept away from his one great pleasure, fishing.

After the fish-hook was secured, Nihooleki said to his wife: "Go and get a canoe from your brothers. Not the one of five fathoms in length, nor the single canoe, but get me the double one that is ten fathoms in length. After you have secured the canoe, ask for twenty paddlers." When the wife arrived in the presence of her brothers, they asked her: "Here you are again, what do you want?" She replied: "I want a canoe." "Yes, you shall have one, take the one that is five fathoms in length." "That is not the one he wants. He wants a double canoe that is ten fathoms in length." "That cannot be. There is no double canoe of that size, nor would he be able to make use of it." The sister replied: "He said there is such a canoe. It is in the canoe shed." When a search was made they found one.

When the canoe was secured the twenty paddlers jumped aboard and took it to Nihooleki. When Nihooleki saw the canoe he knew at once it was the same one that was owned by him when he was alive. He then asked his wife: "Are you a favorite with your brothers?" "Yes." "Go and tell them that I want twenty men to steady the canoe with."

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[1] *Noio*, a small black bird (*Microanous hawaiiensis*).

E kau ana ma ka hakala,
E kiai ana ka Noio,
E lawe ana ke au i Makaena?
Kahi i laha mai ai ke aku,
Kuhi ka lima lea ka haawi,
Ai ka mauwale,
Ai ka pehu o uka o Waiahulu e.

Hele hou ka wahine a hiki i na kaikunane: "Heaha kau?" "I olelo mai nei kuu kane, aohe ai o ka pa, elua no ka aku, aole e lea ka haawi." I mai na kaikunane: "A auhea ka pa ai?" Olelo mai nei kuu kane aia ka i ka hakala o ka hale kahi i kau ai, he Noio ke kiai. I huli aku ka hana, loaa na pa nei me ka Noio e kiai ana, oia o Pahuhu; o ka Noio, he kaikuahine (manu) no Nihooleki. A hiki ka wahine me ka pa i ko laua hale, e moe ana no ke kane, kahea iho la: "E ia ka pa, he Pahuhu," olelo ae o Nihooleki.

He pa ai ia,
Kuhi ka lima,
Lea ka haawi,
Ai ka mauwele,
Ai ka pehu o uka,
O Waiahulu e.

Kiola iho la ka wahine i ka pa a ka poho lima o ia nei; ala ae la keia honi, a uwe iho la; o ke kumu o keia uwe ana, o kona kaawale ana i loko o ka make, a kaawale kana mau oihana lawaia. A loaa ka pa, olelo aku o Nihooleki i ka wahine: "E kii oe i waa i ou kaikunane; aole ka waa elima ka loa, aole ka waa, kaukahi, o ka waa he umi anana ka loa a kaulua ia; a loaa ka waa, olelo aku oe, he iwakalua kanaka hoewaa."

A hiki ka wahine imua o na kaikunane: "Eia oe, heaha kau?" I aku keia: "I waa." "Ae, he waa, elima anana ka loa." "Aole ia o ka waa ana i olelo mai nei, he mau waa kaulua ka, he umi anana ka loa." "Wahahee, aohe waa kaulua, aole no e hiki ia ia ke hoe." I aku ke kaikuahine: "He waa no ka, aia i loko o ka halau." I huli aku ka hana e waiho mai ana.

A loaa na waa, kau na kanaka he iwakalua, hoe a hiki imua o Nihooleki, ike iho la no ia o kona mau waa no i ka wa e ola ana. I aku ia i ka wahine: "He punahele no oe i ou kaikunane?" "Ae." "O hele a olelo aku, o na kanaka he iwakalua i mau kaohi na'u."

When the paddlers and canoe were ready the canoe was taken and left on the beach near the landing thinking that at the fourth crow of the cock they would make their start, as was the custom with the fishermen of those days; but it was not to be in this case. At the first crow of the cock the men got to the canoe; at the last crowing of the cock they pushed the canoe out. By this time all the other fishermen were out at sea. The men, however, still waited until daylight. When it became light enough to distinguish the features of the men they went back to the house feeling indifferent.

In the meantime Nihooleki was still in bed with his senses, however, all alert. The wife aroused him: "Wake up and make a start; this is the coolest time for the fishermen, when one is not made lazy by the heat of the sun." He answered: "Wait until it is light; at sunrise." Nihooleki then arose, got the bailing cup, reached for the calabash in which were kept all the fishing utensils, affixed his malo, then went out to the canoe and with one hand pushed it out into the sea. The paddlers then came down and jumped aboard. As soon as they got under way Nihooleki took out the fish-hook and began fishing. The aku came in such large numbers that in no time the canoe was loaded. They took this catch and threw it ashore. They went out and got a second canoe load and again it was thrown ashore. This was kept up until six canoe loads had been landed. By this time a large mound of fish had been piled up. The wife proceeded to give away, feed the pigs, give some to the loafers, sell some, and salt some, but a large number were still left over, there being so many. The people from the uplands came down with food, sugar-cane, bananas and everything else good to eat and all went home with fish, even those that came down without anything went home with their share. Those who were still in the uplands when they heard of the fish came down and returned with their share.

Nihooleki and his men then went out to mid-ocean along where his brothers-in-law were fishing, sailing right along by them. When his brothers-in-law saw his well-formed body they called out, "Puipuiakalawaia,"[1] making this his third name. Upon their arrival at Makaena, off Waianae, the men looked up and saw that they had reached the island of Oahu. Nihooleki again fished until the canoe was filled with aku. He then ordered his men to eat. After their meal when every one was satisfied the remaining fish were thrown out until the canoe was bare, when they set off until they landed at Kaunolu, in Lanai, where they again caught some fish and eat till satisfied. Again they set sail until they reached Keauhou, at Kona, Hawaii, when Nihooleki told his men: "You may all go ashore here while I remain with our canoe. When you go ashore, take each of you one aku apiece. There are twenty of you, making twenty aku. When you get to that shed of coconut leaves in front of that house, where women are seated, throw down the fish, but don't look back." The men then went ashore while Nihooleki turned the canoe around. On the return of the men they immediately set sail for Kauai, and the same day reached the Kauai waters where the brothers-in-law were fishing. Nihooleki produced the hook and again the aku came tumbling into the canoe until it was sunk deep in the water with fish. When the brothers-in-law looked up they saw the canoe and the fish; the canoe was so full that the men had to stand up. Upon their return to shore Nihooleki took up two aku for the male and female spirits,

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[1] *Puipuiakalawaia,* meaning a well-built fisherman, as was also applied to Umi, of Hawaii.

A makaukau na hoewaa, a me ka waa, oioi mai la lakou a kokoe i ke awa, no ko lakou manao i ke kani-hana-moa e holo ai i ka lawaia, e like me ke ano mau o na lawaia, aole ka 'nanei peia. Kani ka moa kuakahi, i ka waa lakou nei; a pau na moa, panee lakou nei i ka waa; holo na lawaia e ae, pela lakou i kali ai a ao, a ikeia ka ili o kanaka, hoi aku la me ka molowa a ka hale noho.

O Nihooleki, ke moe nei me ka noonoo no. Hoala iho la ka wahine: "E ala, e holo, o ka wa oluolu keia o ka lawaia ana, aole e ohea i ka la." "Pela a ao, a puka ka la." Ala ae la o Nihooleki, a ke ka, a ka hokeo, hume i ka malo, hele aku la a na waa panee aku la, hookahi lima, lana ana na waa i loko o ke kai, holo mai la na hoewaa a kau iluna. Ia lakou i hoomaka ai e hoe, wehe ae la o Nihooleki i ka pa a lawaia aku la, na ke aku no i pii a komo na waa, kiola i uka; hoe hou a komo hou elua waa, kiola i uka, pela a hiki i ke ono na waa i komo, ku ke ahu o ka ia i uka. Haawi ka wahine, ai ka puaa, ka mauwale, kuai kekahi, kopi, aole e pau no ka nui loa. Iho mai la o uka, me ka ai, me ke ko, ka maia, na mea ono a pau loa, pela no hoi na mea iho wale mai, hoi me ka ia, lohe aku la ka poe o uka i ka ia, iho i kai, hoi me ka ia.

Holo loa aku la lakou a ka waena moana, e lawaia ana na kaikoeke, kikaha loa aku la ko lakou nei mau waa, holo no; nana mai la na kaikoeke i ke kino, a kahea mai la o Puipuiakalawaia. Nolaila akolu inoa o keia kanaka. A hiki lakou i Makaena, ma Waianae, nana ae la lakou o Oahu keia aina. Lawaia hou iho la o Nihooleki a komo na waa i ke aku; kena aku la ia i na hoewaa e ai; ai iho la a maona, kiola ka ia, a waiho wale na waa. Holo aku la lakou a pae i Kaunolu i Lanai, lawaia hou a loaa ka ia, ai a maona. Holo hou lakou a hiki i Keauhou, ma Kona, Hawaii, i aku o Nihooleki i na hoewaa: "O oukou ke lele i uka, owau ke noho i ka waa o kakou. I ko oukou wa e lele ai, pakahi na aku i ko oukou mau lima, he iwakalua oukou he iwakalua aku; lele no oukou a kela lanai nui ma ke alo o na hale, e noho ana na wahine, kiola aku i ka ia, mai huli hou i hope."

A lele lakou la, hoohuli keia i na waa imua, a hoi mai la lakou ia la hookahi mai Hawaii mai, a hiki lakou i ka moana o Kauai, i kahi o na kaikoeke e lawaia nei. Wehe ae la o Nihooleki i ka pa, na ke aku no e pii a komo na waa, nana mai la na kaikoeke i na waa, a me ka ia, ua piha na waa a ku na kanaka iluna. A hiki lakou i uka, lalau iho la o Nihooleki elua aku, na ke 'kua kane, na ke 'kua wahine, auau a pau, hoi aku la a ka hale, i aku i ka wahine: "O hele a na hoewaa haawi aku i na waa ia na lakou."

took a bath and went home, and told his wife: "Go to the paddlers and give them that canoe load of fish." He then went in and laid down. The fish from the first catch were beginning to get spoiled.

This was kept up for many days and everybody had fish. One day the news about the great catches was carried to Kamapuaa in the uplands of Waiohulu. Kamapuaa upon hearing the great catches said: "I could get some of that fish if I can only get down to the coast." Kamapuaa was the friend of Nihooleki; he was afflicted with the dropsy and was not able to walk; therefore some people carried him down to the beach; but being very heavy the men could only carry him a little ways at a time. By constant begging he however managed to get to the seashore. Before Nihooleki set out on a certain day to fish he gave his wife the following instruction: "In case a man with the dropsy should come, call him in as he is my friend."

After Nihooleki had started, Kamapuaa arrived and came and looked in at the door. "You filthy man, begone," said the wife of Nihooleki. Kamapuaa with the men that carried him down, went over to the hog pen and there waited for the return of Nihooleki his friend. When Nihooleki returned with the fish, he came and kissed his friend, and then turned to his wife and said: "You are indeed strange. I told you to take good care of my friend, but you have not done so. Never mind, you may stay, but I am going along with my friend." He then told his friend to give some of the fish to the men who brought him down. The men took all they could carry away, but still many fish were left.

When Nihooleki and Kamapuaa were ready to leave Waimea and the wife, Nihooleki addressed his wife saying: "When you give birth to the child within you, call him by my name, Keahaikiaholeha. Here are the tokens by which I shall know him should he search for me, my club and my feather cape."[1] When the wife heard these instructions she wept: by these words the wife knew that this was her own husband, Keahaikiaholeha. When the chiefs and his brothers-in-law heard that this was the king, they came chasing after him. He and his friend then dove into the sea and swam under water until they came up at Kuukuua, at Waianae. One of the Kauai chiefs, however, came following behind them named Pohakuokauai, the same being that rock which is seen at Waianae even to this day. As they drew near to the house where the parents and sister of Nihooleki were living and near to the tomb where his dead body was laid, Nihooleki then turned to his friend and said: "Where are you? When you reach our parents ask them: 'Where is my companion that came along with me?' They will then give you an answer. Then ask them where certain things that belonged to me are. Proceed and take up the threshold where you will find my war helmet; under the place where our sister sleeps you will find a feather cape; at the foot of her sleeping place you will find the lei palaoa;[2] and at the corner in the house is a kahili. Take our sister and make her your wife as she is fair to look upon and is also of proper age."

At the close of his friend's instructions, Kamapuaa continued on his way until he came in the presence of his friend's parents and sister. After proving himself a friend of Nihooleki's by producing the different articles in obedience to the instructions given him by his friend he was married to the sister of Nihooleki. Keahaikiaholeha, who was Nihooleki, entered the tomb and disappeared. Thus ends this story.

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[1] Another Umi-a-liloa identifying formula.

[2] *Lei palaoa*, necklace of braided human hair and a carved whale tooth.

Hoi aku la no keia moe. O ka ia mua, ua pilau. Pela no ka lawaia ana a loihi na la, kui aku la keia pihe ia a lohe o Kamapuaa, i uka o Waiohulu, olelo iho o Kamapuaa: "Na'u ia ia o kuu hiki ole i kai." O Kamapuaa, he aikane na Nihooleki, a o Kamapuaa hoi, he pehu kona mai, aohe hiki i ka hele; nolaila, auamo na kanaka, a o ke kaumaha haalele, pela no ka iho ana a hiki i kai. Mamua o ka holo ana o Nihooleki i ka lawaia, olelo aku i ka wahine: "I iho mai auanei ke kanaka pehu, o ko kane ia kahea ia aku, o kuu aikane ia."

A hala aku o Nihooleki i ka lawaia, hiki o Kamapuaa a kiai ana i ka puka o ka hale: "Kanaka pilau, hele pela," pela mai ka wahine. Hele aku la o Kamapuaa a ka hale puaa noho, me na kanaka nana i auamo mai, kakali o ka hoi mai o ke aikane. A hoi mai la ke aikane o Nihooleki me ka ia, lele mai la honi i ke aikane, a olelo aku la i ka wahine: "Kupanaha oe! Ua olelo aku au ia oe, e malama oe i kuu aikane, aole ka! Heaha la hoi, e hele ana au mahope o kuu aikane, e noho oe." Kena aku la keia i ka ia, i ke aikane, ohi na kanaka nana i auamo o Kamapuaa a koe ka ia.

A makaukau laua e haalele ia Waimea a me ka wahine, i aku o Nihooleki i ka wahine: "O ke keiki au e hapai nei, kapa iho oe i kuu inoa, o Kaehaikiaholeha; eia ka hoailona ke imi ae ia'u, o kuu laau a me kuu ahuula." A lohe ka wahine i keia kauoha, uwe iho la. Maopopo i ka wahine, o kana kane no keia o Kaehaikiaholeha i kona wa e ola ana. Lohe aku la na 'lii, a me na kaikoeke, o ke 'lii no keia, alualu mai la lakou, luu laua nei i ke kai, a ea ana i Kuukuua, ma Waianae. A hookahi o Kauai alii i moe poo mai, o Pohakuokauai, oia kela pohaku ma Waianae a hiki i keia la.

A kokoke laua i ka hale o na makua a me ke kaikuahine, a e ku ana hoi ka puoa hale o ke kino kupapau ona. "Auhea oe, i hele oe a hiki i na makua o kaua, ninau aku oe auhea la ko'u hoa hele i hiki mai nei? Na lakou ia e olelo mai. Alaila, ninau aku oe ia lakou i kou mau mea, alaila, wehe iho oe malalo o ka paepae puka, aia malaila ka mahiole; malalo o kahi moe o ke kaikuahine o kaua, he ahuula; ma na wawae, ka lei niho palaoa; ma ka hio o ka hale, he kahili. A o ke kaikuahine o kaua, o kau wahine no ia, no ka mea, he wahine maikai, ua nui no ke kino." A pau ka olelo ana i ke aikane, hele o Kamapuaa, a hiki i na makua a me ke kaikuahine o laua, hana aku la ia e like me na olelo a ke aikane, a lilo iho la he kane na ko laua kaikuahine.

O Kaehaikiaholeha, oia o Nihooleki, komo aku la ia i kona puoa kupapau a nalo iho la, oia ka pau o kona kaao ana.

Legend of Kepakailiula.

CHAPTER I.

KEPAKAILIULA[1] was born in Keaau, Puna, Hawaii, in the form originally of a chicken egg. His father was Ku and his mother was Hina.[2] Kuaikalolo and Aiakoake were the elders[3] of Kepakailiula. Kiinoho and Kiihele[4] were the brothers of Hina. All Kiinoho did was to sit in one place and very seldom moved around; he was, however, a very great fortune teller and could predict coming events that happen in the very near future as well as events afar off. All that Kiihele did was to travel. He was a great runner and could make the circuit of Hawaii in one day, starting from home in the morning and arriving home before sunset of the same day. These people were chiefs of the district of Puna, of very high rank, as were their ancestors before them.

One night Kiinoho had a dream, wherein he was instructed by a spirit as follows: "You two must go to Paliuli and live there, you and Kiihele; you will find all your needs supplied without fatigue." Kiinoho dreamed the same thing for three nights before he spoke of it to Kiihele. Kiihele was, however, very indifferent about the matter and did not believe in what Kiinoho told him. Shortly after this they both had the same dream repeated to them. At daylight they talked the matter over and decided that they must accept the invitation and go and live in Paliuli. They then made their preparations and procured certain things by the *lau* (four hundred), such as hogs, awa, fish, fowls, kapas and malos. That night they retired early and at the second crowing of the cock in the early dawn, while it was still dark, they got up and started for Paliuli without the knowledge of their sister or people.

It is said in this story that this was the first time that Paliuli was found by man, through the direction of the gods. Afterwards it was again taken away from man by the gods and it has been hidden ever since.

Upon their arrival at Paliuli,[5] they looked and saw that it was a very good land, flat, fertile and well filled with many things desired by man; the ohias were as large as breadfruit; they saw a fish pond within the land stocked with all kinds of fish of the sea with the exception of the whale and the shark, so they made their home there. They began to cultivate the soil, raised different animals until the place was filled with everything imaginable. The sugar-cane grew until it fell over and rose again,[6] the bananas fell scattering,[7] the hogs grew until the tusks were long; the chickens until their spurs were long and sharp; and the dogs until their backs were broadened out.

One day Kiihele said to Kiinoho: "How queer of us to care for all these things! Who is going to eat them?" Kiinoho replied: "Our son Kepakailiula. Let us go and

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[1] *Ke-paka-ili-ula*, the red-skinned paka.

[2] *Hina*, the favorite feminine character of Hawaiian story.

[3] Not shown whether brother or sister.

[4] Names indicating a stay-at-home, *Kiinoho*, and a traveler, *Kiihele*.

[5] *Paliuli*, the Hawaiian Paradise, located in certain legends as in Puna, Hawaii, as it does here.

[6] Cane of luxuriant growth that has bent over and curved upward.

[7] Bananas fell, or dropped, scattering from the bunch through ripeness.

Kaao no Kepakailiula.

MOKUNA I.

OKEAAU i Puna, Hawaii, ka aina hanau o Kepakailiula. He huamoa kona kino o ka hanau ana mamua. O Ku ka makuakane, o Hina ka makuahine; o Kuaikalolo a me Aiakoake, na mua o Kepakailiula; o Kiinoho a me Kiihele na kaikunane o Hina. O Kiinoho, he noho ka hana i loaa ia ia, aole e hele ma o a ma o; he kanaka akamai loa o Kiinoho ma ke kilokilo ana, he hiki ia ia ke ike i ko na wahi loihi a me ko na wahi kokoke. O Kiihele, he hele kana hana nui, he kanaka mama loa i ka hele, e puni o Hawaii i ka la hookahi, a hoi i ka hale me ka po ole o ka la hookahi. He mau alii lakou no Puna a puni mai na kupuna mai a loaa lakou.

I ka po, loaa ka moeuhane ia Kiinoho, olelo mai ke 'kua ia Kiinoho: "E hoi olua i ka aina o Paliuli e noho ai, o oe a me Kiihele, aia ilaila na pono a pau loa, aohe luhi." Ekolu po o ka loaa ana ia Kiinoho o keia moeuhane; olelo aku ia ia Kiihele i keia moe i loaa iaia, hoomaauea o Kiihele, aohe manao he oiaio ka Kiinoho olelo. I ko laua moe ana i ka po, loaa like ia laua a elua keia moeuhane; a ao ae la, kuka iho la laua no ka hoi i Paliuli. Hoomakaukau laua, he puaa lau, he awa lau, he ia lau, he moa lau, he kapa lau, he malo lau, a makaukau. Moe laua ia po, a kani ka moa alua o ke kakahiaka nui po eleele, ala ae la laua a pii i Paliuli, me ka ike ole o ko laua kaikuahine a me ka lehulehu.

Ua olelo ia ma keia kaao, o ka mua keia o ka loaa ana o Paliuli i ke kanaka, mai ke 'kua mai, a mahope hoi hou i ke 'kua, nolaila, nalo o Paliuli a hiki i keia la.

A hiki laua i Paliuli, i nana aku ka hana, he aina maikai loa, papu, momona, nui na mea ai a ke kanaka, nunui ka hua o ka ohia e like me ka ulu, a he loko ia kekahi e waiho ana, o na ia a pau o ka moana, a koe ke kohola a me ka mano, aole i loko o ka loko. Noho laua mahiai, hanai holoholona, a nui na mea a pau ia laua; ku ke ko a hina ilalo, a ala hou mai; ka maia a helelei ilalo; ka puaa a kea ka niho; ka moa a wini kakala; ka ilio a palahalaha ke kua.

I aku o Kiihele ia Kiinoho: "Kupanaha kaua, nawai la auanei e ai keia mau mea a kaua e hana nei?" I mai la o Kiinoho: "Na ke keiki a kaua na Kepakailiula.

bring him here." They then proceeded from Paliuli and went down to Keaau, where their sister Hina was living.

Before these two went to Paliuli, however, Hina showed signs of being with child. Upon their return she was almost ready to be confined. After greetings were exchanged and their weeping ended, Hina rose and went out to relieve herself. As Hina rose to go out, Kiinoho requested Kiihele to go out, saying: "Go out and get the child." Kiihele asked: "Where is it?" "At the place where Hina is sitting." When Kiihele came to the place he saw an egg lying on the ground. He took it up and wrapped it in a feather cape; and they returned to Paliuli, where Kiinoho exercised all his powers and at the expiration of ten days and nights[1] he unwrapped the feather cape and saw the egg had formed into a beautiful child; after inspecting it they concluded there was none like him. The child was again wrapped up in the feather cape and left for a period of forty nights before they again looked at it. When they did they saw that the child had grown more beautiful; no pimples, no deformities, straight back, open face;[2] its skin and eyes were as red as the feather cape which enwrapped him. Thus did Kepakailiula become the fire that lighted up Paliuli by day and by night, whose only equal was Pele of Kilauea. Pele gave light from the crater of Kilauea, while Kepakailiula gave light from Paliuli, giving Puna and Hilo two red objects to view by day and by night. Kepakailiula was therefore called "The first-born of the beloved one[3] of Paliuli." Kepakailiula would not touch either ordinary food or meat; all he eat was bananas, one bunch for each meal.

As Kiinoho and Kiihele were one day looking at the child they saw that he had now come to that age when the company of a woman would be acceptable, one of them then said: "You are indeed good to look upon, but there is one thing lacking, you have no wife." Kiinoho then said to Kiihele: "You must go in search of a wife for our son."[4] Kiihele consented to this and started off going by way of Hilo until he came to a woman by the name of Kukuilauania. He looked her over and admired her beauty; yes, she was indeed good looking, but she had one fault, her eyes bulged out like the nut of the kukui. He therefore gave up Kukuilauania and continued his search, passing from Hilo into Hamakua. Failing to find one to his liking, he passed on into Kohala where he was still unable to find a woman. After looking over the dark rocks of Kaniku he decided to return. Upon his arrival at Paliuli, Kiinoho asked him: "How was your journey?" Kiihele replied: "I have found no wife." On this same day, he [again left Paliuli and] continued his search into Puna, until he met a woman by the name of Kahala. She was very beautiful, except that her posterior resembled the pandanus fruit of the present day, so he passed on into Kau where he found Manienie. She too was very beautiful, but her lips were deformed so he discarded her and continued his search. Kiihele left Kau and passed into Kona where he found Makolea, a woman who was as faultless[5] as the full moon. Kahaluu was her father and Keauhou was her mother. Makolea, however, had been pledged to marry Kakaalaneo the king of Maui, for Makolea was a princess, her parents being the king and queen of Kona.

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[1] An *anahulu* is a ten day period. This term is never applied to any other counting.

[2] This phrase indicates the Hawaiian ideal of physical perfection, and is frequently met with.

[3] *Hiwahiwa*, beloved one, here refers to Hina.

[4] *Keiki a kaua*, our son, from adoption, or rearing as foster parents, though nephews in fact.

[5] As note 2.

E kii kaua." Iho aku la laua mai Paliuli aku a hiki i Keaau, kahi o ko laua kaikuahine, o Hina e noho ana.

Eia hoi, mamua aku o ko laua hoi ana i Paliuli, e hookauhua ana o Hina i ke keiki, a hiki hou laua, ua hapai o Hina, aole nae i hanau. A pau ke aloha ana a me ka uwe ana, eu ae la o Hina e hele i waho e hoolualu ai. I aku o Kiinoho ia Kiihele. "E kii aku oe i ke keiki." I mai o Kiihele: "Aia ihea?" "Aia i kahi e noho la o Hina." A hiki o Kiihele i kahi o Hina i noho ai, e waiho ana he huamoa. Lawe ae la keia a wahi i ka ahuula o ka manu. Hoi aku la laua a hiki i Paliuli, hana iho la o Kiinoho ma kona mana, a hala ke anahulu oia he umi po, wehe aku la i ka ahuula, ua kino, he keiki maikai loa, a nana iho la laua aohe ona lua e ku ai.

Waiho hou laua a hala na anahulu eha (oia he kanaha po), nana hou laua, he keu o ka nani a me ka maikai. Aohe puu, aohe kee, pali ke kua, mahina ke alo; o kona ili a puni, ua like me ka ahuula ka ula o ka ili a me na maka. Ua lilo o Kepakailiula i ahi no Paliuli, ka ula mau i ke ao a me ka po, no kona maikai loa, a o kona lua e like ai, o ka pele o Kilauea. A o Pele, i ka lua o Kilauea, a hoi o Kepakailiula i Paliuli, alua mea a Puna, a me Hilo e nana ai i ke ao a me ka po, o neia mau mea ula elua. Nolaila, ua kapaia o Kepakailiula: "O ka hiapo o ka Hiwahiwa o Paliuli."

Aohe ai o Kepakailiula i ka ai a me ka ia, hookahi ana mea ai o ka maia, hookahi ahui, hookahi ai ana. Nana aku o Kiinoho a me Kiihele i ke keiki, a o ka wahine ole, i iho: "U! Maikai oe, aohe puu, aohe kee, a hookahi ou puu o ka wahine ole." I aku o Kiinoho ia Kiihele: "E hele oe e imi i wahine na ke keiki a kaua." Ae aku o Kiihele, a hele mai la ia ma Hilo a hiki io Kukuilanania, he wahine ia. Nana ia i kona maikai, he maikai no, a hookahi hewa o ka puu o na maka, e like no me ke ano o ka hua kukui.

Haalele ia ia Kukuilanania, a hala o Hilo a luna o Hamakua, aohe wahine maikai; a hala ia, hiki i Kohala, aohe no he wahine; nana aku la o Kiihele a o ka uliuli o ke a a o Kaniku, i ke kaha. Hoi aku la a hiki i Paliuli, ninau mai la o Kiinoho: "Pehea kau huakai?" I aku o Kiihele: "Aohe wahine." Ma ia la hookahi no, huli aku la ia hele ma Puna, a loaa o Kohala, he wahine maikai ia, a o ka okole he puupuu, e like no me ka hala o keia wa. Haalele o Kiihele, hele aku la ia a Kau, loaa o Manienie, he wahine maikai ia, a o ke pa o ke kikala, he nee ilalo, e like me ko ka Manienie ano a kakou e ike nei.

A haalele o Kiihele ia Kau, hiki i Kona, loaa o Makolea, he wahine maikai, aohe puu, aohe kee, pale ke kua, mahina ke alo. O Kahaluu ka makuakane, o Keauhou ka makuahine. O Makolea, ua paa i ka palama ia a moe me Kakaalaneo ke 'lii o Maui, no ka mea, he 'lii no o Makolea a me kona mau makua no Kona a puni. A no ka lohe

When it was reported that Kakaalaneo was so expert a spearsman, that he could hit a blade of grass, an ant, or a flea, at one throw of the spear, the parents became afraid and gave Makolea to Kakaalaneo.

Kiihele approached the house in which Makolea was living and stood by the door and saluted the two people within, which salutation was returned by Makolea and her attendant. At the sight of Kiihele, Makolea and her attendant were much impressed with his manliness and beauty, being much superior to that of the people of Kona; so they were over anxious to please him and his call was made very pleasant. The two then invited Kiihele to enter, which invitation was accepted and Kiihele entered and sat down by the door. Makolea then asked him: "Where are you from?" Kiihele answered: "I came along the road." "What is the object of this unannounced visit?" "I am in search of a wife." "For yourself?" asked Makolea. "For our son," answered Kiihele. "Is he as handsome as yourself?" continued Makolea. "No, I am but as the skin on his feet."[1] When the princess heard the answers made by Kiihele, she became excited and wanted to meet the young man right away; so she told Kiihele: "Go and bring the man whom you wish to be my husband and don't be slow."

Kiihele at once returned to Paliuli and upon his arrival, Kiinoho asked him: "How was your journey?" Kiihele replied: "I have found a wife in Kona, Makolea by name." Kiinoho said: "Yes, she is a handsome woman; she is betrothed to Kakaalaneo the king of Maui (he was able to know this through his knowledge as a fortune teller). When are we to go to her?" "I told her we were coming on the day after tomorrow." Kiihele did this all in one day, going and returning to Paliuli.

During the two days before they were to leave Paliuli, Kiinoho and Kiihele wailed and mourned because of their deep attachment for Paliuli and they kissed every object in their beautiful home. When the day of their departure arrived, Kiinoho and Kiihele left Paliuli in charge of the gods; hence the disappearance of Paliuli until this day; no one has ever seen it since.

When they were ready to set out on their journey, Kiihele stood up taking Kepakailiula who was wrapped up in a feather cape, by the hand and left the house. Kiinoho, however, would not move, so Kiihele turned back and said: "How strange of you, are you to remain when our son is to leave the place?" Upon hearing this Kiinoho followed. On this same day, they reached Kona and the home of Makolea, where Kepakailiula and Makolea became husband and wife. Kepakailiula then spoke to his foster parents: "Here is your wife, Makolea's attendant; you two must take her as your wife. After you are gone from here, give attention, should I die, continue on; but if I am still alive, then all will be well." * * *

After Kepakailiula and Makolea had become husband and wife, they did nothing but sleep, so that the parents of Makolea wondered at the continued absence of their daughter; as she lived in a separate house, they decided to come and learn the cause of this absence. When they entered the house they found that a husband was the cause of her disappearance. They immediately took her, placed her in a canoe to sail for Maui, leaving Kepakailiula behind still asleep. When Kepakailiula woke up he went to his foster parents and informed them of what had happened. They then went over-

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[1] A deprecating comparison surely.

i ke akamai o Kakaalaneo i ka o ihe, he ku ka pua mauu, ka naonao, ka ukulele, makau na makua a haawi na Kakaalaneo o Makolea.

Hele aku la o Kiihele a ku ma ka puka o ka hale o Makolea, aloha aku la keia: "Aloha olua." Aloha mai la o Makolea a me kona kahu. Ma ko laua ike ana mai ia Kiihele, he kanaka maikai loa imua o ko Kona poe iho, a hoohie, a hookohukohu mai la ka laua la kamailio. Kahea mai la laua la: "Komo mai," komo aku la o Kiihele a ma ka nio o ka puka noho iho la. Ninau mai la o Makolea: "Mahea mai oe?" I aku o Kiihele: "Maanei mai nei." "Heaha kau huakai o keia la hao?" "He imi wahine." "Nau no?" pela mai o Makolea. I aku o Kiihele: "Na ka maua keiki." I mai o Makolea: "Me oe iho la no ka maikai?" "Aole, he ili wawae ko'u maikai no kona maikai." A lohe ke 'lii wahine i keia olelo a Kiihele, ua hakui kona puuwai e launa koke. I aku ia Kiihele: "O kii hoi ha i ka'u kane a lawe mai, mai lohi oe."

Hoi aku la o Kiihele a hiki i Paliuli, ninau mai o Kiinoho: "Pehea kau huakai?" I aku o Kiihele: "Ua loaa ka wahine no Kona, o Makolea." Ae mai o Kiinoho: "Ae, he wahine maikai na, ua palama ia a na Kakaalaneo ke 'lii o Maui." (Ma kona ike kilokilo keia olelo.) "A hea hele kakou?" "Aia a apopo, a kela la aku, pela wau i olelo aku nei." Hookahi no keia la a Kiihele, e hele nei a hoi i Paliuli.

I loko o ia mau la, uwe paiauma o Kiinoho a me Kiihele ia Paliuli, i ka haalele, honi i na mea a pau loa, pela laua i aloha ai ia Paliuli. A hiki i ka la e hele ai o lakou, haawi o Kiinoho a me Kiihele ia Paliuli no ke 'kua, oia ka nalo a hiki i keia la o Paliuli, aole ike hou ia.

A hele lakou, ku ae la o Kiihele me Kepakailiula a hele, me ka paa o ke keiki i ka ahuula, ua wahi ia a paa. O Kiinoho, noho iho la ia, huli hope aku o Kiihele a olelo aku: "Ka! Kupanaha oe, hele ka hoi ka kaua keiki, noho oe." Ia olelo, hele o Kiinoho. Ma keia la hookahi, hiki lakou i Kona, a hiki i ka hale o Makolea, lilo ae la laua he kane a he wahine. I aku o Kepakailiula i na makuakane: "Eia ka olua wahine o ke kahu o Makolea, i hookahi wahine, i elua olua, hele aku a kahi e noho ai, hoolohe mai, i make au, hele aku no, aka hoi, i ola au, aole hoi a ia."

Noho aku la laua hookahi hana o ka moe, a haohao na makua i ka ike ole ia aku o Makolea, no ka mea he wahi kaawale ko laua. Hele mai la laua e nana, a ike iho la laua, he kane ke kumu o ka nalo ana. Lawe ae la laua ia Makolea a kau iluna o na waa, holo i Maui, haalele aku la ia Kepakailiula e moe ana. Ala mai la o Kepa-

land to Kohala, his wife going by sea with canoes. Upon their arrival there, the canoes continued on to Maui, but they dwelt in Kohala.

At this time Kukuipahu was the king of Kohala, who had an only daughter named Kapuaokeonaona; she was not very big, but had very pretty features to look at. When Kukuipahu saw Kepakailiula, that he was handsome and manly, he took him to be as his own son, brought him to his home and said: "Here is your wife,[1] your pillow[2] to rest on at night."

After they had been in Kohala for about three days, on the night of this third day while everybody was asleep, Kepakailiula went to a point on the seashore where a canoe was lying, boarded it and set sail for Hana, Maui, where Makolea was at that time living with Kakaalaneo. Upon landing, he looked and saw that Kakaalaneo was drunk with awa. In his intoxicated condition he called out to Makolea:

Makolea, Makolea,
Return to the house.
Spread out the mat,
The bed clothes and pillow
For we shall sleep there.

At this Makolea and the women servants proceeded to the house and after arranging the bed and the covering they returned. Kepakailiula then entered the house and besmeared excrement on the mat.

Soon after this Makolea and Kakaalaneo entered and sat on the besmeared mat, when Kakaalaneo said: "How strange of you to spread out the mats on this place knowing that it is covered with filth. Take the mats and spread them at the end of the canoe, where we will retire for the night." After they had retired thither, Kepakailiula who was in hiding, came out, and when Kakaalaneo was sound asleep, took Makolea in the bushes and there they enjoyed themselves till near dawn. Kepakailiula returned to Hawaii without being seen and, landing at Kohala, went home, entered the house and slept by his young wife. When the king's breakfast was ready he was called; he rose and took breakfast.

On the second night, he again repeated his visit to Hana, Maui. Upon going ashore he found Kakaalaneo and Makolea asleep back of the canoes; he took his wife away, while he took Kakaalaneo and stood him up on his head on a dung heap, where he remained all night, being drunk with awa. They slept together till it was about time for him to return, when Makoloa cried saying:

How sad I am of your coming fate.
My husband is a skillful spearsman,
He never misses a grass blade,
An ant, or a flea [ukulele].

Kepakailiula replied:

He has fruit, I have fruit.
He has testes, I have testes.
He is a male child, I am a male child.
No one can say who will win out, whether he, or I.

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[1] A better rendering would be "a wife for you."

[2] *Poohiwi*, literally "shoulder to rest on".

kailiula a na makua, hele mai la mauka a Kohala, makai na waa me ka wahine. A hiki i Kohala, holo loa na waa i Maui, noho lakou i Kohala.

O Kukuipahu ke 'lii o Kohala ia wa, a he wahi kaikamahine hookahi kana, o Kapuaokeonaona kona inoa, aole nae i nui loa, aka, he helehelena maikai kona ke nana aku. Nana mai la o Kukuipahu ia Kepakailiula, a o ke kanaka maikai, lawe ae la ia i keiki ponoi nana, a malama iko la, a olelo aku la o Kukuipahu: "Eia kau wahi wahine kou poohiwi o ka po e moe ai."

Ekolu la i hala i ko lakou noho ana i Kohala, po iho, a moe loko o ka hale, hele aku la o Kepakailiula a ka lae kahakai, ilaila he wahi waa, holo aku la ia i Maui ma Hana, ilaila o Makolea, me Kakaalaneo e noho ana. A pae i uka, nana aku la ia, ua ona o Kakaalaneo i ka awa, i loko o ia ona awa o Kakaalaneo, kahea mai la i ka wahine:

Makolea, Makolea,
Hoi aku oe a ka aleo,
Haliilii i ka moena
Hoholo ke kapa, ka uluna,
Hoi aku kaua ilaila e moe ai.

Hele aku la o Makolea me na wahine, haliilii a paa, hoi mai la. Hiki o Kepakailiula, hana lepo iluna o ka moena a paele. Lawe aku la o Makolea ia Kakaalaneo a luna o ka moena, paele i ka hana lepo. "Kupanaha oe; ua ike no hoi paha oe he lepo ko keia wahi, haliilii no oe. E lawe ka moena a na hope o na waa haliilii, ilaila kaua e moe ai." Hoi aku la lau a ma ka hope o na waa moe, ke pee nei o Kepakailiula. A hiamoe o Kakaalaneo, lawe ae la keia ia Makolea a noho i ka nahele, malaila laua i nanea iho ai a kokoke e ao, hoi o Kepakailiula i Hawaii, me kona ike ole ia, a pae i Kohala; hoi aku la e moe ana no loko o ka hale, moe iho la keia me kahi wahine opio, a hiki i ka wa ai o ke 'lii hoala mai la, ala ae la keia.

I ka lua o ka po, pela no ka ia nei hana. A hiki keia i Maui, ma Hana, e moe ana no o Kakaalaneo me Makolea ma hope o na waa, lalau iho la no keia i ka wahine lawe. O ke kane, o Kakaalaneo, lawe aku la keia a ke kiona hana lepo, kukulu i ke poo ilalo, o na wawae iluna, aohe eu ae, ua ona i ka awa. Moe laua a kokoke i ka wa hoi o ia nei, uwe mai o Makolea:

Aloha wale oe i ka make;
O kuu kane, he akamai i ka o ihe,
Aoe hala ka puamauu,
Ka naonao, ka ukulele.

I aku o Kepakailiula ia Makolea:

He hua kona, he hua ko'u.
He laho kona, he laho ko'u.
He keiki kane ia, he keiki kane au.
Aole i akaka na ai, nana paha, na'u paha.

CHAPTER II.

KEPAKAILIULA then continued, saying: "I am going [home] and you must remain. After two days have passed, on the third day I will be back again. You must put up a flag to show me your whereabouts." He then set out for Kohala.

When everybody woke up in the morning they saw Kakaalaneo standing in the dung heap [head down]: so they hastened and removed him from his uncomfortable position. Kakaalaneo being also a fortune teller, like Kiinoho, after coming to himself, said: "Yes, you have escaped me this time because my eyes have failed me, for my spear never misses a blade of grass, an ant, or a flea, while your shadow is much larger. I will kill you [yet]." When Makolea heard the boast of Kakaalaneo, she wept for Kepakailiula. Her husband upon seeing her weeping said: "You are weeping for Kepakailiula your paramour. I shall kill him when I see him."

When Kepakailiula reached Kohala he immediately retired. Upon waking up in the morning, he asked his young wife, Kapuaokeonaona: "Are you much thought of by your father?" She answered: "Yes, he will do whatever I ask him." "All right then, go to your father and tell him that you wish all the people of Kohala to go to Maui with me on a visit. No one shall stay behind except those that are unable to walk. Ask for all the men, women and children and let all the canoes of Kohala be furnished for this voyage."

When Kukuipahu heard the wish of his daughter, the messengers were sent to proclaim this wish to the people. On the second day the people came together and on the third day they started for Maui. The ocean was so entirely covered with the canoes that it was impossible to see the waves. On this voyage Kepakailiula and his young wife Kapuaokeonaona, his two foster fathers Kiinoho and Kiihele and their wife were in one canoe; Kukuipahu was all by himself in his canoe, while the rest of the people in their canoes followed behind. The entire distance from Kohala to Hana was covered with the canoes making the Alenuihaha channel look red: hence the old saying, "Kohala is crowded to its uttermost ends with people." When the canoes reached Hana, Kepakailiula's canoe was the only one that landed while the others laid to in the offing. Kepakailiula upon jumping ashore was urged upon by his fathers, Kiinoho and Kiihele, that they be permitted to follow him, but their son would not consent to their coming ashore, saying: "No, you two must remain on the canoe, in case of my death in this encounter, you will have your means of escaping to Hawaii, but in case I live then come ashore."

Hana on this occasion was filled with the chiefs and men, who were ready to fight for Kakaalaneo their king. As Kepakailiula stood on the sand, the crowd shouted in admiration of his beauty and manliness. He then walked further inland until he reached solid ground, where he stood twirling his war club called Oleloikahie. Kakaalaneo upon seeing Kepakailiula came up to meet him, holding two spears, one in his right hand and one in his left. Kakaalaneo was noted as a spearsman from Hawaii to Kauai. No chief or soldier equalled him for his great strength. He could hit a blade of grass, an ant, and even a flea with his spear. Because of this great skill and strength, the kings of Hawaii, Oahu and Kauai were afraid of Kakaalaneo.

MOKUNA II.

Olelo aku la o Kepakailiula: "E hoi au, e kali oe, elua la e hala ia'u, i ke kolu hiki au, kukulu oe i lepa nou," a hoi kela i Kohala.

Ala ae la na mea a pau i ke kakahiaka nui, e ku mai ana o Kakaalaneo i ke kiona hoolei lepo, kii ia aku la. O Kakaalaneo, he wahi ike kona ma ke ano kilokilo, e like me Kiinoho. Olelo mai la: "U! Pakele oe ia'u no ka ike ole o kuu maka, no ka mea, aoe hala kuu ihe ke o, ku i ka puamauu, i ka naonao, i ka ukulele; o oe hoi he aka nui, make oe ia'u." A lohe o Makolea i keia olelo kaena a Kakaalaneo, uwe iho la ia Kepakailiula. I aku ke kane: "Ke uwe la oe i ko kane ia Kepakailiula; e make ana ia'u kau kane ke ike aku au."

A hiki o Kepakailiula i Kohala, moe a hiki i ka wa ala, ninau aku keia i kahi wahine opiopio, ia Kapuaokeonaona: "He punahele no oe i ko makuakane?" Ae mai kela: "Ae, ma ka'u e olelo ai malaila kela." "Ae, e olelo oe i ko makuakane, o na kanaka a pau o Kohala nei, e holo i ka makaikai me a'u i Maui; aohe kanaka a noho, o ka mea ku ae a hina iho ke noho; o na kane, o na wahine, na keiki e hele; o na waa a pau loa o Kohala nei."

A lohe o Kukuipahu, holo ka luna e kala, hookahi la, i ka lua akoakoa, a i ke kolu o ka la holo i Maui. Ua uhi paapu ia ka moana e na waa, aohe ike ia o ka ale. Ma keia holo ana o Kepakailiula me kahi wahine opio, o Kapuaokeonaona, o na makuakane elua, o Kiinoho me Kiihele, a me ka laua wahine, ma ko lakou waa, o Kukuipahu ma kona waa, mahope na waa a pau loa. Mai Kohala a Hana ka paa i na waa, he ula pu wale no ke kai o Alenuihaha; nolaila, keia olelo: "Lei Kohala i ka nuku na kanaka." A pae lakou i Hana ma Maui, o ko Kepakailiula waa kai pae i uka, o na waa a pau i ka moana kahi i hekau ai. Lele aku la o Kepakailiula i uka, hoohihi aku na makuakane o Kiinoho me Kiihele, hoole mai ke keiki: "Aole, e noho olua; i hele au a i make, o ka ala no nei hoi ia Hawaii; a i ola au pae ae i uka."

Ua piha o Hana i na 'lii a me na kanaka, ua makaukau no ke kaua a Kakaalaneo ko lakou alii. A lele o Kepakailiula a ku i ke one maloo, uwa ka aha, no ke kanaka maikai. A hiki keia i ka pohuehue, a ka alaala puloa, ku me ka laau palau i kona lima, hookaa. O ka inoa o kana laau o Oleloikahie. Hele mai la o Kakaalaneo a ku pu iho la me na ihe elua, hookahi ma ka lima akau, hookahi ma ka lima hema.

Ua kaulana loa o Kakaalaneo i ka o ihe, mai Hawaii a Kauai. Aohe alii, aohe koa, e loaa kona ikaika luaole. He ku kana ihe i ka puamauu, i ka nanao, i ka ukulele, nolaila, makau ko Hawaii mau alii a me ko Oahu nei, ko Kauai, ia Kakaalaneo.

As Kakaalaneo drew near he said: "Who shall have the first chance? Shall it be the stranger or the son of the soil?"[1] Kepakailiula replied: "Let the son of the soil have the first chance and the stranger the last." As soon as this was said, Kakaalaneo threw his spear with the full belief that he would hit Kepakailiula. As the spear neared Kepakailiula, he made a quick motion of the right elbow outward and allowed the spear to enter in between his arm and body and then closed his arm again on the spear, as the wind whistled by and the point of the spear quivered. The spear was held this way for a moment and was then thrown onto the dung heap. Kakaalaneo believed he had surely hit Kepakailiula, so expressed his delight in the following chant:

> I have hit him with my spear,
> My spear never misses its object when thrown
> At a blade of grass,
> At an ant, at a flea,
> Why should it miss you a larger object?
> Die, you shall not escape.

When Kepakailiula threw the spear away, Kakaalaneo looked on and said:

> Why did my spear miss the mark?
> Was it pushed from its course by a southern storm?
> Or warded off by the lauawa?[2]
> You have escaped my right,
> You shall be caught by the spear in my left.
> You shall die, you shall not escape.

Kakaalaneo threw another spear. Kepakailiula opened out his left elbow and allowed the spear to pass between the arm and body, when he closed his arm on it and held it there for a moment, then threw it on the dung heap after the first spear. When Kakaalaneo saw that he had again failed and having no other weapon, he turned to flee. Kepakailiula then called out: "Is the mighty one then about to flee?" With this he swung his war club Oleloikahie upwards and struck his opponent between the legs which cut him in two. Kakaalaneo with his last gasp then cried out: "Ye chiefs of Maui, are you then to see me thus die without rendering me some assistance?" At this the Maui chiefs and warriors jumped on Kepakailiula. Kepakailiula dropped his war club and met them with his hands, catching those that came near him and breaking them in two, allowing none of the chiefs to escape. The soldiers when they saw this turned and fled. Kiinoho and Kiihele then jumped ashore and entered into the fight thus making three on their side. Kepakailiula led the fight uprooting the trees and rocks on his way and rolling them onto the enemy. When Kukuipahu saw his son-in-law causing a great slaughter amongst the people he took up the young wife in his arms, ran in front of Kepakailiula and stood her up. When Kepakailiula saw it was his young wife, Kapuaokeonaona, he took her up, placed her on his back and retraced his steps, thus putting a stop to the useless slaughter of the people.

The people from the canoes then came ashore, baked the pigs and food and dwelt in the abandoned houses. Kepakailiula after calling the people together addressed them saying: "If you wish to reside on Maui do so, and if you wish to return to Hawaii

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[1] A customary form in a contest; courtesy giving the stranger the choice first.

[2] *Lauawa*, a Maui wind.

Olelo mai o Kakaalaneo: "Ia wai ka mua, i ka malihini i ke kamaaina?" I aku o Kepakailiula: "I ke kamaaina ka mua, i ka malihini ka hope." Ia wa pahu o Kakaalaneo i ka ihe, me ka manao ua ku o Kepakailiula, a kokoke ka ihe, wehe o Kepakailiula i ka poaeae akau, a komo ka ihe, maloko, puliki ae la i ke kino o ka ihe. Hihio ka makani, kapalili ka maka o ka ihe i ka makani, Paa iho la keia a maalili ka ikaika o ka ihe, pahu aku ana keia i ke kiona hoolei lepo. Manao iho la o Kakaalaneo ua ku o Kepakailiula i ka ihe ana. Paha iho la:

Ku aku la i kuu ihe,
Aole e hala ka'u ihe ke o;
Ku ka puamauu
Ka naouao, ka uku,
Me oe hoi he aka nui,
Make, a o e ola.

A kiola o Kepakailiula i ka ihe, nana mai la o Kakaalaneo, a olelo mai:

Heaha la ka mea i hala ai kuu ihe,
I kulaina paha e ke Kona,
I oniu ia paha e ka lauawa,
Pakele oe i kuu akau
Loaa oe i ka ihe o kuu hema,
Make oe aole oe e ola.

Pahu hou o Kakaalaneo, wehe o Kepakailiula i ka poaeae hema, komo ka ihe a paa ke kino ia ia nei, a pau ka ikaika, pahu keia i kahi hoolei lepo, e like me kela ihe mua. Pau ae la ka Kakaalaneo make, kaha aku e holo, kahea aku o Kepakailiula: "Holo ka hoi ua ikaika?" Hualepo iho ana keia i ka laau a ia nei ia Oleloikahie. Mai ka lemu a ke poo kaawale, olelo ka waha i kahi e. Kahea ae o Kakaalaneo, o kona aho ia, make loa. "E na 'lii o Maui, o ka nana maka mai kaka oukou; make au." Lele na 'lii iluna o Kepakailiula a me na koa, lalau lima aku ana o Kepakailiula, haihai i na 'lii me na kanaka, aole koe alii, holo aku la ka poe i koe. Lele o Kiinoho me Kiihele hahai i na kanaka, akolu lakou nei. O ka laau nui mamua o Kepakailiula a me na pohaku nui, he mea olepe ia mao a maanei, iluna o na kanaka.

A ike o Kukuipahu i ka luku a ka hunona i na kanaka, hopu iho la ia i ka wahine opio, holo aku la a mamua o Kepakailiula kukulu iho la. A ike aku la ia, o kahi wahine opio, o Kapuaokeonaoua, lalau aku la ia a kau ae la i ke kua, hoi aku la, pau iho la ka luku ana i na kanaka. Lele mai la na kanaka o na waa, pae i uka, kalua ka puaa, ka ai, noho iho la i na hale. I aku o Kepakailiula: "Ina oukou i manao e noho i Maui nei, noho no; ina no hoi e hoi i Kohala e hoi no." O keia holo ana, ka

you may return." This voyage to Maui was the commencement of the exodus of the people from Kohala and they became children of the soil of Maui, even to this day.

Kepakailiula then turned to Kukuipahu and said: "Behold the land and everything in it. From the mountains to the sea it is yours. You shall be its king, only reserving to myself the rights due a conqueror." Kukuipahu thus became the king of the whole of Maui.

The tidings of this great victory of Kepakailiula were carried to Oahu, and when Kakuihewa the king heard of it, he became afraid, because Kakaalaneo the most skillful spearsman, the king greatly feared by him, had been killed by this man. Kakuhihewa therefore took the name of Kepakailiula[1] and made him his son and told his immediate attendants: "Go and bring my son to Oahu that he may enter into his land." Upon the arrival of the canoes at Maui and landed at Kapueokahi, Hana, the messenger asked: "Where is the chief Kepakailiula?" "In those long large houses."[2] When the messengers arrived at the houses indicated they again asked for the chief, Kepakailiula answered: "I am he." The messengers replied: "We have come to take you to Oahu upon the request of your father, Kakuhihewa, that you may enter the land." The chief consented to this and sailed for Oahu, taking with him his two wives, and his foster fathers with their wife. Upon their arrival at Oahu they landed at Waikiki, where Kakuhihewa was residing at the time. Kakuhihewa then gave the whole of Oahu over to Kepakailiula. Kepakailiula then in turn made his foster fathers the joint kings of Oahu, to have possession of everything on the land, under the land, and from the mountains to the sea, reserving to himself and Kakuhihewa their rights[3] as rulers. The foster fathers thereupon became the joint kings [of Oahu].

After they had been in Waikiki for about four days they joined with the people of the place in their daily pastime surf-riding. In this day's sport Makolea, the wife of Kepakailiula also joined in with the bathers and went in surf-riding. Makolea upon joining the bathers took the surf breaking over that place known as Kalehuaawehe. While she was enjoying her rides, Keaumiki and Keauka[4] arrived from Kauai and took Makolea away with them.

The king of Kauai at this time was Kaikipaananea. He was noted for his great strength in wrestling, both in the open way, catch-as-catch-can, and in the style where they get down on all fours. No man at the time was found that could throw him. He was also very skillful in giving and solving riddles; he was known to win on every occasion. He was, however, without a wife. Keaumiki and Keauka were his guardians and immediate attendants. When Makolea arrived at Kauai, she became the wife of Kaikipaananea the king.

Upon the disappearance of Makolea the people were greatly excited and began to think that she must have been killed by the surf and carried out to sea. Kepakailiula, however, said: "No, she is not dead, she has been taken by Keaumiki and Keauka, by the order of the king of Kauai, Kaikipaananea." He [Kepakailiula] remained with

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[1] Taking his name for adoption from fear. In many of the South Sea Islands an exchange of names was a bond of friendship.

[2] *Halau*, a long, open, flat-top structure of temporary character, of coconut leaves usually, for sheltering canoes, and a kind erected for semi-outdoor entertainments.

[3] *Moa*, a recognition of supreme sovereignty.

[4] *Keaumiki* and *Keauka* are sometimes referred to as gods of the tides.

hoomaka ana e noho ko Kohala i Maui, nolaila, kamaaina ko Kohala poe ia Maui a hiki i keia la.

I aku o Kepakailiula ia Kukuipahu: "Eia ka aina, o luna, o uka o kai, o oe ke 'lii, o ka moa ko'u." Lilo ae la o Kukuipahu ke 'lii o Maui a puni. Ua kui aku la ke kaulana o Kepakailiula a hiki i Oahu, a lohe o Kakuhihewa ke 'lii, makau iho la, no ka mea, ua make o Kakaalaneo ka mea akamai i ka o ihe, ke 'lii a Kakuhihewa i makau ai. Nolaila, lawe ae la o Kakuhihewa i ka inoa o Kepakailiula i keiki ponoi nana; olelo aku la ia i kona mau kahu: "E kii oukou i kuu keiki a lawe mai i Oahu nei, e komo i ka aina ona."

A hiki na waa i Maui, a pae ma Hana, i Kapueokahi, ninau lakou: "Auhea ke 'lii o Kepakailiula?" "Aia i kela mau halau nui." A hiki lakou nei ilaila, ninau no. I mai o Kepakailiula: "Owau." I aku lakou nei: "I kii mai nei makou ia oe, e holo kakou i Oahu, pela mai ko makuakane o Kakuhihewa, e komo i ka aina." Ae mai ke 'lii, holo lakou nei; o Kepakailiula, o na wahine elua, o na makuakane elua me ka laua wahine.

A hiki lakou i Oahu, a pae ma Waikiki, malaila o Kakuhihewa kahi i noho ai. Haawi mai o Kakuhihewa ia Oahu a puni, ia Kepakailiula. Hoonoho iho la ia i na makuakane i mau alii no Oahu nei; o luna, o lalo, o uka, o kai, o ka moa kona a me Kakuhihewa. Noho iho la laua he mau alii.

A hala eha la o ko lakou noho ana ma Waikiki, he mea mau na na kamaaina ka heenalu i na la a pau loa. O Makolea kekahi ma keia heenalu ana, ka wahine a Kepakailiula. O ka nalu o Kalehuawehe ka nalu e hee ai o Makolea. Ia ia malaila e heenalu ana, hiki mai la o Keaumiki, a me Keauka mai Kauai mai, a lawe aku la ia Makolea lilo.

O ke 'lii o Kauai o Kaikipaananea, he 'lii ikaika i ka hakoko, i ke kulakulai, i ka honuhonu, aohe ona kanaka e hina ai, he akamai loa i ka naue, nana wale no ke eo. Aole nae ana wahine; o Keaumiki a me Keauka, he mau kiai, a kahu no hoi no Kaikipaananea. A hiki o Makolea i Kauai, lilo ae la i wahine na Kaikipaananea ke 'lii.

Haohao iho la na mea a pau loa i ka nalowale honua o ke 'lii wahine, manao iho la ua make i ka nalu, a ua lilo i ka moana loa. I aku o Kepakailiula: "Aole i make, ua lilo i ke 'lii o Kauai, ia Kaikipaananea, na Keaumiki a me Keauka i kii mai." Noho

Kapuaokeonaona, the young woman, with whom he for the first time cohabited. On the third day after the disappearance of Makolea, Kepakailiula asked Kakuhihewa: "I want a small canoe. Since he has come and taken my wife in the way of a thief, I too will adopt the same course."

When Kepakailiula arrived at Waimea, Kauai, where he landed, he took his canoe and broke it into small pieces[1] and left them on the shore. He then started off until he came to a man of note, who was very wealthy, a high chief under Kaikipaananea. When Kepakailiula met him he was taken in and made the friend of this chief. On the next day he asked his friend: "What is the cause of the shouts in that house where the people are gathered?" His friend replied: "That is our king, Kaikipaananea, he is wrestling. After that they will have a boxing match, and then they will give and answer riddles; no one can beat him, he is always the winner." Kepakailiula again asked: "Can it be seen?" "Why not?" "Let us go there then?" When they arrived the place was packed with people.

Kaikipaananea upon seeing Kepakailiula called out: "Say, will the stranger join in the wrestling matches?" "I am not versed in such sport." "Let us box then." At this Kepakailiula gave his consent saying: "All right, I know something of that game, but not very much. I am, however, willing to try with the son of the soil." Upon taking their positions, Kaikipaananea after a while hit Kepakailiula which stunned him and caused him to stagger, but he did not fall. Kepakailiula then struck a blow at Kaikipaananea which knocked him down. He laid on the ground for a period of time long enough to cook an oven of food when he arose and said: "Yes, that was certainly good, you make an interesting opponent."

After this Kepakailiula and his friend returned home. On the day following they again resorted to the king's games where another boxing match was had in which Kaikipaananea broke an arm. At the close of the games they came home.

Soon after they reached home, the king's public crier, named Kukaea (this man lived on the filth of Kaikipaananea, never having tasted food or meat from his childhood), arrived crying: "Everybody is commanded to be at the king's audience on the fourth day to answer the king's riddles. No man, woman or child shall stay at home, excepting those who are unable to walk." As Kukaea approached the house where Kepakailiula was staying, Kepakailiula called out to the public crier: "Come." His friend spoke up: "He is a filthy man, he lives on nothing but the king's excrement."[2] Kepakailiula answered: "You call him." When Kukaea came up to them, he said: "I am a filthy man, I live on filth. I am offensive to the smell." Kepakailiula ordered: "Open your mouth." Kukaea opened his mouth when water was poured into it and he was requested to wash himself, then new clothes were offered him. Then food and pork were given him and he sat down and eat until he was satisfied. Then he turned to Kepakailiula and said: "What shall I give you in return for your kindness, in giving me food and meat. I have traveled around Kauai but no one ever fed me as you have done this day. Here at last I have found that food and pork are pleasant to the taste. I will pay you by giving you the answers to the king's riddles, for no other person

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[1] Virtually burning his bridges behind him.

[2] Perhaps figurative for the remains of the king's food: the crumbs from the table.

iho la ia me Kapuaokeonaona, kahi wahine opio, akahi a launa hana laua ma ke kino. Ekolu la i hala, olelo aku o Kepakailiula ia Kakuhihewa: "I wahi waa no'u, no ka mea ke kii aihue hoi kona i ka'u wahine, pela hoi au e holo aihue aku ai."

A hiki keia i Kauai ma Waimea, ko ia nei pae ana, wawahi iho keia i kahi waa a okaoka, haalele iho la. Hele aku la keia a loaa kekahi kanaka hanohano, he 'lii malalo iho o Kaikipaananea, he kanaka waiwai loa, a he kuonoono. Lawe ae la ia ia Kepakailiula i aikane nana, a malama iho la, a hala hookahi la, ninau aku keia: "Heaha keia uwa o kela hale a me na kanaka e piha nei?" I mai ke aikane: "O ko makou alii o Kauai nei, o Kaikipaananea, e mokomoko ana ia ke uwa ala; a pau ia, he honuhonu, he kuikui; a pau ae, he nanenane iho; aohe mea e eo ai, na ua 'lii wale no ke eo." I aku keia: "Aoe nana ia aku?" "I ke aha hoi? E pii kaua." A hiki laua nei, e piha ana na kanaka. Kahea mai o Kaikipaananea: "E papa wahi lealea e ka malihini! E honuhonu, e mokomoko." "Aohe o'u ike ia mea." "E kuikui hoi ha?" Ae aku keia: "Ae, o ka'u wahi mea ia i ike lihi, aole nae i mahuahua; e hoao no paha me ke kamaaina."

Ku laua nei iluna, kui o Kaikipaananea, ku o Kepakailiula, ona a kunewa, aole nae i hina: e kui aku ana keia, ku o Kaikipaananea, waiho ilalo, moa ka umu o ka waiho ana; a liuliu ala mai, a olelo iho: "U, mikomiko, o oe ka ka hoa lealea." Hoi aku la laua nei me ke aikane a ka hale, a hala keia la, pii hou laua nei, kuikui hou no, i keia kui ana hai kekahi lima o Kaikipaananea, hoi no laua nei. Hele mai ana ka luna o Kukaea ka inoa e kala, e hele na mea a pau i ka poaha, e koho i ka nane a ke 'lii; aohe kanaka noho, aohe wahine noho, aohe keiki noho, o ka mea ku ae a hina iho oia ke noho.

A kokoke o Kukaea ma kahi a Kepakailiula e noho nei, kahea aku la, e hele mai. I mai ke aikane: "He kanaka ino, he pilo, o ka lepo o ke 'lii kana ai a hiki i keia la. I aku ke aikane: "E kahea aku oe." A hiki o Kukaea, olelo aku la ia Kepakailiula a me ke aikane: "He kanaka ino wau, he lepo ka'u ai, he pilo wau e noho aku la." I mai la o Kepakailiula: "E hamama ko waha." Hamama kela, nini ka wai, pau ka pilopilo o ke kino, aahu ke kapa hou, hanai ka ai me ka io o ka puaa, ai keia a maona.

Olelo aku o Kukaea ia Kepakailiula: "I aha la 'nanei ka'u uku ia oe, no kou hanai ana ia'u i ka ai a me ka ia, no ka mea, ua hele au a puni o Kauai nei, aohe o'u mea nana i hanai e like me oe, eia ka. He ono ka ai a me ka ia, ka puaa. Eia ka'u uku ia oe, o ka nane a ke 'lii, aohe mea e ae i loaa ai, owau wale no o ko ke 'lii kanaka

knows them but myself, the king's personal attendant." Kepakailiula then asked him: "What are his riddles and the answers to them?" "They are these:

Step all around, step to the bottom,
Leaving, reserving a certain place.

"That is the first riddle. The answer is *house*, reserving an opening for the doorway.

The men that stand,
The men that lie down,
The men that are folded.

"That is the second riddle. The answer is, *house*, again. The timbers that stand, the battens that are layed down and the grass that is folded. I must go home now. When the day arrives, you must come up. I will prepare the oven and when it is heated you answer the first riddle; and when you see the stones thrown out onto the sides, answer the second riddle; after that I will take ahold of the king and throw him in the oven."

On the day appointed, Kepakailiula and his friend went to the king's house. As they came in the king saw them and called out: "Let the stranger be seated here." As soon as he sat down, the king said: "Will the stranger join in the fun?" Kepakailiula replied: "Yes." "I have two riddles," said the king. "If the right answers are given to them, I will be baked in the oven. If they are not answered correctly, you will be baked in the oven. These are the conditions." The king then gave the first riddle.

Step all around, step to the bottom,
Leaving, reserving a certain place.

"The second one is this:

The men that stand,
The men that lie down,
The men that are folded.

"These are my riddles, I want the stranger to understand. If you give the right answers you will indeed live, but if you fail, I shall kill you. I will bake you in the oven." When Kepakailiula saw that the oven was heated, he gave the answer to the first riddle:

"It is a house. It is thatched all around, reserving the door way." "Yes, you have given the right answer to my riddle; my second one is yet to be answered. If you fail, I shall kill you." Kepakailiula looked at the oven and when he saw the stones being thrown to the side he answered the second riddle:

It is also a house.
The timbers that stand,
The battens that are laid down,
The grass that is folded.

"What! Who has told you?" While he was expressing his wonder he was thrown in the oven by Kukaea. At this time, the chiefs and men of Kauai jumped in to help their king, but Kepakailiula, his friend and Kukaea fought so well and bravely

ponoi ka mea i loaa ai." I aku o Kepakailiula: "Pehea ka nane a me ka haina?" "Penei:

Kai a puni, kai a lalo
Koe, koe, koena.

"Oia ka nane mua. Eia ka haina, he hale a koe ka puka komo.

O kanaka i ku,
O kanaka i moe,
O kanaka i pelupelu ia.

"Oia ka lua o ka nane, eia kona haina, he hale no, o ka laau e ku ana, o ka aho e moe ana, o ka mauu i pelupelu ia. E hoi au, a hiki ia la, pii ae oe, a na'u no ananei e hoa ka umu, a enaena, hai oe i ka nane mua; a ulu, a lele ke a ma kapa, hai oe i ka lua o ka nane; a pau ia na'u e lalau mai i ke 'lii a hoolei i ka umu."

A hiki ia la, hele aku la laua nei me ke aikane a hiki, ike mai la ke 'lii, kahea mai la: "Maanei ka malihini." A hiki keia olelo mai la kela: "E papa wahi lealea me ka malihini?" Ae aku keia. "Ae." "He nane, ina e loaa a'u nane elua, kalua ia au i ka umu, ina loaa ole, kalua ia oe i ka umu, oia la." Hai mai la ua 'lii nei i ka nane ia ia nei:

Kai a puni, kai a lalo,
Koe, koe, koena.

"Eia ka lua o kuu nane:

O kanaka i ku,
O kanaka i moe,
O kanaka i pelupelu ia.

"Oia a'u nane la, i lohe oe e ka malihini; a loaa ia oe pakele oe i na la, loaa ole ia oe make oe ia'u, kalua ia oe i ka umu." A ike keia ua enaena ka umu, hai aku la i ka nane mua: "He hale, ako ia a puni, koe ka puka komo." "Ae, loaa ae la kuu nane mua ia oe, o kuu nane alua koe, ina aole e loaa, make oe ia'u." Nana aku la keia a ulu ka umu, a hiolo ke a i lalo, hai aku la:

He hale no;
He laau ke ku ana,
He aho ke moe ana,
He mauu ke pelu ana.

"Kahaha! I loaa la ia oe, ia wai?" Ia ia e olelo ana, o ka manawa ia noho ana i loko o ka umu ia Kukaea. Iho iho ana na 'lii o Kauai e alu, a me na kanaka, e noke aku ana o Kepakailiula i ka haihai, oia o ke aikane, o Kukaea, holo na kanaka i ke

that great numbers were slain, forcing the Kauai people to flee to the mountains. Makolea the wife of Kepakailiula was soon after found and they returned to the home of his friend. Upon arriving at the house, Kepakailiula gave Kauai over in charge of his friend with Kukaea under him. They then remained on Kauai for many days. Thus ends this legend.

Legend of Wahanui.

WAHANUI was the king, Kilohi was the prophet and Hawaii the land they lived in. Boarding his double canoe, he left Hawaii and set sail for Kaunolu, Lanai. The reason of this journey made by Wahanui was on account of an oath made by him, "When I step on the breasts of Kane and Kanaloa, then will I return to Hawaii." Before Wahanui sailed from Hawaii, Kane and Kanaloa, together with their younger brother Kaneapua, were living at Kaunolu, Lanai. They were three gods who sometimes changed into other forms. Kane and Kanaloa taking the form of birds, while Kaneapua very often had a human form.

Once upon a time they became very thirsty, so Kane and Kanaloa requested their youngest brother to go to the uplands of Lanai for water, at a spring called Nanaihale. Upon the arrival of Kaneapua at the spring with his water jug, he urinated by the edge of the spring before he stooped down to fill his jug; he did not know that his urine had run into the spring. When he arrived home and met Kane and Kanaloa, they reached out for the water jug and each took a drink. When they had satisfied their thirst they discovered that it was urine instead of water, so they flew off and left Kaneapua on Lanai.

While Kaneapua was one day seated by the seashore on the Kaunolu point, he saw the double canoe of Wahanui passing by, so he called out from the shore: "Whose canoe is that?" "It is Wahanui's," replied the prophet Kilohi. "Wahanui is the chief, who is the prophet?" "Kilohi." Kaneapua again asked: "A canoe, sailing where to?" "It is a canoe sailing to Tahiti to step on the breasts of Kane and Kanaloa." Kaneapua called out: "Why not let me come too?" Kilohi answered: "The canoe is already loaded down." "If the canoe is loaded down, let me ride on the sticks connecting the canoe to the outrigger." "They are also overcrowded." "Let me ride on the outrigger then." "That too is overcrowded." This conversation was carried on until every part of the canoe was requested for. Kaneapua then called after he had been denied a seat on any part of the canoe: "Return, it is going to be stormy." Kilohi replied: "Who are you that shall cause my lord's canoe to return?"

After leaving the Kaunolu point, they continued on their way until they were off the Kaena point, where they encountered a heavy wind; soon after this a storm arose and the canoe was overturned. Wahanui the chief got a severe cold and the things in the canoe were wet: so they returned and landed at Lele, in Lahaina. After spending the night at this place they again set out the next day. Upon passing by Kaunolu, Kaneapua again called out as before, and again the prophet, Kilohi, refused to allow him to come aboard. Not very far from this place they again were caught in another

kuahiwi. Loaa aku la o Makolea ka wahine, hoi aku la me ke aikane. A hiki i ka hale, haawi aku o Kepakailiula ia Kauai a puni no ke aikane, o Kukaea ke 'lii malalo, noho lakou ia Kauai, o ka pau ana ia o keia kaao.

Kaao no Wahanui.

O WAHANUI ke 'lii, o Kilohi ke kaula, o Hawaii ka aina, holo mai la kona mau kaulua mai Hawaii mai, a Kaunolu i Lanai. O ke kumu o keia holo ana o Wahanui, he olelo nana i hoohiki, penei: "Aia a hehi i ka houpo o Kane laua o Kanaloa, alaila, hoi i Hawaii." Mamua ae o ka holo ana mai o Wahanui mai Hawaii mai, e noho ana o Kane, Kanaloa a me ko laua pokii o Kaneapua, i Kaunolu, ma Lanai; he mau akua lakou ekolu, o Kane a me Kanaloa, he mau kino manu ko laua, o Kaneapua he kino kanaka kona.

Noho iho la lakou a make i ka wai, olelo aku o Kane a me Kanaloa ia Kaneapua, ko laua pokii: "E pii oe i wai no kakou, i uka o Lanai," o Nanaihale ka inoa o ka wai. A hiki o Kaneapua me ka huewai ilaila, mimi iho la ia ma kapa nahelehele o ka wai, a pau ia, hoi iho la ia a ka punawai, ukuhi i ka huewai. Aole ia i ike, ua kahe ka mimi ona a loko o ka wai, hoi aku la ia a hiki i o Kane a me Kanaloa, lalau mai la laua i ka huewai a inu iho la, he mimi wale no ka wai, ia wa, lele laua a haalele ia Kaneapua i Lanai.

Ia Kaneapua e noho ana ma ka lae o Kaunolu, holo mai ana ka waa o Wahanui, kahea aku o Kaneapua mauka: "Nowai he waa?" "No Wahanui," pela 'ku ke kaula o Kilohi. "O Wahanui ke 'lii, owai ke kaula?" "O Kilohi." Ninau hou o Kaneapua: "He waa e holo ana i hea?" "He waa e holo ana i Kahiki, hehihehi i ka houpo o Kane a me Kanaloa." I aku o Kaneapua: "Pehea la hoi owau kekahi?" Olelo mai o Kilohi: "He komokomo ka waa." "I ka iako au." "He komo no." "I ke ama au." "He komo." Pela no ka ia nei olelo a pau luna o ka waa. I aku o Kaneapua: "E hoi he ino." I mai o Kilohi: "O oe no ka mea e hoi ai ka waa o ko'u haku?"

Holo mai la lakou mai Kaunolu a ka lae o Kaena, loaa i ka makani, ka ino, kahuli na waa, opili ke 'lii o Wahanui, pulu na ukana, hoi aku la a pae ma Lele, i Lahaina. Moe a ao ae, holo hou lakou a Kaunolu, hana aku no o Kaneapua e like me na olelo mua, aohe ae o Kilohi, ke kaula. Holo no a make hou, hoi hou, o ka lua ia.

storm and were forced to return a second time. On this return Wahanui began to realize how true the boy Kaneapua predicted and that he was much smarter than his prophet, Kilohi. On the next trip Kaneapua was given passage and the journey was then resumed. There were two sailing masters aboard, Hookele i Hilo and Hookele i Kau.[1] Kaneapua sat behind the sailing masters. As soon as Kaneapua took his seat a thick fog was seen to approach them and before very long a thick darkness enveloped them; so thick indeed that those in the aft part of the canoe could not see those in the fore part. This darkness prevailed until they arrived at the land of Kanehunamoku, a land which appeared to them in the form of a dog. Kilohi said to Wahanui that it was a dog and begged him that they return to Hawaii and kiss the children and wives ere they be eaten up by the man-eating dog of Hina. At this it was made evident to Wahanui, that Kilohi was not the great priest that he had all along thought him to be, and that they would all have been killed if Kaneapua had not been allowed to join them.

At this fear expressed by Kilohi, Kaneapua said reassuringly: "You are entirely mistaken, Kilohi, that is the land of Kanehunamoku. Upon seeing you to be a stranger the land is hidden from view, when it becomes clear [it will be seen]. There are people on the land as you can hear their voices." When they drew nearer to the place they saw[2] that it was land, they also saw a man who was gathering coral for food, a death-dealing food. Soon after this they left the land of Kanehunamoku and continued on their way. After they had sailed for some time they looked up and saw two hills, Paliuli and Palikea which appeared to be moving and towering above and ahead of them. These two hills were two demi-gods sent by Kane and Kanaloa who desired their destruction. Kaneapua said to Wahanui and Kilohi: "That is death, if those hills should crumble and fall on us we shall all be killed. They have been sent by Kane and Kanaloa." Kaneapua then called out to Paliuli and Palikea: "Return down below else I shall be killed and you two will be ashamed." At this call the two hills were shamed and the travelers were saved. Kaneapua then said to Wahanui: "You float here while I dive down below. Honunuikuaeaea my grandmother is down there; if her back is turned up it will mean our death, but if it is turned down, we will be saved." He then dove down and called out: "Honunuikuaeaea, turn your face upward." She then turned her face upward and called out: "Whose offspring art thou?" "Yours." "What is your name?" "Kaneapua." The grandmother then fell on him and wept, and then asked him: "What is the object of this journey that brings my lord here?" "I want a rope to moor the canoe with." She then gave Kaneapua her intestines and Kaneapua rose to the surface and tied the rope to the canoe.

Kane and Kanaloa soon after opened the calabash in which was kept the wind of Laamaomao. The wind came up, a storm arose, the sea became rough, the waves beat down and broke over them causing the coral to be thrown up on the shore. This storm lasted ten days. When the storm abated the travelers once more thought of safety and that all their troubles were about over; but there yet remained one more object to be encountered, a dog that belonged to Kaneapua. They then landed and

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[1] These are the two sailing masters of the Pakaa story who displaced him.

[2] *Nana aku ka hana*, an expression of wonderment or surprise, as we would say: Lo and behold!

Hooiaio iho o Wahanui i ka olelo a Kaneapua ke keiki, me kona manao ua oi kona ike i ko Kilohi, kana kaula.

Ia holo ana, kau o Kaneapua i luna o na waa a holo aku la. Elua hookele o luna, o Hookele i Hilo, o Hookele i Kau; mahope o na hookele o Kaneapua. O ka manawa ia, paa o luna i ka ohu me ka pohina, aohe ike o mua ia hope o na waa; pela ko lakou holo ana a hiki i ka aina o Kanehunamoku, he kino ilio ke ano o ka aina ma ka lakou ike aku. Olelo aku o Kilohi ia Wahanui: "He ilio. E hoi kaua i Hawaii, i honi aku i ka ihu o ke keiki me ka wahine, a papau kaua i ka ilio ai kanaka a Hina."

Olelo Hoakaka. Ua maopopo, aohe ike o Kilohi ma keia olelo ana; mai make lakou, ina aole o Kaneapua e kau pu me lakou. I aku o Kaneapua: "Lalau oe e Kilohi, he aina ia, o Kanehunamoku, ike mai la ia oe i ka malihini, lele ae la ka hauli o ka moku iluna, hoaiai mai la; he kanaka ko uka ke uwalo mai la." A kokoke lakou, i nana aku ka hana he aina, he kanaka, he puna ka ai, he ai make. Haalele lakou ia Kanehunamoku, holo hou lakou. I nana aku ka hana, he mau puu elua, o Paliuli, o Palikea, e oni ana iluna, a kiekie mamua o lakou nei, he mau kupua keia na Kane a me Kanaloa, e ake ana e make lakou nei. I aku o Kaneapua ia Wahanui a me Kilohi: "He make keia, ina e hiolo iho, pau kakou i ka make; na Kane laua o Kanaloa keia make."

Olelo aku la o Kaneapua ia Paliuli a me Palikea: "E hoi i lalo, o make auanei au hilahila olua." Ma keia olelo, hilahila na puu, hala keia make. I aku keia ia Wahanui: "E lana oukou maanei, e luu au ilalo, no ka mea, aia ilalo o ka Honunuikuaeaea, ke kupunawahine, o ke kua he make, o ke alo ke ola." Luu keia a kahea iho: "E ka Honunuikuaeaea, huli ae ko alo iluna: "Huli ae ana kela iluna ke alo. "Nawai ke kupu o oe?" "Nau no." "Owai kou inoa?" "O Kaneapua." Lele mai la ke kupunawahine uwe, a ninau mai la: "Heaha ka huakai a kuu haku i hiki mai nei?" "I kaula hekau no ka waa e paa ai." Haawi mai la ka honu i ka naau ona ia Kaneapua. Ea ae la o Kaneapua a ka waa, hikii iho la a paa.

Kuu mai ana o Kane laua o Kanaloa i ka ipu makani a Laamaomao, pa ka makani, ka ino, ke kai, popoi, haki ka nalu, lele puna i uka me ke akoakoa, hookahi anahulu o ka pa ana. A pau ka pa ana, pau ae la ka make, aohe kupu e koe, he ilio nae koe, na Kaneapua no. Pae aku la lakou a uka i ke one, olelo aku la o Kaneapua

moored their canoe. Kaneapua then said to Wahanui: "Go until you find three men who are lying down face up; they are Kane and Kanaloa, and the third one is Mauli. Step on the breasts of all three of them and return, but don't look backward." Wahanui then went on his way and after carrying out the instructions he returned. Kaneapua then instructed his companions, saying: "You must now wrap me up and make me appear to be striped and say that I am your god, Kaneapua." When Wahanui heard this he went down on his knees before Kaneapua and offered him all the things of value brought by him; this being the first time that he was made aware that this person who had been with them all this time was Kaneapua. Shortly after this all manner of spirits[1] gathered and asked: "Where is your god?" "Here it is standing." "Yes, you have a large god indeed." "Yes, you could all be devoured [by him] without satisfying his hunger."

After this Kaneapua instructed his companions as follows: "When you get to the house don't sit in the best places as that will mean your death, but sit in the bad places and you will be saved." When they arrived at the house they followed out the instructions given them.

They lived here until after the expiration of some months when they made their preparation to return home. On leaving, Kaneapua gave Wahanui an image of a double-bodied giant,[2] the bodies being joined together by means of the ribs growing into one another. It had two heads, four hands and feet and four eyes. If one was called to obey the laws of nature, the other accompanied without such desire, and so in all their movements. Upon accepting this present Kaneapua said to him: "Don't show this image until you reach Hawaii for otherwise you will get killed."

On the return voyage Wahanui first landed at Kauai, where they met a great crowd of people together with the king Kupakoili and his prophet Luluupali. Because of the shouts made by the people ashore Wahanui went ashore with his present.[3] When the people saw this strange object they gave a mighty shout. When Kupakoili heard the shout, he inquired of his prophet, Luluupali: "How can I get possession of that image?" Luluupali answered: "Kill the king and his people and burn up the canoes." This advice was carried out by Kupakoili, and Wahanui was killed and his image taken away. One man, however, escaped; he was one of the bailers; he dove into the sea and escaped. After a time he took unto himself a wife, a Kauai woman and settled there, taking up fishing as his occupation. It was this man's usual custom while on his fishing trips to carry a large quantity of food along with hin. After he had done this for some time his wife began to be inquisitive and at last asked him why he took so much food; he answered: "What fault is there in taking this food? Food is easily brought back again." Shortly after this while out fishing, a storm came up and he was blown out to sea, and after a number of days he managed to land on Hawaii. When he met the people he told them that Wahanui and his followers had all been killed in Kauai, and that he was the only one who escaped. A proclamation was then issued calling the people of Hawaii to come together and to make preparations for avenging the death of

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[1] *Namu, nawa, huhu;* anger, and strange and confused speech.

[2] *Pilikua*, twin-bodied.

[3] His twin-bodied gift from Kaneapua.

i ke 'lii ia Wahanui: "E hele oe a na kanaka ekolu e moe ana iluna ke alo, o Kane a me Kanaloa, o Mauli ke kolu, hehi iho oe i na umauma o lakou a hoi mai; mai nana aku oe i hope, hele aku la o Wahanui a hoi mai la. Olelo aku o Kaneapua: "Ea! E wa-hi oukou ia'u a onionio, a e olelo oukou owau ko oukou akua, o Kaneapua." Lohe o Wahanui i nei olelo a Kaneapua, kukuli iho la ia a mohai aku la i kana waiwai i lawe mai ai na Kaneapua. Akahi a maopopo ia lakou o Kaneapua keia me lakou. Akoakoa mai la ke namu, ke nawa, ka huhu, ninau mai la: "Auhea ko oukou akua?" "Eia ke ku nei." "U! He 'kua nui no ka ko oukou." "Ae, he pau ko oukou i ka ai ia me kona maona ole."

Olelo aku la o Kaneapua: "Ea, i komo oukou i ka hale, mai noho oukou ma kahi maikai, he make ia, ma kahi inoino he ola ia." Hiki aku la lakou i ka hale. Pela ko lakou noho ana a hala he mau mahina, makaukau lakou e hoi, haawi mai o Kaneapua ia Wahanui, he mau pilikua elua. Eia ke ano o ka pilikua, o ke kua o kekahi me ke kua o kekahi hui, komo na iwi aoao a paa loa, elua poo, eha lima, me na wawae, eha no hoi maka, ina e hele kekahi e mimi, e hana lepo paha, alaila, hele kekahi me kona mimi ole, pela ma na hele ana a pau loa. No kekahi ka hele, hele aku kekahi. Lawe mai la o Wahanui i mau milimili nana. I mai o Kaneapua: "Mai hoike oe i kou wa e hoi ai, a hiki i Hawaii, o make oe."

Hoi mai la o Wahanui ma a pae i Kauai, e paa pu ana na kanaka me ko laila alii o Kupakoili, me kana kilokilo o Luluupali. No ka uwa o uka, lele aku la lakou e nana, o Wahanui kahi i lele me ka pilikua ana; ike mai la na kanaka, uwa, lohe o Kupakoili, ninau aku i ke kilokilo ia Luluupali: "Pehea la e loaa ai ia'u ka pilikua?" I mai o Luluupali: "E pepehi i na kanaka me ke 'lii, a e puhi i na waa i ke ahi." Ia wa ua hooko ia ko Kupakoili makemake. Ua make o Wahanui ma, a lawe ia ae la na pilikua. Hookahi kanaka i pakele, o ke kanaka ka liu; luu no ia a nalowale, a mahope moe i ka wahine o Kauai, noho iho la lawaia.

He mea mau i keia kanaka ke holo i ka lawaia, he kumaupoi kona o e holo ai, pela i na holo ana a pau loa, haohao ka wahine a ninau aku, i mai kela: "Heaha auanei ka hewa, o keia lawe ana, he mea hoihoi ka ai." Holo hou keia i ka lawaia, e puhi iho ana ka makani lilo keia i ka moana a pae i Hawaii. Olelo aku la keia: "Ua make o

their king. A double canoe was then sent to Kauai to invite Kupakoili and his people to come to Hawaii and get all the canoes and all the property on that island. The invitation was as follows: "Let no man, woman, or child remain, all must sail for Hawaii." This invitation was accepted and all the people sailed for Hawaii where they were all killed; no one escaped.

Legend of Kaulu.

KUKAOHIALAKA was the father and Hinauluohia was the mother of three children, all boys. Kaeha was the first-born, Kamano was the second, and Kaulu was the youngest of the three. Kailua in Koolau [was] their birthplace. Kaeha the oldest brother loved and esteemed Kaulu; while Kamano hated and ill-treated Kaulu the youngest of their family. Kaulu was in his mother's womb five years before he was born; at birth he already had a full set of teeth; his hair was long, and his buttocks covered with hair.

The reason why Kaulu staid in his mother's womb so long was because Kamano had said that he would kill the next child. On hearing this Kaulu staid in the womb. When Kaeha the oldest brother heard that the next child was to be killed, he asked Kamano: "Why should you kill the next child?" When Kaulu heard Kaeha say this he said to himself while still in the womb: "There, I see I will live. You will save me. Well and good, if you save me then I will take care of you."

When Kaulu was born he was in the form of a piece of rope, having no human form. When Kamano, the angry brother saw that it had no human form, he said: "If you had a human body I would kill you." Kaeha on the other hand took up the piece of rope, Kaulu, and put him up on a shelf, where he remained until all of thirty days had gone by without being once looked at. Kaeha in the meantime had been carried off by the spirits and was left in a certain place in the sky, or heaven, called Lewanuu and Lewalani[1] where Kane and Kanaloa had their home.

Kaulu remained on the shelf until he turned or received a human body. This shelf was used for the purpose of stowing away kapas. When he awoke he looked around the inside of the house and saw that his oldest brother Kaeha was missing. He then proceeded out of the house and looking up he saw that his brother had been carried up by the spirits to the Lewanuu and Levalani. At this he started off in search of his brother Kaeha. Upon coming to where the heavy surf was beating he inquired of the surf: "I say, this high surf are you strong?" The surf replied: "Yes." Kaulu asked: "What is your strength?" "I strike from above and when I catch them I give them a good soaking," said the surf. Eight surfs then struck Kaulu, but he was not injured. Kaulu then asked of his hands: "Say, Hakaukahi my right hand and Limapaihala my left hand." "What is it?" asked the two hands. "Flamed is the upper jaw, flamed is the lower jaw."[2] Kaulu then reached for the surf and broke it into small pieces, thus making the surf small unto this day. He then continued on his way until he met other

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[1] *Lewanuu* and *Lewalani;* two spheres of cloud land, Lewanuu being the highest.

[2] This has reference to a figurative power possessed by the hands, referred to here as upper and lower jaws.

Wahanui a me na kanaka i Kauai, a owau ka i pakele." Kuuhaua o Hawaii e hoakoakoa, a e hoomakaukau, hoouna mai la i na waa e kii ia Kupakoili a me Kauai a puni, e holo i Hawaii e kii i ka waa i ka waiwai; aohe kane noho, aohe wahine, aohe keiki e holo a pau loa i Hawaii. O keia hana ana, he wea, i make a hiki lakou i Hawaii, pau i ka luku ia aohe mea koe.

Kaao no Kaulu.

O KUKAOHIALAKA ka makuakane, o Hinauluohia ka makuahine, o Kaeha, ka mua, o Kamano ka muli iho, o Kaulu ka pokii loa o lakou; ekolu lakou. O Kailua i Koolau ka aina hanau; o Kaeha ke kaikuaana aloha ia Kaulu; o Kamano ka hana ino ia Kaulu, oia ke kaikuaana hana aloha ole. Elima makahiki o Kaulu i loko o ka opu, ulu ka niho, loloa ka lauoho, huluhulu ka puukole. O ke kumu o keia noho ana o Kaulu i loko o ka opu, o ka ohumu o Kamano, e pepehi ke hanau ae o Kaulu; no keia hana a Kamano pela, noho no o Kaulu i loko o ka opu.

O ko laua kaikuaana o Kaeha, ia ia i lohe ai i ka make o Kaulu ke hanau ae, olelo aku ia ia Kamano: "Heaha ka mea e make ai ko kaua pokii?" A lohe o Kaulu i keia olelo a Kaeha, olelo iho ia i loko o ka opu: "Aia ua ola, o oe ka ko'u mea e ola ai; heaha la hoi, i ola au ia oe, alaila, malama aku au ia oe." Hanau o Kaulu, he pauku kaula aohe kino maoli; nana ke kaikuaana huhu o Kamano, aohe kino, olelo iho ia, ina he kino kou make oe ia'u. O Kaeha hoi ko laua kaikuaana, lalau aku la ia i ke kino kaula o Kaulu, a lawe aku la a kau i luna o ka holopapa. Malaila o Kaulu i waiho ai a hala ekolu anahulu, me ka ike ole ia aku.

O Kaeha hoi, ko laua kaikuaana, ua lilo i ke akua, i kini akua i ka lehu o ke akua, i ka pukui akua, i ke kaikuaana o ke akua. Lawe ia aku la o Kaeha a ka Lewanuu a me ka Lewalani ka aina o Kane ame Kanaloa e noho ana.

Maluna o ka holopapa o Kaulu, a lilo i kino kanaka (ke ana o ka holopapa he wahi kau kapa); ala ae la o Kaulu a nana ia loko o ka hale, aole kona kaikuaana o Kaeha; oili ae la ia a ma waho o ka hale, nana ae la a ike, ua lilo i ke akua i luna o ka Lewanuu a me ka Lewalani. Ia manawa hele o Kaulu e imi i kona kaikuaana ia Kaeha, a hiki ia i kahi a ka nalu e poi ana, olelo aku la ia i ka nalu: "E keia nalu nui e ku nei a kiekie, he ikaika no?" Ae mai ka nalu: "Ae." Ninau aku o Kaulu: "Heaha kou ikaika?" "He poi iho maluna, loaa iho, eloelo," pela mai ka nalu. Popoi ka nalu, ewalu nalu i luna o Kaulu, aohe nae o Kaulu make. Ninau iho o Kaulu i na lima ona, o Hakaukahi ka lima akau, o Limapaihala ka lima hema; olelo ae na lima: "A ke aha a ke aha?" "A ke a luna, a ke a lalo." E uhae aku ana o Kaulu i ka nalu liilii a hiki i keia la.

demigods, the small and large waves to whom he said: "You are only making the ocean look white, you have no strength." The waves replied: "We are strong and also brave." A fight was then had in which he killed both of his opponents; therefore the waves are small to this day. After this he continued on his way until he met Kuiliiloloa, a dog that was guarding the land and the sea. Another battle was fought in which Kuililoloa was torn to pieces, therefore the dogs are small to this day.

When Kaulu arrived in the land where his brother was living, he approached the house and hid himself within the leaf of a palm tree. At dusk that evening the spirits asked Kaeha: "Let us prepare some awa." They then all got some awa and prepared the awa to be pounded. After pounding a sufficient quantity, Kaeha went out to cool himself. Upon seeing Kaeha Kaulu came out of his hiding place and met his brother. At seeing this small fellow Kaeha asked: "Who is this small boy?" "I am Kaulu, your youngest brother, whom you placed on the shelf. Because I love you I came to look for you." Kaeha then said: "We are going to drink awa with the spirits." Kaulu said: "Yes, tell the spirits to drink their awa first and you take yours after them. Before you drink yours offer a little to me as your god by repeating the following words: "Here is our awa." I will then answer back: "Drink it and let me have the portion that is intoxicating." At the close of the conference held by the two Kaulu returned to the palm leaf, while Kaeha returned to the house to join the spirits. Upon entering the house the spirits said to Kaeha: "Drink your awa first." Kaeha replied: "No." The spirits then drank theirs up. After the spirits had finished, Kaeha said to the spirits: "Now you be quiet until after I have taken my awa." Kaeha then took up his cup of awa and offered up a prayer:

Here is our awa.

[A loud voice was then heard to call out:]

Drink it and may I have the portion that is intoxicating.

When the spirits heard this loud call they began pinching one another and said: "What a wonderfully loud-voiced god you have, Kaeha." Because of this trick played by Kaeha and Kaulu, Kane and Kanaloa were puzzled, so they sent Kolea and his mate to fly up to Makalii and inquire of him as to the meaning of the loud-voiced god of Kaeha. Upon the arrival of Kolea and his mate in the presence of Makalii, Makalii asked them: "What do you two want?" "We have been sent by Kane and Kanaloa to ask you about the loud-voiced god that calls out at night." Makalii replied: "That is Kaulu the youngest brother of Kaeha. He is all-powerful and strong and he is hiding in the palm leaf."

Upon the return of Kolea and his mate in the presence of Kane and Kanaloa, they repeated what they had been told by Makalii. On hearing the report, the spirits went out and searched for Kaulu in the palm leaf, but could not find him. After this it became a general thing for the spirit to get intoxicated on awa. One night Kaulu brought in some large stones and placed them on the place where the spirits slept at night. In the middle of the night the spirits woke up and bumped their heads against them. The gods called to one another regarding these stones.

Because of these tricks played by Kaulu on the spirits, they tried to find fault about Kaeha in order to find cause for putting him to death; so one day the spirits said

Hele hou o Kaulu a halawai me ia kupu, o ka ale iki, o ka ale nui. I aku o Kaulu: "O ka hookuakea moana wale no ka olua, aohe ikaika?" Olelo mai lauala: "Ha ikaika no, a he koa no." Hakaka lakou a make ia Kaulu, nolaila, liilii ka ale o ka moana. Hele hou o Kaulu a loaa o Kuililoloa, he ilio ia e kiai ana i ka aina a me ke kai, hakaka laua a make o Kuililoloa, haehae ia e Kaulu, nolaila, liilii na ilio e noho nei i keia wa.

Hiki o Kaulu i ka aina a kona kaikuaana e noho nei; hele aku la keia a kokoke i ka hale, pee iho la keia i loko o ka ao loulu. A ahiahi molehulehu, olelo aku la na akua a pau ia Kaeha: "E mama awa kakou." Mama iho la lakou, a pau ka mama ana, hele aku la o Kaeha iwaho o ka hale e hooluolu iaia iho. Hele mai la o Kaulu e ike; ninau aku la o Kaeha: "Owai neia wahi keiki?" "O Kaulu, o kou pokii e kau ana i ka holopapa; no kuu aloha ia oe, nolaila au i huli mai nei." I aku o Kaeha: "E inu awa ana makou me ke akua." Olelo aku o Kaulu: "Ae, olelo aku oe, o lakou mua ke inu i ka awa, a mahope oe. A inu oe i ko awa, e kaumaha ae oe ia'u i akua nou, penei oe e olelo ai: "Eia ka awa o kaua."

Kahea aku au: "Inu hia, o ka ona ko onei ea." A pau ko laua olelo ana, hoi aku la o Kaulu a ka ao loulu, hoi hoi o Kaeha a loko o ka hale me ke akua. Olelo mai ke akua ia Kaeha: "O kou awa ke inu mua." Hoole aku o Kaeha. Inu iho la ke 'kua a pau ka awa, koe o Kaeha a mahope; olelo aku la o Kaeha i ke akua: "E noho malie oukou a pau kuu awa i ka inu." Lalau aku la o Kaeha i ka apu awa a kaumaha ae la:

Eia ka awa o kaua.
Inu hia, o ka ona ko'u ea.

I ka lohe ana o ke akua i keia leo nui e hea ana, iniki aku iniki mai: "Ka! Kupanaha ke akua leo nui o kou e Kaeha." Ma keia hana a Kaeha a me Kaulu, haohao o Kane laua o Kanaloa, hoouna ia Kolea ma e lele iluna i o Makalii la. A hiki o Kolea ma i o Makalii la, ninau mai o Makalii: "Heaha ka olua?" "I hoouna mai nei o Kane a me Kanaloa ia maua, e ninau aku ia oe no ke akua leo nui o Kaeha, ke hea mai i ka po." I mai o Makalii: "O Kaulu na ke kaikaina o Kaeha; he mana, he ikaika, aia nae i loko o ka ao loulu kahi i pee ai."

A hiki o Kolea ma i o Kane laua o Kanaloa, hai aku la i na olelo a Makalii, alaila, hele aku la ke akua e huli ia Kaulu, i loko o ka ao loulu aole nae he loaa. He mea mau i ke akua ka ona pinepine i ka awa i na po a pau loa, i kekahi po lawe mai la o Kaulu i na pohaku nui a kau ae la maluna o kahi moe o ke 'kua, pela na akua a pau loa; i waena o ka po, ala ae la lakou, kuia ke poo i ka pohaku, kahea aku ke 'kua i ke 'kua no keia pohaku. No keia mau hana a Kaulu, imi hala ke akua ia Kaeha, i mea e make ai.

to Kaeha: "You must find your own food[1] after this as you have eaten all of ours." So Kaeha was forced to go about from place to place looking for food. When Kaulu saw Kaeha going from place to place he knew what he wanted so he took Kaeha with him and flew to Manowaikeoo, a land owned by Kane and Kanaloa, where all the food belonging to the spirits was raised. The place was guarded by four men, Uweliki, Uweleka, Maalaka and Maalaki. These men watched in pairs. In the watch of Maalaka and Maalaki Kaulu and Kaeha were seen so they turned the face of the land downward causing a deep depression in the land whereby Kaulu and Kaeha fell off the land into space. When Kaulu saw that they were in trouble he called out:

Say, Kaulu, turn down;
Say, Kaulu, stretch out;[2]
Say, Kaulu, double up.
[There are] four single ones
[And] four double oues.

Through the reaching powers of Kaulu they were able once more to land when Kaulu grabbed Maalaka and Maalaki, saying: "I am going to kill you two." They answered: "If we die there will be no guards fit to watch the land." This, Kaulu acknowledged. Kaulu and Kaeha then continued on their way until they found Uweleki and Uweleka on the other side of the land, who asked: "What do you two want?" Kaulu replied: "All the good things to eat." The guards thinking that Kaulu could in no way take all the good things as he was a very small fellow, allowed Kaulu to have all he wanted. At this Kaulu took all he could find and eat up all the things he could lay his hands on: the food, the fish, the pork, the chickens, all the things that were growing and all that had been planted; Kaulu took everything that could be found and then flew up and hid the rays of the sun causing darkness. At this the guards begged of Kaulu to give them back some of the food as seed for propagation, so he gave them one taro top, one potato leaf, one hog, one chicken and so on to the end of the good things, so Kaulu and Kaeha returned to Kane and Kanaloa.

After tasting the different things, Kane and Kanaloa were sure the things tasted just like the good things of of Manowaikeoo. Upon making this discovery Kane and Kanaloa sent Kolea and his mate to fly and inquire of Makalii[3] where these good things had come from. Upon their arrival, Makalii told them that these good things were from Manowaikeoo which place had been invaded by Kaulu. On their arrival in the presence of Kane and Kanaloa, they reported what they had heard from Makalii. Upon hearing the report all the spirits got angry with Kaulu and Kaeha, so all the spirits began to tempt Kaeha and urged him to go surf-riding. When they arrived at the place where the surf was breaking, the spirits called for all the sharks to come together and take Kaeha and carry him to their king, Kukamaulunuiakea. This was a very large shark, his length and breadth were unknown. When his mouth was opened the top jaw would reach to heaven while the bottom jaw would be in the bottom of the sea; its body was entirely covered over with coral. As Kaeha came in the presence of the shark, he was swallowed whole. Kaulu at this time was not on his guard which was the reason

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[1] *Momona*, food; fat things of the land; although the term momona is generally used in qualification of food, not food itself.

[2] *Kikoo-lia*, or *ia;* same as pupuu-lia, or ia.

[3] *Makalii*, god of plenty.

Olelo aku ke ’kua ia Kaeha: “E imi oe i momona nau, no ka mea ua pau ka makou momona ia oe i ka ai ia. Nolaila, hele aku la o Kaeha me ka maopopo ole o kahi e loaa ai o ka momona. Ike mai la o Kaulu ia Kaeha, hahai aku la; lalau ihola o Kaulu ia Kaeha, a lele aku la i Manowaikeoo. No Kane laua o Kanaloa ia aina, a ma laila na momona a pau loa a ke ’kua. Eha kiai, o Uweliki, o Uweleka, o Maalaka, o Maalaki. Ma kekahi aoao o Maalaka a me Maalaki, i ko laua ike ana mai ia Kaulu ma, e awa iho ana laua i lalo, nanao kahako kapali, haule o Kaulu ma i lalo loa. A ike o Kaulu i ko laua pilikia, kahea ae o Kaulu:

E Kaulu-e, awa ia,
E Kaulu-e, kikoo-lia.
E Kaulu-e, pupuu-lia.
Eha kaukahi, eha kaulua.

Kau ana laua nei i luna, a hopu ana ia Maalaka me Maalaki: “Make olua ia’u.” Olelo mai laua la: “Ina maua e make, aohe kiai o ka aina e pono ai.” Ae aku o Kaulu. Hele aku la o Kaulu ma a loaa o Uweleki a me Uweleka ma kekahi aoao, ninau mai la: “Heaha ka olua?” I aku o Kaulu: “He momona.” I loko o ko laua la manao, aole e pau ka momona ia Kaulu no ka uuku o ke kino ke nana aku, nolaila, haawi laua i ka momona ia Kaulu. E hao ae ana o Kaulu i ka momona, pau ka ai, ka ia, ka puaa ka moa, na mea ulu, na mea kanu; noke ia e Kaulu a pau loa, lele ae ana o Kaulu i luna, pouli ka la poeleele.

Nolaila, nonoi aku na kiai ia Kaulu i mea hoopulapula hou no ka aina; haawi mai o Kaulu, hookahi huli kalo, hookahi lau uala, hookahi puaa, hookahi moa, a pela aku no. A hiki o Kaulu ma i o Kane a me Kanaloa, haawi i ka moana, haohao laua i keia momona, i ka like loa me ka laua momona o Manowaikeoo. No keia haohao o Kane a me Kanaloa, hoouna laua ia Kolea ma e lele i luna e ninau ia Makalii; a hiki laua i luna, hai mai no o Makalii, o ka momona no ia o Manowaikeoo a Kaulu i lawe mai ai. A hiki laua i o Kane laua o Kanaloa, hai aku la i ko laua lohe ia Makalii; nolaila, huhu na akua a pau loa ia Kaulu a me Kaeha.

Nolaila, hoowalewale ke akua ia Kaeha, e hele i ka heenalu. A hiki lakou i kahi o ka nalu, kahea ke akua i na mano a pau loa, e hopu a paa o Kaeha haawi aku na ke ’lii. O Kukamaulunuiakea ke ’lii o na mano a pau loa, he mano nui, aole ike ia kona loa a me kona laula; ina hamama ka waha, pili o luna i ka lani, o ke a malalo i ka honua; ulu ke koa i luna a manamana, nana i ale o Kaeha a noho i loko o ka opu.

why his brother was successfully carried away. After a while Kaulu discovered that his brother was missing, so he inquired of the spirits where his brother had gone to. Upon being told that they knew nothing about him, Kaulu then felt that he was dead. He then proceeded to the seashore, stooped down and drank up the sea so that all the fish were stranded, dry. Kaulu then began to make a search for his brother in all the different man-eating fish, the common shark, the tiger shark and the hihimanu, but he was unable to find him. He then searched in all the four corners of the sea and still Kaeha was not to be found. Kaulu then flew up to Makalii to enquire of him for the whereabouts of Kaeha. When he came up to Makalii he found him lying down with his face turned up. Kaulu then pinched his mons veneris at the same time calling him: "Dead you are, Makalii. What have you to say?" Makalii replied: "Your oldest brother is in a shark." Kaulu asked: "Tell me of him." While Kaulu was asking these questions of Makalii, Koeleele, a younger brother of Makalii, came in with a large rock, called Ikuwa, which was larger than the island of Maui. Koeleele was a man who had a very bad temper and he was a very powerful man. At sight of Kaulu he threw the rock at him, but Kaulu braced up his fore- or poi finger and held the rock up and then said: "Say, the rock from the mighty one is held up, is'nt it?" When Koeleele heard this he ran away, thus saving himself from Kaulu.

Kaulu then asked of Makalii: "Tell me the shark that swallowed my brother and also the place where the shark lives." Makalii then looked, but he was unable to see anything below them, so he chewed some kukui nuts and blew the oily substance over the atmosphere beneath them which caused it to be clear and he was thus enabled to locate the shark which had swallowed Kaeha. Makalii then pointed him out to Kaulu at the same time saying: "It is the one overgrown[1] with coral."

Upon the arrival of Kaulu at the place and found the mass of coral, he asked: "Have you seen my brother?" The king of the sharks, Kukamaulunuiakea, said: "I have swallowed him, he is now within me all digested." Kaulu again asked the shark: "Are you strong?" "Yes, I can reach the heaven with my upper jaw and the bottom of the ocean with my lower jaw." Kukamaulunuiakea then opened its mouth. As soon as this was done Kaulu propped it open while he called for his brother to come out. Kaeha then came out. His hair had all fallen off making him bald headed. Kukamaulunuiakea was thereupon slain by Kaulu and its spirit flew up to heaven and it turned into the Milky Way[2] as seen at midnight, from ancient time to the present day. Kaulu and Kaeha then returned and Kaulu vomited out the sea water. Kaeha was in front and Kaulu in the rear, as the ocean was restored. It is said that owing to this action of Kaulu the sea water became salty to this day.

When the spirits looked and saw Kaulu and Kaeha returning, they said amongst themselves: "So Kaeha is not dead." After this the spirit again tempted Kaeha and enticed him to go and play swing. So the spirits and Kaeha proceeded to where a swing was rigged up, when they remarked to Kaeha: "You take the first ride while we push the swing for you." While this conversation was going on, Kaulu arrived and in a cunning way said: "Say, if you all wish to take a ride on the swing, I will pull the

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[1] *Ulu ana a manamana*, growing and branching.

[2] Here perhaps is the origin of the term *ia*, fish, for the Milky Way, it being the spirit of Kukamaulunuiakea, the monster king of sharks.

Ua walewale o Kaulu i keia make ana o kona kaikuaana, a mahope noonoo o Kaulu, i kona ninau ana i ke 'kua, hoole mai ke 'kua, nolaila, manao iho la o Kaulu ua make.

Hele aku la o Kaulu i kahi o ke kai e poi ana, a hiki o Kaulu, wehe i kona mai a hou i ke kai, ua omo ia ke kai a pau i loko ona, nolaila, waiho wale na ia i ka maloo. Noke aku ana o Kaulu i ka huli i na ia a pau loa, oia na mano, ka niuhi, ka lalakea, ka hihimanu, aohe loaa; noke keia ma Kahiki-ku me Kahiki-moe i ka huli, aole loaa o Kaeha. Lele o Kaulu a luna i o Makalii la, ninau; ia ia i hiki ai i o Makalii la, e moe ana o Makalii i luna ke alo, iniki ana o Kaulu i ka puukole. Olelo iho: "Make e Makalii; heaha kau huaolelo?" "O ko kaikuaana aia i loko o ka mano. I aku o Kaulu: "E hai mai oe ia'u?"

Ia Kaulu e ninau ana ia Makalii, ku ana o Koeleele me ka pohaku nui (ua oi ae mamua o Maui kona nui), o Ikuwa ka inoa, he kaikaina no Makalii, he kanaka huhu a me ka ikaika loa. Hoolei iho la ia i ka pohaku i luna o Kaulu. Koo ae ana o Kaulu i ka manamana miki poi, paa ka pohaku i luna. Olelo aku o Kaulu: "Ea, paa ka hoi ka pohaku a ua kanaka ikaika?" Lohe o Koeleele, holo, oia kona mea i pakele ai ia Kaulu. Olelo aku o Kaulu: "E hai mai oe ia'u i ka mano nana i nahu, a me kona wahi i noho ai." Nana o Makalii, aohe ike ia o lalo nei, nolaila, pupuhi ia i ke kukui a malino o lalo nei, ike ia ka mano nana i nahu; kuhikuhi mai o Makalii, aia i ke koa e ulu ana a manamana.

A hiki o Kaulu, ninau iho la i ke koa e waiho ana: "Ua ike anei oe i kuu kaikuaana?" Olelo mai ka mano alii, o Kukamaulunuiakea: "Ua pau ia'u, eia i loko o'u ia e waiho nei, ua lepo, ua kukae?" I aku o Kaulu: "He ikaika no?" Ae mai ka mano: "Ae, o ko'u ikaika, pili ke a luna i ka lani, o ke a lalo i ka honua." E hamama mai ana o Kukamaulunuiakea, e koo ae ana o Kaulu, paa o luna i ka lani, paa ke a lalo i ka honua. Kahea aku o Kaulu ia loko o ka opu o ka mano, e hele mai o loko i waho, oili mai ana o Kaeha, ua helelei ka lauoha, ua ohule ke poo. Make o Kukamaulunuiakea ia Kaulu, lele kona hauli a kau i ka lani, oia kela ia e kau nei o ka huli ana o ke kau, i ke aumoe o ka po. Malaila e nana mau nei ko Hawaii nei mau kamaaina mai kawa kahiko a hiki i keia wa.

Hoi mai la o Kaulu me Kaeha; mamua o Kaeha mahope o Kaulu, ia wa, kuu o Kaulu i ka wai i omo ia ai e ka mai ona, hoi hou ke kai a like me mamua. Ua olelo ia ma keia kaao, ua awaawa ke kai no keia hana ana a Kaulu pela, oia kona awaawa a hiki i keia la a kakou e ike nei. Nana mai la ke 'kua ia Kaulu a me Kaeha e hoi aku ana, olelo iho ke 'kua: "Aole ka i make o Kaeha." Nolaila, hoopunipuni hou ke 'kua ia Kaeha, e hele e lele kowali. Hele aku la ke 'kua me Kaeha a hiki i ke kowali, i aku ke 'kua ia Kaeha: "O oe mua ke lele, e ka makou ia oe." Ia lakou e olelo ana, ku ana o Kaulu, a olelo aku la me ka maalea: "Ea ina oukou e makemake e lele kowali, na'u

rope."[1] He then proceeded to instruct them how to ride the swing. "In my country we ride the swing by sitting facing one another to the full length or top of the rope; then the swing is pulled and the pleasure begins." In this way all those spirits were killed, by the swing breaking. When the remaining spirits saw this trick played on them by Kaulu, they thought they would get even with him by again enticing Kaeha to go with them for rod-fishing. On this fishing excursion Kaeha was killed and he was put in the shell of a bitter opihi,[2] the kind that sticks to the smooth boulders. On missing Kaeha, Kaulu went in search of him until he discovered him in an opihi; but on account of its smooth surface he was unable to get the opihi from the boulder, so he urinated on the opihi, which released Kaeha. This action caused all the opihi of this kind to become bitter to this day, and it has always been known from that day as the bitter opihi.

After Kaeha was brought to life again by Kaulu they returned to live on Oahu. When they arrived at Papakolea, Moanalua, Kaulu left Kaeha at this place while he continued on his way to Kapalama in search of Haumea. Haumea was a spirit that lived at Niuhelewai, Oahu. It was a female spirit. Upon the arrival of Kaulu he found Haumea asleep. Kaulu then called: "Say, Haumea, why don't you get up, cook your food and afterwards fight with Kaulu?" Haumea then sat up while Kaulu returned home and then flew up to Makalii who asked him: "What is it you want, Kaulu?" "I have come for the net.[3] Give it to me so that I will be able to kill Haumea." Makalii then gave him his nets, Maoleha and its mate. Kaulu then returned and again found Haumea asleep. Kaulu then surrounded the house with the nets, after which he called out to Haumea: "Are you to continue on sleeping? Why don't you get up and let us fight?" Haumea then woke up and tried this way and that to get out of the house. Kaulu kept at some distance away from the house and ran around it. At seeing Kaulu running around, Haumea attempted to get after him and was entangled in the net where she was caught and killed. Kaulu then went for Kaeha and they returned to Kailua [Oahu] their birthplace where their parents were then living.

Lonokaeho was the king of Koolau at this time and he was living at Kailua. He had a very prominent forehead and was called Piokeanuenue. Soon after the return of Kaulu to Kailua he went to the king's house and asked the king's attendants: "Who is that man with the sharp forehead?" "Lonokaeho," replied one of the attendants. They then called for Lonokaeho, saying: "Here is a youngster who is calling you names." "What did he say?" "Who is that man with the sharp forehead?" Lonokaeho then said: "Are you strong, coming to Lonokaeho's place in this way?" Kaulu replied: "I have a little strength but not much." Lonokaeho's forehead then ascended to heaven and came down again, with the idea of striking Kaulu and killing him; but Kaulu said:

Say, Kaulu, turn down.
Say, Kaulu, stretch out.
Say, Kaulu, double up.
[There are] four single ones
[And] four double ones.

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[1] *Ka*, swinging by pulling, not pushing. The Hawaiian swing was a single rope, usually a cord of twisted convolvulus vine *kowali*, written also *koali*, hence its name.

[2] *Opihi*, a small limpet (*Nerilina granosa*).

[3] *Koko*, a net for carrying or hanging calabashes.

oukou e ka." Penei ka Kaulu olelo i ke 'kua: "Ka lele kowali o ko makou aina, he huli alo ka noho ana o luna o ke kowali, he alo he alo, pela no e hoonoho ai a hiki i ka paa ana o luna, alaila, ka ke kowali, lealea." Ma keia hana a Kaulu, ua pau loa ia poe akua i ka make, no ka moku o ke kowali. Ike iho la ke 'kua i keia hana a Kaulu, hoopunipuni hou lakou ia Kaeha, e hele i ke paeaea, ka makoi. Ia hele ana o Kaeha me ke 'kua, make o Kaeha, hoopili ia i loko o ka opihi awa, oia kela opihi kau i ka paala. Huli o Kaulu a loaa o Kaeha i loko o ka opihi, oi hamo wale o Kaulu aohe hemo o ka opihi, e mimi aku ana o Kaulu, hemo o Kaeha, awaawa ia opihi a hiki i keia la, nolaila, kapaia ka opihi awa, oia kela opihi e pili ana i ka ala maloo, e olelo ia ana he kukae la.

Mahope o keia ola hou ana o Kaeha ia Kaulu, hoi mai la laua i Oahu nei e noho ai. A hiki laua ma Moanalua, i Papakolea, hoonoho o Kaulu ia Kaeha ilaila; hele mai la o Kaulu a loaa o Haumea i Kapalama. He 'kua o Haumea no Oahu nei, e noho ana ia i Niuhelewai, he wahine o Haumea. A hiki o Kaulu, e moe ana o Haumea, olelo iho o Kaulu me ke kahea. "E Haumea, e Haumea, ka i no he ala, kahu ke o a moa, hakaka me Kaulu." Noho o Haumea hoi kela. Lele o Kaulu a hiki i luna i o Makalii la, ninau mai o Makalii: "Heaha kau e Kaulu?" "He koko ka'u i kii mai nei, e haawi mai oe ia'u i make o Haumea." Haawi mai la o Makalii i na koko ana, ia Maoleha ma.

Hoi mai la o Kaulu a hiki, e moe ana o Haumea; hoopuni o Kaulu i ke koko a puni ka hale, kahea iho o Kaulu ia Haumea: "O ka moe no ka kau, ka i no o ke ala ae e *kana* kaua." Ala ae la o Haumea, hou aku la ma kela wahi keia wahi o ka hale, hoowalewale o Kaulu me ka holo ma o a ma o o ka hale o Haumea; pela o Haumea i hou hewa ai a loaa na koko o Maoleha ma, paa o Haumea i ka puliki ia, a make iho la. Kii aku la o Kaulu ia Kaeha, a hoi aku la i Kailua, ko laua aina hanau, kahi o na makua e noho ana.

O Lonokaeho ke 'lii o Koolau a me Kailua, nona ka lae oi o Piokeanuenue. A hiki o Kaulu imua o na kahu o Lonokaeho, ninau aku la ia i na kahu: "Owai hoi kela kanaka lae lapalapa?" "O Lonokaeho." Kahea aku la na kahu ia Lonokaeho: "Kupanaha keia wahi keiki i amuamu mai nei ia oe." "Pehea?" "Owai kela kanaka lae lapalapa?" I mai o Lonokaeho: "He ikaika no, o ka hele ana mai i ko Lonokaeho wahi?" I aku o Kaulu: "He wahi ikaika no, aole nae i mahuahua." Pii ka lae o Lonokaeho a kiekie i luna i ka lani, iho iho e make o Kaulu, olelo ae o Kaulu penei:

E Kaulu e, awaa ia.
E Kaulu-e, kikoo-lia.
E Kaulu e, pupuu lia.
Eha kaukahi,
Eha kaulua.

Kaulu's hands then asked: "What is it?" Kaulu replied: "The upper jaw, hold it up; the lower jaw, hold it down." Lonokaeho's forehead was thus made fast to the ground; the ohia trees and the grass grew over him and Lonokaeho was killed on that famous hill of Olomana, which stands to this day.

Kaulu and Kaeha then lived together until the death of Kaeha, when Kaulu took unto himself a wife, Kekele by name. Kekele was a very handsome woman whose breath and skin were as sweet as the inamona.[1] She was a very quiet woman. Her favorite flowers and vines were the hala, maile, ieie and all the fragrant leaves. When she retired at night she used to sleep with her hala wreaths and would wear them until they were dried up; therefore the hala at Kekele was planted for her and it grows to this day. They lived as husband and wife until their death without having any children.

Legend of Hoamakeikekula.

HOAMAKEIKEKULA was a very beautiful woman and was very pleasant to look upon. Her skin was like the covering of the young banana shoot;[2] her eyes were like the weleweka[3] blossom and her form was erect and faultless. Hooleipalaoa was the father, and Pili was the mother, and the land of [Hoamakeikekula's] birth was Oioiapaiho in Kohala. Hooleipalaoa and Pili were of very high chief rank of Kohala in ancient time. Pili conceived and gave birth to a son Waikuaala by name. After he was grown up Pili again conceived and gave birth to the faultless one, Hoamakeikekula. Hoamakeikekula upon her birth was in the form of an ala (taro),[4] and not having human form was thrown aside with a lot of sugar-cane trash by Pili the mother.

Makapailu, the mother of Pili who was a great fortune-teller, in a vision saw the spirit of Hoamakeikekula standing before her; and on being asked: "What does this beautiful young woman, whom I have not seen before, want?" Hoamakeikekula answered: "I am your granddaughter who has been thrown away by your daughter Pili. I am the younger child, next to Waikuaala, therefore I want you to come for me. I am in a pile of sugar-cane trash in the form of a taro bulb. Make haste or I shall be devoured by dogs." When Makapailu heard this call from her grandchild, she rose and started on her journey, weeping. When Makapailu arrived at the pile of sugar-cane trash, she looked it over and lo she beheld a small rainbow in a thick fog, which moved toward her until it stood in her very presence. As she kept gazing thereon, her eyes grew dim and after a while she closed them. When she looked again she saw a taro bulb; she took it up and wrapped it in a red kapa[5] and returned home. Upon arriving at her home, she told her husband, Hawaimake by name of what she

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[1] *Inamona*, a table delicacy from pounded kukui nuts.

[2] The banana bud, for smoothness, was the ideal of flesh condition to the Hawaiian mind; no skin could be smoother, nor firmer.

[3] *Welaweka*, velvet, borrows an introduced modern term for an ancient setting.

[4] *Ala*, a variety or species of taro (*Colocasia antiquorum*), tough and stringy; not a stone, as readily comes to mind. The former might be seized by hungry dogs while the latter would have no attraction.

[5] This wrapping of *pukohukohu*, a *noni* colored kapa, was likely one of the *paus*, or skirts of the grandmother, generally worn in several folds.

Ninau ae na lima o Kaulu: "E aha la?" "O ke a luna i luna, o ke a lalo i lalo." Paa ka lae o Lonokaeho i ka honua, ulu ka ohia, ka mauu i luna, a make iho la o Lonokaeho, ma kela puu kaulana o Olomana, e ku nei a hiki i keia la.

Noho iho la o Kaulu me Kaeha, a mahope make iho la o Kaeha, noho iho la o Kaulu a hoao me kana wahine, o Kekele ka inoa. He wahine maikai o Kekele, aohe puu, aohe kee, he ala kona hanu a me ka ili, ua like me ka inamona, a he wahine noho malie loa ia. O kana puni ka hala, ka maile, ka ieie, na mea aala a pau loa. Ina e moe, lei pu no me ka lei hala, ina e maloo ka lei, lei no, a hiki i ka helelei ana. Nolaila, ulu ka hala o Kekele a hiki i keia la. Noho iho la laua me Kaulu a hiki i ko laua make ana, aohe loaa keiki.

Kaao no Hoamakeikekula.

HE WAHINE maikai loa o Hoamakeikekula, a he nani loa kona mau helehelena ke nana aku; o kona ili, ua like ia me ka ili o ka Opuu-maia o ka hua hou ana iho; o kona maka, ua like me ka pua o ka weleweka, a o kona kino ua pololei a kina ole. O Hooleipalaoa ka makuakane, o Pili ka makuahine, o Oioiapaiho i Kohala ka aina hanau; he mau alii lakou no Kohala i ka wa kahiko. Hapai o Pili, a hanau he keiki kane, o Waikuaala kona inoa, a nui, hapai o Pili a hanau, oia ka mea kinaole o Hoamakeikekula. He kino ala o Hoamakeikekula, aohe kino maoli, kiola ia a ka puainako e Pili, ko laua makuahine, waiho.

Aia hoi o Makapailu he makuahine no Pili, he ano kilokilo hewahewa kona, ma ka hihio, ike aku la ia i ke kino wailua o Hoamakeikekula e ku mai ana. Ninau aku la ia: "Heaha kau e ka wahine ui maikai a'u i ike ole ai mamua aku nei?" Olelo mai o Hoamakeikekula: "Owau no kau moopuna kaikamahine i hoolei ia e kau kaikamahine e Pili; ka muli hoi au o Waikuaala. Nolaila, e kii ae oe ia'u, aia au i ka puainako, he kino ala ko'u, e wiki oe o pau au i ka ilio. A lohe o Makapailu i keia olelo a kana moopuna, ku ae la ia a hele aku la me ka waimaka helelei.

Hiki aku la o Makapailu i ka puainako, wehewehe ae la i ka ainako, ia wa ku mai la imua ona he onohi i loko o ka ohu, a kau pono mai la i mua ona; ia ia i nana mau aku ai, paia ae la kona mau maka, a nana iho la e waiho ana he kino ano ala, lalau iho la ia a wahi i ka pukohukohu. Hoi mai la ia a kona wahi, noho iho la me kana kane o Hawaimake ka inoa. Elua anahulu i hala o ka waiho ana o Hoamakeikekula

had done. At the end of twenty days the outside covering of the package was removed and Makapailu looked and saw that the taro had changed and was in the form of a very beautiful female child, one without a blemish and very pleasant to look upon. The grandparents from this time on brought her up with great surveillance under very strict kapu.[1] This was maintained until she was twenty years of age, without the knowledge of anybody, even her own parents. After she grew up it was her usual custom to go with her attendant in the woods to string lehua blossoms into leis, without the knowledge of any one. On their fourth day out in the woods to string wreaths of lehua, they reached a section[2] in the thick woods, a place to them unknown where the lehua was plentiful. While they were picking the lehua there came Elepaio, the messenger of Kalamaula, the lizard king of Keawewai. Elepaio[3] was a bird that changed at times into a human form. It called out:

The wi is at Waiaha, the wi is at Waiaha.
The fish is good, the fish is good.

Hoamakeikekula said to her companion: "Say, there is a bird calling." The attendant answered: "Perhaps it is the squeak of a tree rubbing one against another, or it may be the wind. Let us listen." The bird again sang out:

The wi is at Waiaha, the wi is at Waiaha.
The fish is good, the fish is good.

Hoamakeikekula upon hearing the call the second time said: "There you see, it is a bird." So the two looked more closely. While they continued watching the bird, it changed its form and assumed that of a human being. There stood a young man of handsome appearance who said: "My greetings to you two." But when he saw the beauty of Hoamakeikekula he chanted and interpreted the following mele:

Haili, the plain of lehua [flowers]
Where the birds twine them into wreaths.
The oo with its sweet note
In the leafy dell of Hilo;
Like the voice of the Achatinella
Gathering the awa[4]
That grows on the trees in the forests of Puna.

Upon hearing this the attendant said to Hoamakeikekula: "Let us return home; the time for stringing wreaths is ended. Your grandparents will be worried if we remain much longer. As they were about to return, Elepaio spoke to the fog:

Ye fog that creeps in the upland,
Ye fog that creeps seaward;
Ye ugly seas, ye mad seas,
Ye kapu-breaking seas.

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[1] *Palama* is used here in the sense of strict surveillance of secrecy under a sacred kapu. Elsewhere the word is used as one espoused; a fiancée.

[2] *Kula*, not a plain or open place, but a section of the ohia grove where the lehua blossoms are abundant, for the sake of which the birds assemble and sit.

[3] The bird *elepaio* (*Chasiempis sandwichensis*) is the favorite messenger or agent for carrying out the plots in Hawaiian myths more than any other. Prof. H. W. Henshaw observed: "No bird has a more important place in Hawaiian mythology than the elepaio, and omens and warnings were formerly read from its actions and notes."

[4] *Awa* (*Piper methysticum*), usually of ground culture, appears to have a variety or species which thrives in tree stumps.

me ka nana ole ia aku, a hala ia, aia hoi, wehe ae la o Makapailu i ka wahi o waho. Nana iho la ia i ke kino, aole he kina i loaa, ua nani loa, a ua maikai ke nana iho. Nolaila, hookapu loa kona mau kupuna ia ia, a paa mau i ka palama. Pela kona noho ana a hala na makahiki he iwakalua, me ka ike ole o na mea a pau loa, a me kona mau makua.

He mea mau ia ia ka hele me kona kahu i ke kui lehua, ma ka nahelehele ohia, me ka ike ole ia. Eha la i hala ia laua o ka hele ana i ke kui lei, hiki aku la laua nei, i kekahi kula e aku, ua haiamu i ka lehua; walea laua i ka ako lehua me ka nanea, ku ana o Elepaio, he elele na Kalamaula, ka moo alii o Keawewai. He wahi manu o Elepaio, he ano kanaka no nae i kekahi wa. Kahea ana:

I Waiaha ka wi, i Waiaha ka wi.
Ono ka ia, ono ka ia.

I aku o Hoamakeikekula: "E, he manu hoi keia e hea nei." I mai ke kahu: "He wi laau paha, he makani paha, e hoolohe kaua." E kani hou ana ua wahi manu nei:

I Waiaha ka wi, i Waiaha ka wi.
Ono ka ia, ono ka ia.

I aku o Hoamakeikekula: "Aia hoi paha la, he manu." Huli aku la laua e nana pono, ia laua i hoomau aku ai i ka nana, loli ae la ke ano o ka manu a lilo i kanaka. Ku ana he keiki ui opiopio, i mai la: "Aloha olua," a no ka ike ana mai i ka wahine maikai o Hoamakeikekula, kau mai la kela, i ke mele me ke kaona pu:

O Haili kula lehua,
I wili ia e ka manu,
O ka oo kani leo lea,
I ka nahele o Hilo,
O ka pololei kani kuamauna
Ke lawe la ke awa,
Kau laau o Puna.

Ia wa, olelo aku ke kahu ia Hoamakeikekula: "E hoi kaua, ua pau ka wa kui lehua. E inoino mai auanei ka mano ou kupuna ia kana i ka loihi loa." Ia laua i eu mai ai e hoi, e olelo ae ana o Elepaio i ka ohu:

E ka ohu kolo mai i uka
E ka ohu kolo mai i kai,
E kai pupuka,
E kai hehena,
E kai piliaiku.

At this the fog came down and covered the shrubs, and the attendant was separated from Hoamakeikekula. In this separation Hoamakeikekula was enveloped in the thick fog and mist until she arrived at Keawewai, a place in the uplands of Kawaihae. The way was indicated by a colored cloud.[1] At this time Kalamaula the high chief was living with his parents. Kaholeiwai was the father, Kekoolauwahineolalo was the mother and Kanaheleikaukawaokele was the sister. They were chiefs of Kawaihae at this time. Kalamaula was a handsome youth but was not in the same rank with Hoamakeikekula.

Upon their arrival at the house, the sun had set and darkness was approaching. They then entered the house where Kalamaula was living. When Kalamaula saw this beautiful woman coming in he greeted her; and Hoamakeikekula returned the greeting in a very low voice saying: "My greeting to you my lord." Soon after this Elepaio related the way he found Hoamakeikekula.

Then Kalamaula seized hold of Hoamakeikekula and drew her to him. Hoamakeikekula then said: "My lord don't defile me, your maid servant, for it would be a wrong I would suffer from later in life. If you really desire that I become your wife, then allow me thirty days, possibly the response will arise within me during that time."

On hearing this reply Kalamaula was much impressed and agreed to the conditions. Hoamakeikekula remained there, but she would not touch the food placed before her, nor did she go out of the house.

At the end of three days, she saw in a dream a man approaching her with a war club in his right hand, who said: "Your grandmother promised me that you were to be mine and I have, therefore, waited many days for you until my spirit within me has fainted because that promise has not been fulfilled. Therefore, prepare yourself to go on a strange journey." Hoamakeikekula replied: "I did not come here with the consent of my people, nor were my footsteps that led me here as a stranger bargained for, therefore, I shall take your words as a mantle and wear it over my shoulders at all times."

She then woke up and discovered that she had been dreaming. She then tried to fathom the meaning of the dream but it was beyond her understanding. Her mind, however, seemed to dwell on the forests. On retiring the next night she again dreamed of the same person and held the same conversation. She then fell in love with the person in her dreams so much so that she woke up startled and cried. She then folded her arms,[2] lamenting. When Kalamaula heard her weeping he asked her: "What are you weeping for? You have never done this before, not since the first day you arrived here." Hoamakeikekula did not, however, make answer. Very early that morning just before dawn, the mountain clouds began to thicken; drops of rain began to fall one by one; the wind began to rise; the fog began to come creeping over the mamane; a rainbow appeared and stood before her. She was then entirely enveloped in a thick fog which hid everything from view.

She then rose and went out of the house and wandered over the deserted hills and plains until she arrived in the uplands of Pahulumoa, a place entirely uninhabited. She lived here without tasting food and spent her days picking and stringing lehua

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[1] *Ua koko*, literally red rain, is defined as "a cloud standing erect and having different colors, somewhat like the rainbow.

[2] *Puliki ke kino* is more the folding the arms on the body, in distress.

Ia manawa uhi ka ohu, paa ka nahele, kaawale ke kahu o Hoamakeikekula, kaawale kona haku kina ole. Ma keia kaawale ana, ua lilo o Hoamakeikekula maloko o ka ohu, a me ka noe, a hiki i Keawewai mauka o Kawaihae, he ua koko ke alanui.

E noho ana o Kalamaula ke 'lii me kona mau makua, o Kaholeiwai ka makuakane, o Kekoolauwahineolalo ka makuahine, o Kanaheleikawaokele ke kaikuahine. He mau alii lakou no ia aina o Kawaihae ia wa, a he kanaka maikai no hoi, o Kalamaula, he ui a he nani ke nana; aka, aole nae e loaa ae o Hoamakeikekula.

A hiki laua nei i ka hale, ua molehulehu ahiahi iho la, komo aku la i ka hale o Kalamaula e noho nei, nana mai la lakou i keia wahine ui, nani loa. Aloha mai o Kalamaula: "Aloha oe." Aloha aku o Hoamakeikekula me ka leo oluolu: "Aloha oe e kuu haku." Mahope o keia hai aku la o Elepaio i ke ano o ka loaa ana ia ia o Hoamakeikekula.

Mahope o laila, lalau mai o Kalamaula ia Hoamakeikekula, a huki aku, pane aku o Hoamakeikekula. "Ekuu haku, mai hoohaumia pono ole oe i kau kauwa wahine o lilo ia i kina no kau kauwa nei, o hooili ia ia mea ino ma ka hope o ko'u mau la. Ina he manao kou peia, e kakali oe ia'u i ekolu anahulu, malama o hiki mai ka ae ana o ka hoao i loko o ia wa." Ua maikai keia olelo ia Kalamaula. Noho iho la o Hoamakeikekula me ka ai ole i ka ai, me ka puka ole i waho.

Ekolu la i hala ia ia, ike aku la ia ma ka moe uhane i keia kanaka e hele mai ana me ka newa, i ka lima akau, e paa ana olelo mai la: "Ua haawi mai ko kupunawahine ia oe na'u, a ua kakali au i loko o na la he nui lao, a ua maule wale iho kuu manao nou i ka hooko ole ia o ka haawi. Nolaila, e hoomakaukau oe no ka hele ana i ke ala au e hele malihini nei." I aku o Hoamakeikekula: "Aole au i hele mai ma ke ala o ka ae ia, aole hoi i kuai i ko'u mau kapuai no ke ala malihini nei; nolaila, o kau olelo, oia ka'u e lei ai ma luna ae o kuu poohiwi nei." Puoho ae la ia, he moe uhane kana; noonoo ae la ia i ke ano a me ka manao, aohe loaa. Aka, ua kau wale mai no ke ano o ka nahele ia ia.

Moe hou iho la ia, o ka lua ia o ka po, loaa hou ka moe, o ia mau olelo no nae. Ia wa puni ia i ke aloha i kela uhane; puoho ae la ia a uwe, puliki iho la i ke kino a paiauma. Ninau mai o Kalamaula: "Heaha keia au e uwe nei? Aole hoi oe pela mamua aku nei, mai kou la i hiki mai ai a hiki i keia la." Aohe ekemu aku o Hoamakeikekula. A kokoke e wehe mai ka pawa o ke ao, ia wa kaiauna mai la ke kau a ke ao. Ia manawa, kulu pakakahi mai la ka ua me ka makani, kokolo mai ana ka ohu me ka pahola i luna o ka mamane, iho mai la ka onohi anuenue a kokoke i ke alo o ia nei, ia wa ua puni keia i ka ohu a me na mea a pau loa.

Lilo aku la keia i ke kula mehameha kanaka ole, a noho mauka o Pahulumoa, he aina mehameha kanaka ole; malaila ia i noho ai me ka ai ole i ka ai, o ka lehua

blossoms. At night she would retire and dream of the same person. Thus they were united in love, which became steadfast in Hoamakeikekula.

It was because of her suffering and lonesomeness in the forest that she was called, Hoamakeikekula.[1] After leading the life of a wanderer for some days, she was at last found by a man called Puuhue who was after some house timber. He found her in the following manner: On coming to an olapa[2] tree he saw something bright at noon time, up in this tree. When he looked up the tree he saw a very beautiful woman hiding in the ieie[3] vines; so he stood under the tree and called out: "Say, come down that I may fondle you and that I may speak to you."

Hoamakeikekula then climbed down from the tree. When she stood on the ground, Puuhue sprang forward, lifted up and kissed the bottom of her feet and said: "I am indeed blessed in beholding your eyes and your face. I humbly beg of you that if in your goodness and beauty, I would be so fortunate as to please you my princess,[4] that I offer you my noble lord, whose spirit you have often seen in your dreams." This person was Puuonale, the king of Kohala, whose spirit Hoamakeikekula had so often seen in her dreams and for whom she already had a deep attachment. He was as handsome as she was beautiful, both were without blemish.

As soon as Puuhue ended, the heart of Hoamakeikekula was changed by his words, so that she left Pahulumoa and accompanied him. When they arrived at a place called Keolewa, they found Puuonale the king living there. When Hoamakeikekula looked on and saw the object of her dreams, she was unable to withhold her tears which flooded her eyes.

At seeing this Puuonale asked: "Why these tears from the eyes of my queen?" "I have seen some one like you in my dreams constantly during the past days in a form without bones for whom I am paying my debt of love with these tears; hence my sadness and tears."

After pondering the matter over for a while, Puuonale asked: "Whom did he resemble?" "He looked just like you; your voice sounds just like his; he, however, carried a war club and wore a feather cape and a feather helmet." Puuonale then took up his war club, the feather cape and helmet and placed them before Hoamakeikekula. She then took them up kissed them and wept over them.

Puuonale then took Hoamakeikekula as his wife. At their union the thunder was heard; the lightning flashed; eight rainbows arched the heavens; the pools of Kahoolana on Kahua were flooded; red rain passed in procession on the ocean; the hills were covered with fog; and a thick mist covered the land for ten days. These were the signs [of recognition].[5] The two lived on happily as husband and wife.

In due course of time Hoamakeikekula conceived and gave birth to child to whom the name of Alelekinana was given. It did not have a human form but that of a wooden image; hence the saying: "In the upland is Hookukekii, in the lowland is Kahua."

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[1] *Hoa-make-i-ke-kula*, companion in suffering in the plain.

[2] *Olapa* (*Cheirodendron gaudichaudii*).

[3] *Ieie* vine (*Freycinetia arnotti*).

[4] *Kuu haku wahine*, my mistress, yet more dignified in its meaning.

[5] Various disturbances of the elements and strange phenomena were ever interpreted as manifestations of the gods in favor, or recognition, of the alii. The more severe or pronounced the weather phenomena the higher rank it denoted.

kana mea walea o ka la e noho ai. A po iho, o kela uhane kana kane e moe ai, pela ko laua pili ana me ke aloha, a me ka paa o ke aloha ia Hoamakeikekula. No loko o laila keia inoa o Hoamakeikekula, no kona noho mehameha ana.

A liuliu kona mau la ma ia wahi, loaa i kekahi kanaka huli laau hale, o Puuhue kona inoa. O kona kumu i ike ai, he ahi a i ke awakea i luna o ke kumu olapa. A hiki ia, nana aku la i keia mea nani loa i luna o ke kumu olapa, ua pee i loko o ka pohai ieie, noho paa iho la ia malalo o ke kumu laau, a liuliu, kahea aku la: "E, iho mai i lalo nei, e nilinili aku wau ia oe, a e ha'i aku no hoi au i ka'u olelo."

Iho iho la o Hoamakeikekula i lalo a hiki, lele aku la o Puuhue a ma ka poli wawae, honi iho la, a olelo aku la: "Pomaikai au i ko'u ike ana i kou mau maka a me kou helehelena. Ke nonoi haahaa aku nei au ia oe, ina nolaila kou nani a me kou maikai, e loaa ia'u ka mahalo ia mai e kuu haku wahine. Eia o kuu Haku kane, nona ka uhane au e ike la ma ka moe uhane." O Puuonale ka inoa o ke kino maoli, he 'lii no Kohala, nona kela uhane a Hoamakeikekula e aloha nei, ua like ko laua nani a me ko laua kina ole.

A pau ka olelo a Puuhue, ua hoololi ia ka naau o Hoamakeikekula e ia olelo; nolaila, ua haalele ia ia Pahulumoa, a hoi pu mai la me Puuhue. A hiki laua ma Keolewa, e noho ana o Puuonale ke 'lii, a nana aku la keia, ua like me ke ano o ke kino uhane ana e ike ai ma ka moe, kulu iho la ka waimaka me ka haloiloi.

Ninau mai o Puuonale: "E kuu haku, heaha ka mea i helelei iho ai kou waimaka i keia wa?" "He mea ano like me oe ka'u e uwe nei, ua launa me a'u i na la mamua aku nei, maloko o ke kino iwi ole. A no ia mea au i luuluu iho ai i ke kaumaha, a o kuu mea ia e hookaa nei i ka aie a ke aloha, he kulu waimaka."

Noonoo iho la o Puuonale a liuliu, pane aku la ia: "Pehea ke ano a me ka helehelena i kau ike." "O kou ano a pau loa, oia kona, o kau mau olelo, oia kana, eia nae, he laau newa ma kona lima, a o ka aahu, he ahuula, a he mahiole ma kona poo." Lalau aku la o Puuonale i ka newa, ka ahuula, ka mahiole, a waiho mai la imua o Hoamakeikekula, lalau iho la ia a honi iho la me na waimaka e hiolo ana mai na maka aku.

I kona naha ana, kui ka hekili pamaloo, lapalapa ka uwila, pio na anuenue ewalu, lana na kiowai o Kahoolana, i luna o Kahua, lalani ka ua koko ma ka moana, aaki ka ohu i na puu, uhi ka pohina hookahi anahulu, o ia na hoailona.

Noho iho la laua he kane a he wahine, a liuliu, hapai o Hoamakeikekula, a hana o Alelekinana, he kino kii, aohe keiki maoli, nolaila keia olelo: "I uka o Hookukekii, i

The saying originated from this child image, and it is used to this day. This image gave the people of Kohala the idea of making idols, from which the worshiping of idols throughout Kohala in ancient time originated.

The word Hoamakeikekula was also derived from the fact that Kohala is a rolling country and has plains, and because of this the people of Kohala have a fond attachment for the land of their birth. Therefore, Kohala is noted as the proud land with lonesome loving meadows. Such is the place of this legend obtained by me, which I have narrated.

Legend of Kapuaokaoheloai.

KU WAS the father and Hina[1] was the mother. They had two children, Hookaakaaikapakaakaua[2] a son, and Kapuaokaoheloai[3] a daughter. Waiakea in Hilo is the country where these people lived. The brother was the first born and the sister the last. These people were of high chief rank of Hilo. These two children were brought up without knowing that they were brother and sister. They never saw each other although they lived in the same house. The brother had a male attendant and the sister a female attendant. They were brought up under a very strict kapu; they never went out of doors, not even for the calls of nature. Ku and Hina also left word with the attendants that if the brother sought the sister, then he and his attendant would be banished to Kuaihelani (a land in Tahiti), and so with the other. This manner of living was maintained for twenty years, without their seeing one another. One day the attendants as was their custom went to the uplands of Kaumana, directly above Punahoa to do farm work. After the departure of the attendants in the early morning, Kapuaokaoheloai arose and walked out of doors. Upon looking back at the house she saw a bright light within; so she again entered the house and began a search and found a door, which she opened. As she walked in she saw a red object lying on a bed. She removed the tapa from the face and saw a very handsome young man. They then slept together until the sun had passed the meridian, when she returned to her part of the house.

When the attendants returned they did not discover the actions of their two charges. This conduct was kept up for ten full days. One evening Kapuaokaoheloai caught some chickens and brought them to her bed where they were concealed. That evening she and her attendant retired very early. Not very long after they had retired, Kapuaokaoheloai woke up and shook the chickens which caused the roosters to crow. She then said to her attendant: "It is daylight. It is now time for you two to go up and tend to our farm work." The attendant replied: "How quickly daylight has come. It seems that I have just closed my eyes when I heard the cock crowing." She woke up and went out of doors and looked up at the Milky Way which had not made its appearance: so she reentered the house and went to bed again. Kapuaokaoheloai after

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[1] Another Ku and Hina contribution; the favorites of story writers.

[2] *Hoo-kaa-kaa-i-ka-paka-ua*, literally "to roll, or rolling in the rain drops."

[3] *Ka-pua-o-ka-ohelo-ai*, literally "the blossom of the eatable ohelo" (berry). (*Vaccinium reticulatum.*)

kai o Kahua." No keia keiki kii kela olelo, ua kaulana ia a hiki i keia la. O ia ke kumu o na kii a pau o Kohala, no loko o laila na kii hoomana a pau o Kohala i ka wa kahiko. A o kela inoa o Hoamakeikekula hoi, nolaila, nui na kula ma Kohala a puni i keia wa e waiho nei, no loko o kela inoa, nolaila, he kula aloha o Kohala a hiki i keia wa. Nolaila, kaulana o Kohala i ka aina haaheo, a me ke kula anoano aloha, pela kahi o keia kaao i loaa i loaa ia'u, a pela au e hoike nei.

Kaao no Kapuaokaoheloai.

OKU ka makuakane, o Hina ka makuahine, o Hookaakaaikapakaakaua ke kaikunane, o Kapuaokaoheloai ke kaikuahine. O Waiakea, i Hilo ka aina, o ka mua ke kaikunane, o ka muli ke kaikuahine, he mau alii lakou no Hilo. Hookahi o laua hale i hanai ia ai, aole ike kekahi i kekahi, he kahu kane ko ke kaikunane, he kahu wahine ko ke kaikuahine; he kapu loa ko laua hanai ia ana, aole hele i waho o ka hale, i loko no e hana lepo ai. Ua olelo o Ku a me Hina i na kahu hanai, ina e kii ke kaikunane i ke kaikuahine, alaila, hele kana hanai me kona kahu i Kuaihelani e noho ai (i ka aina i Kahiki), a pela kekahi. A hala na makahiki he iwakalua ia laua o keia noho kaawale ana, me ka ike ole kekahi i kekahi, pii na kahu o laua e mahiai i uka o Kaumana, aia ia wahi i uka pono o Punahoa.

A hala na kahu i ke kakahiaka nui, ala ae la o Kapuaokaoheloai a hele i waho o ka hale, i nana ae kona hana, e a ana keia mea wena i ka hale o lakou, hele aku keia huli, loaa ka puka, wehe aku la. Nana aku la ia e moe ana keia mea ula, komo aku la ia a wehe ae la, he kanaka maikai loa, ia wa moe laua, a aui ka la, hoi aku la keia i kona wahi. A hoi mai la na kahu, aole ike i keia hana a ka laua mau hanai, pela mau no ka laua hana ana a hala ke anahulu okoa.

I kekahi ahiahi, hopuhopu iho la o Kapuaokaoheloai he mau moa, hoihoi aku la a ma kona wahi, moe iho la laua me kona kahu, i ke ahiahi ana aku, aole i liuliu iho ka moe ana. Kii aku la o Kapuaokaoheloai a na moa, hoonioni; pukoko ka moa a kani ae la, i aku i ke kahu: "Ua ao, e pii ae olua i ka mahiai i na mala a kakou." I aku ke kahu: "Hikiwawe hoi ha ke ao, o ka pili ana iho nei no ka o na maka la, o ke kani e mai nei no ia o ka moa." Puka ae la keia a waho nana ae la i ka huli o ka ia, hoi

a while again reached for the chickens and shook them and the roosters again crowed. She woke her attendant and said: "It is daylight, the chickens are all crowing together." Her attendant then rose and went over to the other part of the house where the male attendant was sleeping and woke him up. The two rose and started on their way to the farm lands. As soon as they left, Kapuaokaoheloai got up and went over to the other side of the house where her brother was and they slept together. When the two attendants were half way up to the farm lands, they sat down to await the approach of daylight. After waiting for some time and daylight not appearing they returned to the house and discovered their charges sleeping together. The male attendant then said to the female attendant: "I am going up to inform their parents in obedience to the instructions given us in the beginning." The female attendant who was his wife replied: "Yes, you must go up." When the male attendant arrived at the home of Ku and Hina, he told them of the conduct of their two charges. At this Ku gave orders to his men to go and kill the female attendant. When the men arrived they caught her to carry out the death order, but she spoke up: "Don't kill me here, take me to the chief's presence and there I will die. I want the chief to hear me first." When they arrived in the presence of Ku and Hina, Ku asked the men: "Why did you save her? Why didn't you kill her?" "She asked that after you have heard what she has to say then she will die." Ku then asked: "What have you to say?" The attendant replied: "The chief said, that if my charge should make the first approach then I was to be banished with her to Kuaihelani. This was also your charge and command in reference to the other one of us and his charge. That is what I wish to say to the chief." "Yes, you are right, you shall not die; you and your charge shall go to Kuaihelani."

When she arrived in the presence of her charge, the double canoe was made ready and they sailed off; herself and her charge and two canoe paddlers making four of them. They sailed from Hawaii to Maui; from Maui to Oahu; from Oahu to Kauai and landed at Waimea. As they went ashore they saw a canoe on the beach from the king of Kuaihelani who was in search of a wife. When the two messengers saw Kapuaokaoheloai and her beauty, they said: "We are going to make an inspection of the whole group and if we fail to find a woman who will surpass your beauty, then we will take you as the wife for our king." Kapuaokaoheloai and her companions, therefore, staid at Waimea for over ten days, till the return of the messengers who reported that they had failed to find one equally as beautiful as Kapuaokaoheloai; so they embarked on their canoe and set sail for Kuaihelani. After they had been on their way for over forty days, the messengers of Kuaihelani said: "We will soon see land; we have yet, however, to smell the sweet perfume of the kiele." After some days they caught the perfume of the kiele and soon after saw a beautiful country. The men then said to Kapuaokaoheloai: "When we reach land and arrive at the king's house, and he should invite you to come up to him on the kapa cloth, don't accept the invitation for it will mean death to you. If his daughter should invite you on the steps with her don't go or it will be your death; only when they take you by the hand must you accept." They then landed and proceeded to the place of the king. Upon seeing her the king greeted her, which greeting she returned. The king then invited her to come to him on to the kapa, this she refused.

aku la no moe. Lalau hou keia i ka moa, kani hou, hoala aku la no keia: "Ua ao, ke olowalu mai nei ka moa." Ala ae la ke kahu wahine, kii aku la a ke kahu kane hoala, ala ae la, a pii aku la laua i ka mahiai.

A hala laua, ala ae la o Kapuaokaoheloai a hoi aku la ma kahi o kona kaikunane, moe iho la laua. Pii na kahu o laua a waena, noho kakali o ke ao ae, aohe ao iki, hoi mai la laua a hiki i ka hale, loaa pono mai la na hanai e moe pu ana. I aku ke kane i ka wahine: "E pii ana au e hai i na makua, e like me na olelo i kinohi. Ae aku ka wahine: "Ae, o pii."

A hiki aku la ia o Ku ma laua o Hina, hai aku la i na hanai a laua, ia wa kena mai la o Ku i na kanaka, e kii i ua wahi kahu wahine nei e pepehi ai. A hiki lakou lalau aku la i ke kahu e make. Olelo mai ke kahu: "Alia au e make, a ke alo o ke 'lii, alaila au make, aia a lohe ke 'lii i ka'u mau olelo." A hiki keia i mua o Ku me Hina, olelo mai la o Ku i na kanaka: "Heaha iho la ka ka mea i hoola ia mai nei, aohe pepehi iho a make?" "Ka, olelo mai nei, aia a lohe oe i kana olelo, alaila ka make ia."

I mai la o Ku: "Heaha kau olelo?" Olelo aku ke kahu: "Ua olelo ke 'lii, ina na ka'u hanai ke kii, alaila, oia a me a'u e hoi i Kuaihelani. A pela no hoi kekahi o maua me kana hanai. Oia ka'u olelo i ke 'lii." "Ae, ua pono, aole oe e make, e hoi oe me kau hanai i Kuaihelani."

A hiki keia i mua o ka hanai, hoomakaukau iho la na waa, a holo aku la, oia nei, o ka hanai, o na hoewaa elua, aha lakou. Mai Hawaii mai lakou a Maui, mai Maui mai a Oahu, mai Oahu a Kauai, a pae lakou ma Waimea. E kau ana ilaila he waa imi wahine na ke 'lii o Kuaihelani, mai Kuaihelani mai, ike mai la i ka wahine maikai o Kapuaokaoheloai, olelo mai la: "E hele maua e nana i keia mau moku a pau loa, a i loaa ole ka wahine, alaila, o oe no ka wahine." Nolaila, noho iho la lakou i Waimea a hala ke anahulu, hoi mai la na kanaka imi wahine, aole nae i loaa ka wahine. Holo lakou a hala eha anahulu i ka moana, olelo aku na kanaka o Kuaihelani: "Kokoke kakou e ike i ka aina, aia nae a honi i ke ala o ke kiele."

He mau la i hala, honi lakou i ke ala o ke kiele, ike aku la lakou he aina maikai o Kuaihelani. Olelo aku na kanaka ia Kapuaokaoheloai: "I pae kakou, a kahi o ke 'lii, i kahea mai ia oe e pii aku i luna o ka nio, mai pii oe he make; pela ke kaikamahine, i kahea mai ia oe e pii i ka anuu, mai pii oe o make, aia a kii mai i ko lima e paa ai, alaila, oe pii aku.

Pae aku la lakou a uka, hele aku la lakou a hiki i ke lii, aloha mai ke 'lii, aloha aku keia, kahea mai ke 'lii e pii ae maluna o ka nio, hoole aku keia, aole.

The king's daughter was at this time living all by herself at a place away from her father, and occupied a very sacred place,[1] with a former wife who had been dead for some time. The name of his daughter was Kapuaokaohelo.[2] The king desiring to know his daughter's opinion sent word to her by a couple of birds with orders to come and look at this woman; and see if she intended making her a friend, or if she would advise him to take her as his wife.

When the daughter arrived, she invited Kapuaokaoheloai to come up on the platform and sit by her; but Kapuaokaoheloai refused to accept the invitation. The king's daughter then came down and took her hand and led her up to the platform. When they were about half way up the steps, Kapuaokaoheloai slipped and fell behind; this was due to the dislike of the platform as she had lost her virginity. Her friend again reached out for her hand and led her to the top of the platform where they sat being ministered to by the birds.

After they had lived here for some days the king's daughter became anxious regarding her friend wishing to see if her body was as well formed as she was beautiful; so she invited her to go bathing to which her friend agreed. When they reached the bathing pool, which was also a very sacred place, those having lost their virginity, or who were defiled, were not allowed to bathe in it, the friend said: "This my bathing pool is a very sacred place. The bathers must remove all covering before entering it." Kapuaokaoheloai agreed to observe the rule, removed all her clothes and jumped into the water. Her friend then looked on admiringly seeing that she was indeed faultless; but detected the marks of a bite on one of her calves. The king's daughter then climbed up the bank first when Kapuaokaoheloai followed after; but when she tried to climb the bank she slipped back a sign that she had lost her virginity. At this her friend reached out her hand and helped her out of the water. When the king's daughter saw the sign that her friend had lost her virginity she got angry and refused to speak to her, eat with her, or reside with her; she was so angry that she immediately sent some birds to go to her father and inform him of her discovery and to punish her with death.

When the father heard the report from the birds he ordered all the priests who were versed in the telling of coming events and hidden things, to come and inspect the stranger to see whether she was of high rank or not. "If she is of very high rank she shall not die. If she is not of high rank then she must die." The priests then gathered and inspected her and at the end they all agreed that her parents were not of high rank. They were of one mind with the king that she must indeed die, because she had climbed the sacred platform. There was, however, one amongst the priesthood who was not present at this time; so he was sent for by the king, to come and tell his knowledge concerning the stranger. When he arrived in the presence of the king, the king asked him: "Can you give a true interpretation concerning the rank of this woman? Whether she is of high rank or not?" The priest replied: "Yes." The priest then continued: "She is of the highest rank and is a chiefess from the east; she is even more sacred than your daughter. The sacred platform is not for such as your daughter; it is the resting place of this one. She is far above your daughter in rank. She is none other, but is of your own blood; her mother, Hina, was the first-born and you came after. She

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[1] *Nio*, a variety of handsome kapa.

[2] *Anuu kapu loa*, the very sacred platform of the temple.

O ke kaikamahine a ua 'lii la, aia no i luna o ka anuu kapu loa me kana wahine mua a make, o Kapuaokaohelo ka inoa. Kauoha aku la kona makuakane i na manu e kii a iho mai e nana i keia wahine, ina e lawe i aikane nana, a i ole, i wahine no na ianei.

A hiki mai la, aloha, olelo mai la e pii i ka anuu, hoole aku keia, kii mai la kela a ka lima huki i luna, pii aku la laua a waena o ka anuu, kaa keia mahope, hehee hou keia i hope, no ka hookae o ka anuu. O ke kumu hookae o ka anuu ia ia nei o ka noha ana o ka mai o ia nei. Kii mai la ke aikane paa ma ka lima, a hiki laua i luna noho iho la, he manu ke kanaka lawelawe.

A hala he mau la ia laua o ka noho ana, uluhua ke aikane i ka ike ole i ke kino o ianei, manao iho la keia, ma waho wale no ka maikai, aole ma ke kino, nolaila, olelo aku i ke aikane: "Kaua e auau," ae mai ke aikane. A hiki laua i ke kiowai auau, he kiowai kapu loa, aole e auau ka poe i naha, a me ka poe haumia. Olelo mai ke aikane: "He kanawai ko kuu wai, he wehe ke kapa a pau a koe o ke kino, alaila, auau." Ae aku keia; wehe ae la keia i ke kapa a pau, lele aku la i loko o ka wai, nana mai la ke aikane, aohe puu aohe kee, pela ke kua me ke alo, aia nae ma ka oloolo wawae he nahu. Pii mua ke aikane i luna o ka wai, kaa keia mahope, hoholo keia i lalo, huli mai ke aikane a huki i ka lima, o ke kumu o keia hoholo no ka ike o ka wai ua naha keia.

Ia wa maopopo iho la i ke aikane, ua naha keia, nolaila, huhu ke aikane, aohe ekemu, aohe ai pu, aohe noho pu; no keia huhu, kena aku la i na manu, e hele e olelo aku i ka makuakane e make ke aikane, no ka naha ana o ka mai a no ka haumia o kona kino. A lohe ka makuakane i ka olelo a na manu, hoouna aku la ia i na kanaka a pau loa i ike i ka nana ouli, kilokilo, kuhikuhi puuone, e hele mai e nana i ke kaikamahine malihini, he 'lii paha aole paha. Ina ke 'lii aole e make, ina aohe alii, alaila make. Nana mai la na mea a pau loa, aohe alii mai na makua mai; nolaila, hookahi o lakou manao me ke 'lii o ka make wale no, no ka pii ana i ka anuu kapu loa.

Aia hoi, he kanaka i koe, he kuhikuhi puuone no Kena aku la ke 'lii e hele mai e ha'i i kona ike. A hiki mai la na kanaka la i kahi o ke 'lii, ninau aku la ke 'lii: "E hiki anei ia oe ke olelo pololei i ke ano o keia kaikamahine, i ke 'lii, i ke 'lii ole?" Ae mai kela. I aku ke kuhikuhi puuone: "He 'lii nui keia no ka hikina a ka la, he kapu, aohe kapu o kau kaikamahine, o ka anuu kapu, aole no kau, no keia kaikamahine ia anuu, maluna ko ianei alii malalo ko kau. Aole he kaikamahine e, mai loko

originally belonged to Kuaihelani but moved to Hawaii where she now lives." This saved Kapuaokaoheloai, and her friend once more joined her and lived with her as at first.

It was customary for Kapuaokaoheloai to weep for her brother; so one day Kapuaokaohelo asked her: "Why are you weeping?" "I am weeping for my brother." "Where is he?" "He is in Hawaii." "Is he handsome?" "Yes, I am but as the skin of his feet." "Oh dear, how can I see him?" Her friend replied: "If you wish to see him, you shall." That night in their sleep she sought after and brought the spirit of her brother and made it sleep with her friend. This was kept up for several nights in succession until ten full nights had passed when her friend became so much in love that she made up her mind to go in search of her lover. So one day she said to her friend: "Where abouts is your home?" "It is where the sun rises. If you should go, the first land you come to is Kauai, then Oahu, then Molokai, then Maui and then Hawaii. It is, however, at the first point where the sun comes up, called Kumukahi. The harbor Punahoa and Waiannenue is the first object to be seen upon landing. The large house which you will see in the upland is our home; my brother is still there with his attendant." Soon after these instructions were given, her friend left Kuaihelani and set sail in her canoes until she arrived at Hilo and landed at Punahoa, where she saw a house standing in the uplands. When she arrived at the house she saw an old man sitting just within the door and a sick boy lying down. At seeing this she was puzzled, so inquired: "Is there no one else beside you two in this house?" "No, only us two." She then returned to the beach leaving the two persons in the house.

The sick boy was Hookaakaaikapakaakaua; he had refused to eat, from the day his sister departed from him even to this day. He therefore had grown ugly and very thin; and his once handsome face had lost its beauty.

It was the custom for this woman during the next three days to come up and look at the house and ask the old man the same questions. As this happened for three days in succession, the old man began to grow anxious and asked his charge: "Say, I wonder if this woman is not yours who is inquiring after you these three days. I think your sister has sent her to you to be your wife. I am afraid your sister will get killed if this woman does not get the husband she is after. We must therefore coax your beauty back with food." The attendant then proceeded and thatched a small hut and removed his charge to it; he then began to doctor him up, bathed him and fed him. At the end of two days and nights his beauty was restored and he again became as handsome as before.

His intended wife at the end of the two days made her preparation to return to Kuaihelani; but before returning decided to make one more visit. When she was on her way up she saw a rainbow ahead of her and she also saw a thick rain cloud that was as red as blood. She then recalled the advice given her by her friend, that if she should see these things they would mean that her intended husband was there. When she arrived at the house she saw something red sleeping, so she asked the attendant: "What is that red object sleeping there?" "That is my charge who has just returned from a visit." She then approached and uncovered him and laid down beside him. The man said: "We will not now lay together," as his sister had forbidden it till she had lain with him. This occurring in a dream the ban was removed; in that way they came together.

aku no ou, o ka mua o Hina ko ianei makuahine, o ka hope oe, mai Kuaihelani aku nei ka hele ana a noho i Hawaii." Ola ae la keia, ma keia mau olelo, launa mai la ke aikane iaia nei, a noho pu iho la e like me mamua.

He mea mau ia Kapuaokaoheloai, ka uwe i kona kaikunane, ninau aku o Kapuaokaohelo: "E uwe ana oe i ke aha?" "I ko'u kaikunane." "Auhea?" "Aia no i Hawaii." "He kanaka maikai no?" "Ae, he pale wawae ko'u ili nona." "Auwe, pehea la wau e ike ai iaia." I aku keia: "Ina makemake oe e ike, e ike no oe."

I ka po, ma ka moe uhane, kii keia i ka uhane o ke kaikunane a hoomoe pu me ke aikane, pela no i na po a pau, a hala ke anahulu okoa, aloha iho la ka wahine a manao e imi. Ninau aku i ke aikane: "Aia mahea ko oukou wahi?" Aia ma ka hikina o ka la; ina oe e holo, o ka aina mua e loaa ia oe o Kauai, Oahu aku, o Molokai, o o Maui, o Hawaii, aia nae ma kahi a ka la e hiki mai, oia o Kumukahi, o Punahoa ke awa, o Waianuenue ka maka o uka e nana ai. Ka hale nui e ku ana i uka, o ko maua hale ia, aia no kuu kaikunane ilaila me kona kahu."

A pau ka olelo ana, haalele ke aikane ia Kuaihelani a holo mai la me kona mau waa a hiki i Hilo a pae ma Punahoa, nana aku la ia i keia hale e ku ana i uka. Pii aku la ia a hiki, he elemakule ke noho ana, he keiki mai ke moe ana, haohao iho la ia, a ninau aku la: "O olua wale no i ko olua hale?" "Ae, o maua wale no." Hoi aku la keia i kai, noho no laua nei.

O keia keiki mai, o Hookaakaaikapakaakaua, ua hookii i ka ai, mai ka hele ana o ke kaikuahine a hiki i keia la; nolaila ua inoino ke kino, a wiwi loa, a ua haalele mai ka maikai i ke kino.

He mea mau i ua wahine nei, ka pii i na la ekolu e nana i keia hale, e makaikai, e ninau i ke kanaka; no keia hana, haohao ke kahu, a olelo aku i ka hanai. "E, nou paha keia wahine e makai mau nei i neia mau la ekolu, ua hoouna mai ko kaikuahine i wahine nau, e make auanei ko kaikuahine, ke hoi nele aku keia aohe kane. Nolaila, e hana kaua ia oe." Ako aku la ke kahu a paa ua wahi pupupu hale, lawe aku la i ka hanai, alaila, waiho; hana iho la keia, puholoholo; a po i ka auau kai, elua la i hala a me na po elua, hoi hou keia a like me ke kino mua.

Makaukau ka la e hoi ai ka wahine i Kuaihelani, pii aku la ia e makai hou. I keia pii ana, e pio ana ke anuenue, e nee ana ka ua koko. Manao keia i ka mea i olelo ia mai e ke aikane, aia a ikeia keia mau hoailona, o ke kane ia. Hiki aku la ia i ka hale nana aku la i keia mea ula e moe ana, ninau aku i ke kahu: "Heaha kela mea ula e moe mai la?" "O ka'u hanai no akahi no a hoi mai, i ka makaikai aku nei." Hele aku la keia a hiki, wehe ae la, lele iho la moe. Olelo mai ke kane: "Alia kaua e moe." (No ka papa ana o ke kaikuahine, aia a moe meia.) Ma ka uhane moe laua, a noa ae la. Pela laua i moe ai.

Legend of Kalanimanuia.

KU WAS the father, Kaunoa was the mother and Kukaniloko[1] in Lihue, on the island of Oahu, was their home. Ku was the king of Lihue at this time but had a different wife; Kaunoa also had a different husband. It was Ku's custom to go traveling from place to place. One day while on one of his travels he saw Kaunoa bathing. At sight of her he halted on his way and looked at this beautiful woman. He was so overcome with her beauty that he approached her and asked her to be his wife while he remained in that neighborhood. To this Kaunoa assented. After they had lived together for a while, Ku believing that it was impossible for him to prolong his stay, told Kaunoa: "I am certain that you are with child. If you give birth to a boy call him Kalanimanuia, but if it should be a girl name her on your side. If, after you have brought up the child it wishes to come in search of me, here are my tokens:[2] a loin cloth and a spear; with these things he may come until he find me."

Kaunoa in due course of time gave birth to a male child to which she gave the name of Kalanimanuia. She and her husband both brought up the boy until he was big and strong. Kalanimanuia was very handsome and pleasant to look upon. After he had grown into boyhood it was his custom to invite other boys to the house and give them all the food; when the father returned home and found the food all gone he would get angry and give Kalanimanuia a scolding. As Kalanimanuia continued to do this the father kept on scolding him and at times would whip the boy. One day while he was whipping the boy the mother, Kaunoa, upon hearing the boy crying, said: "Why do you whip the boy so constantly? He is not your son, he is somebody else's son." Upon hearing this Kalanimanuia asked his mother: "Who is my father then?" The mother denied this and said: "You have no other father, this is your own father." The boy, however, was not satisfied with his mother's answer and kept on asking her. This was kept up for over ten days, when Kaunoa finally said: "Yes, here are your father's tokens, go in search of him." She then gave him the loin cloth and the spear. Kalanimanuia then set out in search of Ku. Upon his arrival in the presence of Ku, Ku ordered his servants to seize the boy, take him to the sea and kill him; for Ku did not recognize the lad. Kalanimanuia was therefore killed and his body thrown into the sea. The exact place where Kalanimanuia was thrown was at the Kualoa point, in Koolau, Oahu. He was killed at this place.

Late that evening just about dusk the spirit of the boy flew up out of the water and rested on the rise above the point and called out:

O Ku! Thou unnatural father,
Who hast ill-treated thine own offspring,
Who didst not even look at his own loin cloth,
Who didst not even glance at his own spear,
Cold and damp is the home of the parent.

Kaunoa, O Kaunoa,
Kaunoa, O Kaunoa,
Mine own mother
From the fleeting winds
Made calm at our home.

The spirit then entered the temple and slept there. At the crowing of the cock it rose and returned to the sea. This was kept up several nights in succession.

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[1] *Kukaniloko*, the traditional favorite birthplace of royalty, at Wahiawa, Oahu.

[2] A duplicate of the Umi-a-liloa plot; apparently a familiar theme.

Kaao no Kalanimanuia.

O KU ka makuakane, o Kaunoa ka makuahine, o Kukaniloko i Lihue ka aina, o Oahu ka Mokupuni. He 'lii o Ku no Lihue, ia wa, a he wahine okoa no kana e noho ana, a he kane okoa no hoi ka Kaunoa e noho ana. He mea mau ia Ku, ka hele e holoholo ma o a maanei; ike aku la ia ia Kaunoa e auau ana, nana aku la ia i ka wahine maikai, a makemake iho la ia e moe laua. Hele aku la ia nonoi ia Kaunoa, e moe ae mai la o Kaunoa. Moe iho la laua, a ike iho la o Ku i ke poha ana o ke koko, olelo aku la ia ia Kaunoa: "E, i noho oe a hanau ke keiki a he kane, kapa iho oe o Kalanimanuia ka inoa, a i na hoi he wahine, kapa iho oe ma kou aoao. I hanai oe a nui ke keiki, a makemake e imi ae ia'u, eia ko'u maka, he malo, he ihe; me keia mau mea e hele ae ai a loaa au." Noho iho la o Kaunoa a hanau, he keiki kane, kapa iho la o Kalanimanuia; hanai iho la laua a nui ua keiki la me kana kane ponoi.

He kino maikai loa ko Kalanimanuia i ka nana ana. Kii aku la ia i na keiki a pau loa, alakai mai la i ko lakou hale, haawi aku la ia i ka ai i kamalii, hao mai la lakou pau, hoi mai la ka makuakane huhu ia Kalanimanuia. No keia hana mau a Kalanimanuia, mau no hoi ka huhu o ka makuakane, lele aku pepehi i ke keiki, uwe kela, lele mai o Kaunoa olelo: "Pepehi wale iho no oe e na kanaka, aole nau ia keiki: na hai ia keiki." Ma keia olelo a ka makuahine, lohe o Kalanimanuia, ninau aku, "A owai la ko'u makuakane nana au?" Hoole aku ka makuahine: "Aole ou makuakane, o kou makuakane no keia." Pela no ko ke keiki ninau ana a hala he anahulu okoa.

Hai mai o Kaunoa: "Ae, eia ko makuakane, o imi." Haawi aku la i ka malo me ka ihe, a hele aku la o Kalanimanuia e imi ia Ku. A hiki ia i mua o Ku, kena ae la o Ku i na kahu ona e lawe i ke keiki a loko o ke kai pepehi a make; no ka mea, ua hoohewahewa o Ku. Nolaila, ua pepehi ia o Kalanimanuia a make, kiola ia i loko o ke kai. O kahi o Kalanimanuia i kiola ia ai oia ka lae o Kualoa, e waiho la ma Koolau, Oahu, malaila kona wahi i pepehi ia ai a make.

I ke ahiahi poeleele, lele mai la ka uhane a luna o ke ahua, olelo mai la:

E Ku e, makua kina ino,
I kau kama,
Aohe nana iho o kona malo hume,
Aohe kilohi iho o kana ihe,
Anuanu koekoe
Ka hale a ka makua e.

E Kaunoa e.
E Kaunoa e.
E kuu makuahine,
Mai ka makani apaapaa
Lai poko i o maua hale-e.

Hoi mai la keia a loko o ka heiau noho, a moe iho la, a kani ka moa hele aku la no keia noho i loko o ke kai, pela ka hana mau ana a ua keiki nei i na po a pau loa.

In this temple were two old men who acted as the guards of the place, being placed there by Ku the king. When they saw the spirit come into the temple every evening, with the voice of the child calling, they said to one another: "That must be the boy the king threw into the sea." The old men after a time became deeply attached to the spirit of the boy; so they kept it and being priests they worshipped it. This was maintained for some days until the spirit assumed a real human form and was able to ask for its clothing and for food; so they gave him all the things they had in their possession.

Shortly after this they went to Ku and told him what the boy had told them. Ku then began to think and after a while told the old men: "Yes, it is true that I had a son." The old men then asked Ku: "Did you not take one to wife and when you parted from her, left with her certain things?" "Yes, I did take one Kaunoa to wife and I left with her certain things; a loin cloth and a spear." "Then the boy you killed must have been your own son." "Yes," said Ku, "it must have been my own son." Ku then inquired of the old men: "How am I to get my son?" The old men said: "Get a net, surround the house with three thicknesses and on the outside of that place a very fine net." Late that evening the spirit of the boy returned to the temple as usual and fell asleep. While the spirit of the boy was sleeping the house was surrounded by three thicknesses of net. On the approach of day the spirit woke up and started to return to the sea. As it came out it saw that the house was surrounded by nets. The spirit then began to tear the nets. Daylight, however, found him entangled within the fine net. When the spirit was finally caught it had the form of a rat. It was then worked over until it almost assumed its human form again. A few days after this the daughter of Ku, Ihiawaawa[1] by name, came to call on the boy, her half-brother.

Ihiawaawa was at this time being courted by three young men: Hala, Kumunuiaiake and Aholenuimakaukai. After Kalanimanuia had again come back to life he asked her one day: "Which sweetheart is it that you go surf-riding with all day?" "It is Hala." "Yes, Hala is a good enough fellow, but he has pimples on his back which make him ugly." Ihiawaawa replied: "You are the handsome fellow having short thin hair. Kumunuiaiake is another sweetheart of mine." "Yes, he is passable, but the fault with him is, he has only two hairs; pull them out and he will have none left which will make him look very ugly indeed." "Aholenuimakaukai is another sweetheart of mine." "Yes, he will appear to be very nice in the morning and in the evening he does nothing but catch flies. He is not a fit husband for you; he is ugly. Your beauty would indeed be thrown away on those ugly fellows."

All these things said by Kalanimanuia relating to the three young men were carried to them which caused them to announce that they would make a public exhibition of themselves, together with Kalanimanuia. The three then arrayed themselves in their best kapas scented[2] with all the fragrant things and went forth to be viewed by the public. When the people saw them they gave a mighty shout.

On the night before the public exhibition, Kalanimanuia upon retiring with his attendant in their own house, heard a rattle within the house, so he called out: "Strik-

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[1] *Ihiawaawa*, bitter spear.

[2] Not only the superior kinds or quality of *kapa* went to constitute the well-dressed man, but the fragrance helped its recognition materially.

Aia iloko o ka heiau elua elemakule kiai, na Ku ke 'lii i hoonoho; nana aku la laua i keia uhane i na ahiahi a pau, a me keia leo o ua keiki nei e kahea ana. Olelo iho la laua: "O ke keiki no paha keia a ke 'lii i kiola ai i loko o ke kai." Nolaila, noho iho la ua mau elemakule nei me ke aloha i ka uhane o ke keiki, a malama iho la laua iaia me ka hoomana ma ko laua aoao kahuna. Pela laua i hana mau ai a maopopo loa ke kino o ua keiki nei, a ninau i ka ai a me kona kapa ponoi, haawi aku la laua i na mea apau e waiho ana ia laua.

Mahope o laila, hele aku la laua e olelo ia Ku no na mea a pau loa a ua keiki nei e olelo mai ai. Alaila, noonoo iho la o Ku a olelo aku i na elemakule: "Ae, he oiaio he keiki ka'u." Ninau aku na elemakule ia Ku: "Aole au wahine i moe e aku, aole au mea i haawi?" "Ae, he wahine ka'u i moe o Kaunoa, a he mau mea ka'u i haawi, he malo, he ihe." "Nau no kela keiki au i pepehi iho nei." Ae aku o Ku: "Ae, na'u no." I aku o Ku i na elemakule: "Pehea la auanei e loaa ai kuu keiki?" Olelo mai na elemakule: "I upena; e ka o waho o ka hale a puni, i ekolu puni i ka upena, a mawaho loa i upena nae."

Ahiahi poeleele, hoi mai la ua keiki nei e like me na la mua, a loko o ka heiau moe, iaia e moe ana, ka ia o waho i ka upena a paa loa ekolu puni. Kokoke e ao, ala ua keiki nei e hoi, ua paa i ka upena; noke aku ana i ka haehae a kokoke e ao, paa i ka upena nae, oia ka upena o waho loa. Ia paa ana, he kino iole ke kino, hana ia iho la a ola, aole nae i ola loa hele mai la kona kaikuahine e ike, oia ka Ku kaikamahine, o Ihiawaawa ka inoa.

Ekolu ana kane e hooipoipo ana ia wa, o Hala, o Kumunuiaiake, o Aholenuimakaukai. Ninau aku o Kalanimanuia: "Owai kau mau kane e hele nei o ka la a po i ka heenalu?" "O Hala." "Ae, he kanaka maikai o Hala, a ka puupuu o ka okole inoino." Olelo mai o Ihiawaawa: "O oe no ke kanaka maikai, he huhuluwi ka lauoho."

"O Kumunuiaiake ia kane a'u." "Ae, he kanaka maikai no, elua no nae huluhulu, huhuki iho no, o ka ole loa iho la no ia, lilo loa i pupuka." "O Aholenuimakaukai." "Ae, he pono kakahiaka; a ahiahi popoi nalo, aohe kane, he pupuka, makehewa kou kino ia mau kanaka inoino."

O keia mau olelo a pau loa a Kalanimanuia, ua olelo ia aku la ia mau kane nei ekolu, a ua lohe; nolaila, kukala lakou, e hoike i waho na maikai o lakou me Kalanimanuia. Kahiko iho la lakou ekolu i na kahiko nani a me na mea aala, a hele mai la i waho o ke anaina e ku ai, me ka uwa o na kanaka.

I ka po, a ao ae hookahakaha, moe iho la o Kalanimanuia me kona kahu i ko laua hale, aia hoi, kamumu mai ana o loko, kahea aku o Kalanimanuia: "Kaka koele.

ing and knocking, who is that?" "I am Puakuakua, the soles of the feet of Kalanimanuia." "I am Moi, the knees." "I am Lohelua, the two thighs." "I am Limuhuna, the hair." "I am Mohoea, the eyes." At this the beauty and fine appearance of Kalanimanuia returned to him, at which the woods, and house rejoiced, as also the ants, the roaches and creeping things, and when his attendant saw this he shouted of his beauty and jumped up and down with joy.

At daylight of the day when the public exhibition of all the sweethearts of his sister was to take place, Kalanimanuia came out on the palm of his attendant's hand; the woods rejoiced, the winds, the earth, the rocks; rainbows appeared; colored rain-clouds moved, dry thunder pealed, lightnings flashed.[1] When he reached the assembly where the chiefs and the people were gathered the three young men ran off ashamed.

The sign of being the most handsome fellow was a suspended cord: if the cord fell to the ground of its own accord, then it was a sign that the person was the most handsome man. When Kalanimanuia approached the suspended cord, called Ahaula, it fell down without being touched. The other three were never able to do this. At this his father recognized him and everybody was permitted to come and see him. He was then made the king of Waianae.

Legend of Kawaunuiaola.

THERE once lived in Kula, Maui, a woman by the name of Kawaunuiaola and her husband Hoeu. After they had lived together as husband and wife for some time, Hoeu left her and took unto himself another wife. Because of this, Kawaunuiaola became so overcome with sorrow, being greatly attached to Hoeu her husband, that she decided to resort to strategy in order to make him come back to her. After her husband had deserted her, she lived at their home all by herself. She then placed a kapu around her home, allowing no one to come to it and keeping herself entirely within doors: she thus lived in lonely seclusion.

At meal time she petitioned Hoeu her husband, as her god, in the following words:

Here is the food Hoeu,
Here is the fish,
Here is the water,
Accept them all, they are free from restrictions.

Then Kawaunuiaola would cunningly say:

May I eat? You may.
Which food shall it be?
Say, Laalaawale,
Which food shall it be?
Shall it be your poi?
Proceed and partake of the food.

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[1] Even Nature is made to recognize beauty and rejoices at triumph over wrong.

Owai keia." "Owau nei o Puakuakua; he mau kapuai keia no Kalanimanuia. O Moi o na kuli ia. Lolelua na uha ia. Limuhuna, o ka lauoho ia. Mohoea, na maka ia." Ia wa, hoi mai ka nani o Kalanimanuia, uwa ka nahele, uwa ka hale, uwa ka naonao, ka elelu, ka pokipoki, ala ae la kahi kahu a nana aku me ka uwa i ka maikai, me ka lele iluna i lalo.

A ao ae la, oia ka la hookahakaha me ka poe kane a ke kaikuahine. O ka poholima o kahi kahu ona, ko Kalanimanuia alanui i hele ai, uwa ka nahele, ka makani, ka lepo, ke a, pio ke anuenue, hele ka ua koko, kui ka hekili pamaloo, o ke ahi. A hiki keia i ka aha, e noho ana na 'lii a me na kanaka, holo na mau kanaka nei no ka hilahila. Aia hoi ka hoailona o ka maikai, he aha na Ku, o Ahaula, ka inoa, ina e ike ua aha nei i ka maikai haule loa a pili i ka lepo. I ka hiki ana o Kalanimanuia haule a pili loa i ka lepo, ua aha nei o Ahaula, i na kanaka ekolu aohe haule o ua aha nei. Ike na mea a pau loa ia ia nei, ike na makua, ike ke kaikuahine, lilo ae la keia i alii no Waianae ia wa.

Kaao no Kawaunuiaola.

OKULA ma Maui, ka aina o Kawaunuiaola i noho ai me kana kane me Hoeu. A hala he mau anahulu o ko laua noho pu ana, haalele o Hoeu i kana wahine a lilo i ka wahine e. Nolaila, ae ia o Kawaunuiaola i ke aloha ia Hoeu, kana kane, a imi iho la i mea e hoi mai ai o Hoeu a pili iaia. Nolaila hana maalea o Kawaunuiaola. Noho iho la i ko laua hale oia wale no, hookapu ia ia waho o ka hale, aole maalo i waho, aole kanaka hele ilaila, hoomalu iho la ia me ka noho mehameha loa.

A hiki i kona wa ai, kaumaha ae la ia ia Hoeu kana kane i akua nona:

Eia ka ai e Hoeu,
Eia ka ia,
Eia ka wai,
Amama ua noa,

Olelo maalea iho la o Kawaunuiaola, penei:

E ai paha wau?
O ai paha.
O kuu wahi ai hea la auanei?
E Laalaawale.
O ko wahi ai hea auanei?
O ko wahi poi paha.
O ai hoi ha.

In this conversation, she asked and answered the questions herself. People passing by who heard it were made to believe that Kawaunuiaola had a new husband. She also often used the following prayer:

Here is the food, O god.
May the love that is beating within me fall.
Say, Muki! Here is the food.
The food is for Muki,
The god that flies at night.
Fall toward the upland,
Fall toward the sea,
Fall toward the froth of the ocean,
Fill it to satisfy the craving within,
Calling from the network within.
Bind it fast
The hair of the god,
Not the binding that is loose and open
But the binding that is tight and in a knot
For the great knot that is within me is love.
Paddle away! Paddle away!
Like the paddling of the fishermen in the ocean,
The husbandman cultivates[1] in the field,
Like the paddling of the god along the way.
Oh, what must it be?
Along the path trodden by you two
From Kula to Hamakua.
Like the game of hide and seek is the rain of
Hamakua,
The rain where one hides in the ti-leaf,
Hide thou the object of my love there.

In all these conversations, Kawaunuiaola showed great cunning. When those who heard her went on their way, they told others that Kawaunuiaola must have obtained a new husband. This was carried to Hoeu her husband one day in the following way: "Say, Hoeu, your wife, Kawaunuiaola acts in a very strange way; she must have obtained a new husband, for we have heard two voices talking; one in the voice of a female and the other in the voice of a man. It must be a new husband." When Hoeu heard this from the people, he stood up and deserted the woman he was living with, the woman who enticed him away from Kawaunuiaola and he returned to his wife, at Kula. Upon his arrival at their home he asked his wife as to the rumors he had heard, which the wife denied, saying: "I have no husband, I am all alone." They again made up and lived on as husband and wife. She was indeed cunning.

Legend of Aiai.

KUULA was the father and Hina was the mother of Aiai. They lived in Niolopa,[2] Nuuanu. Kuula and his wife were great fisher folks, and they had in their possession a pearl fish-hook of great value[3] called Kahuoi. This pearl fish-hook was in the keeping of a bird called Kamanuwai and it was kept at Kaumakapili.[4] This pearl fish-hook was so enticing that every time Kuula went out for aku, outside of Mamala,[5] upon seeing the hook they would jump into the canoes of their own accord. This fish was the food which this bird lived on.

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[1] The resemblance of a husbandman to a paddler is in the way they use their implements, always towards themselves in their work.

[2] That section of Nuuanu Valley in the neighborhood of Wyllie Street.

[3] Its great value lay in the fact that it was specially attractive to the fish desired, the *aku*.

[4] That section of Honolulu above Beretania Street, from Nuuanu to the stream, as it used to run.

[5] *Mamala*, Honolulu harbor entrance. *Kou* was the harbor itself.

Ma keia olelo a Kawaunuiaola, oia wale iho no, kuhi na mea a pau loa he kane ka Kawaunuiaola, i ke kamailio mehe mea ala elua ka walaau.

Eia ka ai la e ke akua,
E hina mai ka lani kui aloha i loko,
E muki e! Eia ka ai.
Na muki ka ai,
Na ke akua lele po,
E hina i uka,
E hina i kai,
E hina a ka alualu moana,
E uhao no ka pololi i loko,
A hoehoene ana i loko o ka hei,
O ka hikii paa no,
Ka huluhulu o ke akua,
Aohe ka paa a okole hakahaka,
O ka paa no a okole puu.
Ina ka puu nui i loko la he aloha.
Hoeahoe, Hoeahoe-a.
Ka ka lawaia hoe la i ka moana,
Ka ka mahiai hoe la i waena.
Ka ke akua hoe la i ke ala.
Pehea la auanei ka pono?
Ma kahi no a olua e hele ai,
Mai Kula a Hamakua,
Peepee puhala ka ua o Hamakua,
Ka ua o Hunahuna-lanki,
E huna aku oe i kuu mea ilaila.

Ma keia mau hana a Kawaunuiaola, i imi ai me ka maalea, hele aku la ka poe i lohe i keia mau olelo a hiki i ke kane ia Hoeu, olelo aku la: "E Hoeu! Kupanaha ko wahine o Kawaunuiaola, he kane paha ko wahine e walaau ana, elua leo, he leo wahine, he leo kane, he kane hoao paha na ko wahine?" A lohe o Hoeu i keia olelo a kela poe, ku ae la ia a haalele i kana wahine e noho pu ana, ka wahine nana i kaili iaia mai a Kawaunuiaola mai. Hele aku la ia e hui me Kawaunuiaola ma Kula, a hiki ia i mua o kana wahine, ninau aku la ke kane e like me kona lohe, hoole mai ka wahine: "Aohe a'u kane, owau wale no." Hoi ae la laua a noho pu e like me mamua, he kane a he wahine. Nani ka maalea o kana wahine.

Kaao no Aiai.

O KUULA ka makuakane o Hina ka makuahine, o Aiai ke keiki, o Niolopa i Nuuanu ka aina. He mau lawaia o Kuula me kana wahine o Hina, na laua ka pa ai, o Kahuoi ka inoa. O ka manu, o Kamanuwai, ke kiai o ua pa nei o Kahuoi; o kahi e waiho ai o ua pa nei o Kaumakapili; he pa ai o Kahuoi. Ke holo o Kuula i ka hi aku i waho o Mamala, na ke aku no e pii a e komo na waa, a o ka ai no hoi ia a ua manu nei o ka ia.

While Kuula was out for aku one day, outside of Mamala, Kipapalaulu the king of Honolulu, also went out fishing; and when he came near the place where Kuula[1] was fishing, he saw the aku jumping into the canoes of Kuula of their own accord. Upon seeing this he made up his mind to steal this fish-hook, Kahuoi, which in due time was carried out. This act not only deprived Kuula of his favorite hook, but the bird also hungered from loss of its food. Through this seizure of the pearl hook by Kipapalaulu the bird went without any food, it would fly on its roosting place and go to sleep. It was because the bird, Kamanuwai, closed its eyes from hunger was the reason why the place where it lived was called Kaumakapili,[2] and the place is so called to this day.

Some time after this Hina conceived and in due time gave birth to a male child, who was called Aiai. At the birth of the child the parents threw it into the stream just below Kaumakapili. The water carried the child to a rock called Nahakaipuami, just below the Haaliliamanu bridge, where it is seen to this day (of writing), where it floated. Kipapalaulu was at this time living at Kapuukolo,[3] where his palace was situated, with his daughter, Kauaelemimo by name. One day at noon she went in bathing with her maids and discovered Aiai by a large rock. Kauaelemimo took the child as her own and brought it up.

When Aiai grew into manhood he was very handsome; so Kauaolemimo took him to be her husband. After a while she conceived a child and she began to have a longing for some fish; so Aiai went out rod fishing along the coast and after catching a few took the fish home and gave them to his wife. After the lapse of some twenty or thirty days, Kauaelemimo had a longing for aku; so she told Aiai to go out aku fishing. Aiai upon hearing his wife's request asked her to go to her father, Kipapalaulu and ask him for a pearl fish-hook. The wife consented to this and went to her father. Upon coming in her father's presence, he asked her: "What is it you want?" "I have come for a pearl fish-hook for my husband." "Yes, here is a pearl fish-hook." Kauaelemimo took it and returned to her husband. When Aiai saw the fish-hook, he said: "This pearl fish-hook is worthless, the fish will not bite it; it will weary one's body for nothing." The wife then asked him: "Where can I get another pearl fish-hook then?" Aiai replied: "You go to your father and tell him there is a pearl fish-hook that will enrich the fishermen. It is in the fishermen's calabash of fishing utensils." By this the husband wished to get possession of the pearl fish-hook Kahuoi which had been stolen from his father by Kipapalaulu.

Upon coming to her father she asked for another pearl fish-hook. Kipapalaulu refused, saying: "There is none left to give; that was the last pearl fish-hook I had which I gave you." Kauaelemimo said: "Aiai told me, you had another one; it is in the fishermen's calabash of fishing utensils." "Yes, certainly there is one. I now remember it for the first time." The calabash was then brought to the king and when he looked in it he found the hook which he gave to his daughter. The wife then returned with it to her husband. Aiai took it and said: "My days of poverty[4] are now

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[1] *Kuula* was deified upon his death at the cruel hands of *Hua* of Maui, according to tradition, that he became the god of fishermen to whom the *koas* around Oahu, Maui, and other islands are dedicated, and though these outward evidences of idolatrous practice have passed away, the inward feeling of recognition of this god's claim on their effort is still stronger among the old fishermen than they are willing to admit.

[2] *Kaumakapili*, roosting with closed eyes.

[3] *Kapuukolo*, from about the site of the present King Street market to River Street and the stream.

[4] Another interpretation of the *ola na iwi* expression.

I kekahi holo ana a Kuula i ka hi aku, i waho o Mamala, holo aku o Kipapalaulu, ke 'lii o Honolulu i ka lawaia, ike oia i ka pii o ke aku i na waa o Kuula, lawe aihue oia i ka pa, ia Kahuoi, lilo iaia, nele o Kuula i ka pa, a pololi no hoi ka manu i ka ai ole. Ma keia lilo ana o ka pa, ia Kipapalaulu, nele iho la ka manu i ka ia ole e ai ai. Nolaila, kapaia o Kaumakapili i ka pili o na maka o ka manu o Kamanuwai, a hiki i keia la. Nolaila, kela inoa o Kaumakapili.

Hapai o Hina, a hanau he keiki kane o Aiai, kiola iho la laua i loko o ka muliwai e waiho la ma lalo o Kaumakapili, lawe ae la ka wai a hiki i ka uapo a Hoolilia-manu makai iho. Aia ilaila he pohaku o Nahakaipuami kona inoa, e waiho nei a hiki i keia la, maluna o ia pohaku o Aiai i lana ai. Ma Kapuukolo na hale o Kipapalaulu e ku ana, me kana kaikamahine, o Kauaelemimo ka inoa. I ke awakea, hele o Kauaelemimo e auau me kona mau wahine, loaa iho la o Aiai e waiho ana, lawe ae la o Kauaelemimo i keiki nana, a hanai iho la.

A nui o Aiai, he keiki maikai loa ke nana aku, lawe ae la no o Kauaelemimo i kane nana, a moe iho la. A hapai o Kauaelemimo, ono iho la ia i ka ia, hele aku la o Aiai i ke kamakoi ma kela wahi i Halekūke, a loaa na ia hoi mai la ai ka wahine. A hala he mau anahulu, ono o Kauaelemimo i ke aku, olelo aku ia Aiai, e holo i ka hi aku; olelo mai o Aiai: "O hele i pa i ko makuakane ia Kipapalaulu." Ae aku ka wahine, hele aku la ia a hiki i mua o Kipapalaulu. Ninau mai o Kipapalaulu: "Heaha kau?" "I hele mai nei au i pa na kuu kane." "Ae, he pa, eia ka pa." Hoi aku la ka wahine a hiki, haawi aku la i ka pa ia Aiai. Olelo mai o Aiai: "Aohe loaa a keia pa; he pa ai ole, hoeha kino i keia pa." A olelo mai ka wahine: "A auhea la auanei ka pa?" I aku o Aiai: "O hele a ko makuakane olelo aku, he pa no, aole e nele ka lawaia i ka pa, aia iloko o ka ipu holoholona a ka lawaia." O ko Aiai manao ma keia olelo i ka wahine, i loaa ka pa o Kahuoi, a kona makuakane, i aihue ia ai e Kipapalaulu.

A hiki ke kaikamahine i mua o Kipapalaulu, nonoi aku i pa e haawi hou mai, hoole mai o Kipapalaulu: "Aohe pa i koe; o ka pau ae la no ia o na pa." I aku o Kauaelemimo: "Ka! Olelo mai nei o Aiai, he pa no, aia ka iloko o ka ipu holoholona a ka lawaia." "Ae, he pa io, akahi au a manao." Kiina aku la a lawe ia mai la, i naua iho ka hana, he pa. Lawe aku la ka wahine a mua o Aiai, lalau mai la o Aiai a olelo iho la: "Ola na iwi ua hoi mai nei oe."

over since you have come back." Aiai then said to his wife: "Go back again to your father and ask him for a canoe; not one of five or eight fathoms in length, but get one that is ten fathoms in length; that is the size of the canoe that I want from your father." When Kanaelemimo arrived in the presence of her father, she asked for the canoe described by her husband. When the canoe ten fathoms in length was brought the father asked the daughter: "Who will be able to paddle this canoe?" "My husband will." When Aiai heard the answer made by his wife, he took the canoe and set out with the bird, Kamanuwai, taking the pearl fish-hook, Kahuoi, along. When he arrived off of Mamala he took out the hook and began fishing. The aku began to come and jump into the canoe of their own accord until it was loaded down deep. The bird then eat some of the fish and was again restored to its former self. When Aiai came home his double canoe was loaded down deep with aku. Upon arriving in the presence of his wife he gave her all the fish, but the pearl fish-hook was taken by the bird, Kamanuwai, its guardian. This is the legend of Aiai.

Legend of Pupualenalena.

PUPUALENALENA was a dog that once lived in Puako, Hawaii, with its own master. After a while his master was kidnapped by Kanikaa, a spirit, so the dog went and lived with another master. It was the usual thing for the new master to go out fishing, so he took the dog with him, making it sit behind him in the canoe. Every time a fish was caught the dog would eat it up, and as the dog kept on doing this for some time, the master said: "Yes, I have no objections to your eating the fish, if you can only supply me with my favorite drink, the awa, then it would be all right for you to eat the fish."

While the master was saying this, the dog Pupualenalena understood him. In the evening the dog disappeared. This absence was because it went to steal awa down in the valley of Waipio. At this time Hakau the king was living at Waipio. He owned a large field of awa, just at the foot of the Puaahuku cliff. This was the field where Pupualenalena came and got awa. At daybreak he would reach home with his awa, when his master would take it, cut it up and prepare some and drink it. The master after this had all the awa he wanted and the dog kept him supplied for many days. The dog, however, went to the place so often that after a while very little of the field was left; so Hakau began to be suspicious and therefore set guards over the field. While the guards were watching one night, the dog came to the field and began pulling up the awa; when he had a sufficient amount for a load it took up the load and returned home. The guards then were sure that a dog was pulling the king's awa, so they followed it. The dog being much faster than the guards it got away; but one fellow who was a good runner kept up the chase until Pupualenalena was finally tracked to Puako. When the guard saw the dog's master he was covered with scales from the constant use of awa. The guard then approached him and asked: "Say, is this your dog?" The master replied: "Yes." The guard then said: "You two have sinned

I aku o Aiai i ka wahine: "E hoi hou oe i waa no'u; aole ka waa elima anana ka loa, a e walu, o ka waa he umi anana ka loa. Oia ka waa au e olelo aku ai i ko makuakane." A hiki ka wahine imua o Kipapalaulu, nonoi aku la i waa, a hiki i ka waa umi anana ka loa. Olelo mai ka makuakane: "Nawai e hoe e hiki ai keia waa?" "Na kuu kane no." A lohe o Aiai i ka olelo a kana wahine kii aku la ia a lawe mai la i ka waa, holo aku la ia me ka manu, o Kamanuwai, a me ka pa o Kahuoi, a waho o Mamala, wehe ka pa a lawaia, na ke aku no i pii a komo ka waa, ai iho la ka manu a ola ae la. Hoi mai la o Aiai, ua piha na waa i ke aku, a hiki i mua o ka wahine, haawi aku la i ka ia, o ua pa nei lilo aku la ia Kamanuwai ke kiai. Pela ke kaao no Aiai.

Kaao no Pupualenalena.

HE ILIO o Pupualenalena, o Puako i Hawaii ka aina. Noho iho la ua ilio nei me kona kahu ponoi, a lilo aku kona kahu ponoi ia Kanikaa, he 'kua ia, noho iho la ia me kona kahu hanai. He mea mau i ke kahu ka holo e lawaia, a o ua ilio nei mahope o ke kahu; loaa no ka ia pau no i ka ilio, pela aku no, a no ia pau o ka ia i ka ilio, olelo iho la ke kahu: "U, ua pono no hoi kau ai ana i ka ia, i na hoi e loaa ana ka'u puni ia oe o ka awa, alaila, pono no hoi kau ai ana i ka ia."

Ma keia olelo a ke kahu, ua lohe ua ilio nei o Pupualenalena. I ka wa ahiahi, nalowale ua ilio nei o Pupualenalena. O keia nalo ana, ua hele i ka aihue awa i lalo o Waipio. O Hakau ke 'lii e noho ana i Waipio ia wa, nana ua mala awa nei i ka pali o Puaahuku olalo iho. I laila ka awa a Pupualenalena i kii ai e uhuki, a kokoke e ao, halulu ana ua ilio nei me ka awa, lalau aku la ke kahu a mama iho la i ka awa, a inu iho la. Inu mau aku la ke kahu i ka awa, a nui na la i hala, kii mau no hoi ka ilio i ka awa a kokoke e pau ka mala awa a Hakau, hoohuoi o Hakau i ka pau o ka awa, a hoonoho aku la i mau kanaka kiai. Ia lakou e kiai ana, hiki ana ua ilio nei, a kokoke i ka mala awa, huhuki ana i ka awa, ia wa, maopopo ia lakou he ilio ka mea nana e huhuki nei ka awa a ke 'lii. A ahu ka awa a ua ilio nei, hoi aku la, hahai aku la lakou mahope o ua ilio nei.

Ua oi aku ka mama o ka ilio i mua o ka poe nana e hahai ana, nolaila, haalele kekahi poe kanaka i ka hahai ana i ua ilio nei a hoi aku la. Hookahi kanaka i hahai loa ia Pupualenalena a hiki i kai o Puako. Nana aku la ia i ke kahu o ua ilio nei, ua hele a mahuna i ka awa, ninau aku la: "Ea, nau no keia ilio?" Ae mai la kela: "Ae." I aku ua kanaka nei: "Ua hewa olua i ke 'lii ia Hakau, oia ka awa a ko ilio e kii nei,

against the king, Hakau. Your dog has been stealing the awa which belongs to the king." The guard then took the man and his dog and brought them to Hakau in the valley of Waipio. When they arrived in the presence of Hakau, Hakau asked: "Is this your dog?" "Yes, it is mine," answered the man. Hakau asked: "Have you been drinking my awa then?" "Yes, I have been drinking it. I thought that the awa came from some place nearer home. But I am mistaken, and that he has been getting it from Waipio, here." Hakau replied: "Yes, I am going to kill both of you for taking my awa."

During this time, in the reign of Hakau, there was a large shell used as a trumpet, called Kuana, that was owned by the spirits which lived above Waipio. This shell was blown every night and the sound from it made Hakau angry. So he said to the master of Pupualenalena: "I will, however, save you and your dog if you will get me the shell owned by the spirits." While Hakau was speaking, Pupualenalena heard and understood the king's wish. That night the shell was again blown by the spirits. At midnight the king of the spirits retired leaving the guards to keep watch; but later on they also fell asleep. Pupualenalena then stole in and jumped over the sleeping guards. Seeing the shell hanging over the king, it jumped over him, took the shell, stuck his head in through the loop of the string by which it was hung up and ran off with it. While in its flight and just as he was out of the house one side of the shell struck a rock and a piece of the shell was broken off. Upon hearing the crack of the shell the spirits woke up and gave chase, but they were unable to catch the dog.

When the dog arrived in the presence of Hakau with the shell, he was so happy that he thereupon placed the master and his dog on a piece of land near by, and they became great favorites with Hakau.

Legend of Kaulanapokii.

KAUMALUMALU was the father and Lanihau was the mother who once lived in Holualoa, Kona, Hawaii, residing there as king and queen at that time. Mumu was their first-born, then came Wawa, then Ahewahewa, then Lulukaina and then Kalino making five sons. Then came Mailelaulii, Mailekaluhea, Mailepakaha, Mailehaiwale and last came Kaulanapokii making five daughters. After the children were grown up, Mailelaulii asked her younger sisters, saying: "Let us go sight seeing[1] hereabouts." They then started out and went as far as Huehue from which point Kohala can be seen. On beholding the white sands of Kiholo and Kapalaoa they were enticed to go on. When they arrived at Kapalaoa they thought they would keep on to Kalahuipuaa. Upon arriving at Kalahuipuaa they met Puako.

Puako was a very handsome man whose form was perfect. When he saw Mailelaulii he took her to be his wife and that night they were covered with the same kapa. Very early the next morning the girls looked and saw Puako carrying sea water and filling pools for salt making. Upon seeing this the sisters got disgusted and said to Mailelaulii: "Say, if that is going to be your husband we will all be made weary carry-

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[1] The expression *maanei aku nei*, further ahead from here, while not embodying direction would invariably be accompanied by a wave or motion of the hand to indicate the point in mind.

o ka awa a ke 'lii." Lalau aku la ua kanaka nei i ka ilio a me ke kahu, a lawe aku la i mua o Hakau malalo o Waipio.

A hiki laua nei i mua o Hakau, ninau mai o Hakau: "Nau no keia ilio?" "Ae, na'u no," pela ke kahu. Wahi a Hakau: "A nau no e inu nei kuu awa?" "Ae, na'u no, e kuhi ana au eia ma kahi kokoke keia awa, aole ka: Eia ka i Waipio nei." I aku o Hakau: "Ae, e make ana olua ia'u no ka pau ana o kuu awa ia olua."

Aia iloko o ia wa e noho alii ana o Hakau, he pu na ke 'kua, o Kuana ka inoa o ia pu, iluna aku o Waipio, e kani mau ana ua pu nei i na po a pau loa, nolaila, uluhua o Hakau. Nolaila, olelo aku o Hakau i ke kahu o Pupualenalena: "Aia ke ola o olua me ko ilio a loaa ka pu a ke 'kua." Ia Hakau e olelo nei, ke lohe nei o Pupualenalena. A ahiahi, kani ka pu a ke 'kua; a aumoe, moe ke 'lii o ke 'kua, ala na kiai, a mahope pauhia i ka hiamoe. Komo ana o Pupualenalena iloko, ae aku la maluna o na kiai, nana aku la e kau ana na pu nei maluna o ke 'lii wahi, ae aku la no keia maluna o ke 'lii a loaa ka pu, komo aku la ke poo o ua ilio nei maloko o ke kaula kakai o ka pu, e paa ai, a holo mai la.

Ma keia holo ana, ua puka i waho o ka hale, pa kekahi aoao o ka pu i ka pohaku, niho mole, ala ke 'kua a alualu ia ia nei, aole i loaa mai. Hiki keia i mua o Hakau me ka pu, olioli o Hakau i ka loaa ana o ka pu, nolaila, hoonoho o Hakau i ke kahu a me ka ilio i ka aina, a lilo ae la i punahele na Hakau.

Kaao no Kaulanapokii.

OHOLUALOA i Kona, Hawaii, ka aina. O Kaumalumalu ka makuakane, o Lanihau ka makuahine, he mau alii laua no Kona ia wa. O Mumu ka mua, o Wawa, o Ahewahewa, o Lulukaina, o Kalino, alima kane. O Mailelaulii, o Mailekaluhea, o Mailepakaha, o Mailehaiwale, o Kaulanapokii, alima wahine. Noho iho la lakou a pau i ke nui, olelo aku o Mailelaulii i kona mau kaikaina: "E hele kakou e makaikai maanei aku nei." Hele mai la lakou a hiki i Huehue e nana ala ia Kohala, nana mai la, a makemake mai la i ke aiai o ke one o Kiholo a me Kapalaoa, a hiki lakou i laila, malaila mai a hiki i Kalahuipuaa, e noho ana o Puako.

He kanaka maikai o Puako, he ui, aohe puu, aohe kee, lawe ae la ia ia Mailelaulii i wahine, a moe iho la lakou ia po a ao ae la. Nana aku la lakou ia Puako, e hele ana i kuapa i ka halihali kai loko o na poho paakai, a hoowahawaha iho la ia Puako. Olelo aku na kaikaina, ia Mailelaulii: "Ea, ina o kau kane kela, luhi kakou i ka hoohaha paakai, i ka lawe i ke kai, hele wale iho no ke kino a kuanoni.

ing sea water for salt making and our skins will look like the windward bark of a noni tree." Mailelaulii then said to Puako: "My sisters are urging me to continue on our way sight seeing." Puako consented to this, so the girls departed on their way to Kohala. When they arrived at Kokoiki, in Kohala, they met Hikapoloa, the chief of Puuepa and Hukiaa; as he was a single man he took Mailelaulii to be his wife: so the sisters took up their residence in Kohala.

Shortly after this some of the Kohala people sailed for Kekaha and from there continued on to Holualoa, Kona, for the purpose of trade, where they met Mumu and his brothers. Mumu and his brothers were fishermen and caught aku and all other kinds of fish. They had in their possession some very rare pearl fish-hooks, which supplied them with all the aku they wanted. The Kohala traders got their fish from Mumu and his brothers.

On returning to Kohala the traders upon arriving at Puuepa took some of the fish to Hikapoloa, his wife and sisters. When the fish was given to them the sisters asked: "Where did you get your fish from?" "From Holualoa." "From whom at Holualoa?" "From Mumu and his brothers." The sisters then said to Hikapoloa: "They are our brothers. There are five of them and all fishermen." Hikapoloa then asked: "Do you think I will be able to get a pearl fish-hook if I should go for one?" "Yes, they will not refuse you one if you tell them that you are their brother-in-law and if you tell them that Mailelaulii is your wife."

Soon after this Hikapoloa set sail for Kona and landed at Holualoa. Upon his arrival his brothers-in-law were out fishing so he awaited for their return. Upon being told that he was their brother-in-law, they asked him: "What is the object of your visit?" "I have come for a pearl fish-hook for aku fishing. That is the only thing that has brought me here, nothing else." "Yes, you shall have a pearl fish-hook. Here it is, with the rod and line." When Hikapoloa came home his canoes were loaded down with dry aku as well as with fresh aku.

After Hikapoloa had been home for some time he gave orders that the canoes be made ready to go out fishing for aku. When the canoes were ready they started out and upon coming to the aku grounds he took up the fish-hook and held it in his hand, thinking that the aku would jump into the canoe of their own accord. He held the hook this way all day until the paddlers were stiff with cold, but no aku was caught. Upon failing to get any aku he took it as sufficient cause for the death of his brothers-in-law. When they arrived home, Hikapoloa did not tell his wife of his plans to kill his brothers-in-law; but he told the watchman[1] at Kukuipahu, the place where the canoes from Kona generally make their landing, saying: "In case my brothers-in-law from Kona should arrive, don't give them any food; tell them they can get their food up at Hikapoloa's place." Hikapoloa then prepared firewood and the umu,[2] and then selected a guard for the door who was already armed with a stone axe and instructed him that when any head should enter the door to cut it off.

Not very long after this a prolonged drought visited Kona and food became very scarce. After a while there was no food to be had in the district; Kohala was the only

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[1] *Umu*, or *imu*, the underground oven of heated stones.

[2] Here appears to have been a system of coast guards for the execution of special orders of the king, chief or konohiki.

Olelo aku la o Mailelaulii ia Puako: "E hele ana makou e makaikai, ke koi nei lakou nei ia'u e hele makou." Ae mai la o Puako, nolaila, hele lakou nei ma Kohala nei. A hiki lakou i Kohala a noho ma Kokoiki, e noho ana o Hikapoloa he 'lii no Puuepa a me Hukiaa, aohe wahine ana, nolaila, lawe ae la o Hikapoloa ia Mailelaulii i wahine, a noho iho la lakou ia Kohala.

A liuliu iho, holo kekahi poe o Kohala i ke kalepa ia i ke kaha, a hala loa i Kona a Holualoa, kahi o Mumu ma. O ka Mumu ma hana me na kaikaina o ka lawaia, o ke aku ka ia a me na ia e ae, a na lakou na pa ai nei i ke aku. No laila ka ia a ka poe kalepa o Kohala i holo aku ai.

Hoi mai la lakou a Puuepa, lawe mai la i kekahi mau ia na Hikapoloa a me na wahine. Ninau aku la lakou: "Nohea ka oukou ia?" "No Holualoa." "Na wai la o Holualoa?" "Na Mumu ma." I aku lakou ia Hikapoloa: "O ko makou mau kaikunane ia, elima ko lakou nui, he poe lawaia wale no." Olelo mai o Hikapoloa: "Pehea, loaa no ia'u ka pa ke kii?" "Ae, aole e aua ia oe, ke olelo aku oe he kaikoeke oe no lakou, a ke hai aku oe o Mailelaulii kau wahine."

Holo aku la o Hikapoloa a pae ma Holualoa, i ka lawaia na kaikoeke a hoi mai la, e noho ana keia i ka hale. Hai aku la o Hikapoloa i na kaikoeke, e like me ka olelo a na kaikuahine. Ninau mai la na kaikoeke: "Heaha kau huakai?" "He pa hi aku, o ia ko'u mea i hiki mai nei, aohe mea e ae." "Ae, he pa, eia no me ka makoi a me ke aho." Hooili mai la lakou i ke aku a na waa o Hikapoloa, a me ke aku maloo.

Hai mai la o Hikapoloa a hiki i Kohala, noho iho la a liuliu, hoolale aku la i na waa a me na kaohi. Holo aku la lakou i ka hi aku, a kahi o ke aku, lalau iho la o Hikapoloa, i ka pa a paa ae la i ka lima, e manao ana ia e lele mai ke aku mai ke kai mai a komo i ka waa. Pela ka hana ana a po ka la, pau na hoewaa i ka opili, aohe loaa o ke aku; nolaila, lilo keia loaa ole o ke aku i hala e make ai na kaikoeke. Pae aku la lakou a uka, noho iho la me ka olelo ole i na wahine, ua holo ia lakou e make na kaikoeke.

Olelo aku la o Hikapoloa i ke kiai o Kukuipahu, oia ke awa e pae ai ko Kona waa ke holo mai: "E! I hiki mai o'u kaikoeke mai Kona mai, mai hanai oe i ka ai, olelo aku oe aia i uka ka ai ia Hikapoloa." Hoomakaukau iho la o Hikapoloa, i ka wahie a me ka umu, a hoonoho iho la i kiai no ka puka o ka hale, me kona makaukau i ke koi, ina e komo ke poo maloko o ka hale, alaila ooki i ke koi.

A hiki i ka wa wi o Kona, aohe ai, a hookahi aina ai o Kohala, olelo aku o Kalino i na kaikuaana: "E holo kakou i Kohala i ai na kakou." Ae na kaikuaana, holo mai

place that had food, so Kalino said to his older brothers: "Let us sail to Kohala and get us some food." The brothers consented to this; so they made ready and while on their way they fished for aku. When they arrived at Kukuipahu, in Kohala, their canoe was loaded down deep with aku. As they came ashore they were all faint with hunger from want of food; so they went to the house of the watchman expecting to obtain some food. When they arrived at the house the watchman said: "Your brother-in-law has left word that you go right on up as he has the food for you." The younger brothers then said to Mumu: "You go on up and when you get there bring us some food. After we have some food we will also go up. Don't be long." Mumu then took up an aku and started on his way to Puuiki, a hill looking down on Kukuipahu and from which point the houses of Hikapoloa could be seen. As he reached the top of the hill, the watchman called out to Hikapoloa: "Say, I see a man, he comes running with a fish in his hand." Hikapoloa looked and saw it was Mumu, so he said: "It is the brother of Mailelaulii." When Mumu arrived outside of the enclosure surrounding the house, he asked of the watchman: "Where are the chiefesses?" The watchman said: "That is afterwards; enter the house and have some food first, then you may see your relations." On thus being invited, Mumu entered the enclosure and went up to the house. The inner guard then called out: "Come in." At this Mumu entered, head first, when down came the axe and the head was cut off from the body. The head rolled off to some distance and then asked:

Inquire and ask
For the fault why the man was killed;
What is the fault that a man should be killed?

Hikapoloa answered: "There is a fault. The pearl fish-hook that was worthless was given to me and the pearl fish-hook that the aku is fond of was kept back. That is the fault." The head of Mumu again inquired of Hikapoloa:

Is that all the fault, why a man should be killed?

The umu by this time was hot and ready; the body was then put into the umu. After it was cooked Hikapoloa said: "The person who will eat the biggest amount[1] shall be presented with the largest ahupuaa." After the body was eaten the bones were thrown onto a pile of sugar-cane trash. The younger brothers in the meantime awaited for the return of their brother. After some time had lapsed Ahewahewa went up and he also was killed. The next one followed and so on down to Kalino. When it came to Kalino's turn, he took up an aku and started off. When he got to Puuiki, he was seen, and the watchman called out to Hikapoloa: "Say, there is a thin man coming up." Hikapoloa answered: "It must be Kalino; he must be coming up sideways for he is a large man. He is the last one, the youngest of the brothers." When Kalino arrived with the aku in his hand, he asked the watchman: "Where are the chiefesses?" "You can see them later on, enter first and help yourself to some food, then afterwards go and see them." Kalino then entered the house, when down came the axe and his head was cut off. The head of Kalino then asked:

Inquire and ask
For the fault why the man was killed;
What is the fault that a man should be killed?

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[1] This would seem to be a premium upon the practice of cannibalism, if such existed.

la lakou me ka hi aku a komo na waa hiki i Kukuipahu ma Kohala. A pae lakou i Kukuipahu, ua pololi, ua hele a maka poniuniu i ka make a ka ai, hoona aku la lakou nei a ka hale o ke kiai, olelo mai ke kiai: "E! I olelo mai ke kaikoeke o oukou e pii oukou ke pae mai, aia no ka ai iaia." I aku na kaikaina ia Mumu: "E pii oe, a hiki, lawe mai oe i wahi ai na makou, a maona ia pii aku, mai lohi oe." Hopu iho la o Mumu he aku, pii aku la a hiki i Puuiki, he ahua puu ia e nana ana ia kai o Kukuipahu, a e nana ana i na hale o Hikapoloa. Hai aku ke kiai ia Hikapoloa. "E, he kanaka hoi keia eia la, ke holo mai nei he ia ko ka lima." Nana aku la o Hikapoloa a ike, olelo aku la: "O Mumu, o ke kaikunane o Mailelaulii ma."

A hiki mai la o Mumu i waho o ka pa o ka hale, ninau mai la i ke kiai: "Auhea na 'lii wahine?" I aku ke kiai: "Mahope ia, e komo e ai a maona, alaila i ka makamaka." Ma keia olelo a ke kiai, komo aku la o Mumu i loko o ka pa o ka hale, a hiki i ka hale, kahea mai ke kiai o loko: "Komo mai." Komo aku la o Mumu, o ke poo kai komo, ooki iho la keia kanaka i ke koi, lele ke poo mai ke kino aku, a kahi e waiho. Ninau mai ke poo o Mumu:

E ui aku, e ninàu,
I ka hala i make ai ke kanaka;
Heaha ka hala o kanaka i make ai?

I aku o Hikapoloa: "He hala. O ka pa ai ole, haawi ia mai, o ka pa ai, aua ia aku. Oia ka hala." Pane hou mai ke poo o Mumu ia Hikapoloa:

O ka hala wale iho la no ia, e make ai kanaka?

Ua makaukau ka umu, ua enaena; ia wa, kalua ia ke kino o Mumu i ka umu, a moa, olelo o Hikapoloa: "O ka mea ikaika i ka ai ana, e lilo ke ahupuaa nui iaia. A pau ka ai ana, kiola ia aku la na iwi i ka puainako. Kakali mai la na kaikaina o ka hoi aku, a liuliu, pii o Ahewahewa, pela no ka hana a hiki ia Kalino. Lalau iho la o Kalino i ke aku, pii mai la a hiki i Puuiki, hai aku la ke kiai ia Hikapoloa: "E, he kanaka wiwi ae hoi keia e pii mai nei." I aku o Hikapoloa: "O Kalino keia kanaka, ua kunihi mai la ka pii ana; he kanaka nui keia, o ka pau keia o na kane. O ka muli loa keia o Mumu ma." A hiki o Kalino, me ke aku i ka lima, ninau aku la i na kiai: "Auhea na 'lii wahine?" "Mahope ia, e komo e ai a maona, alaila hele aku e ike." Komo aku la o Kalino, ooki iho la ke koi, moku ke poo. Olelo mai ke poo o Kalino:

E ui aku, e ninau
I ka hala i make ai ke kanaka;
Heaha ka hala o kanaka i make ai?

Hikapoloa answered: "There is a fault. The pearl fish-hook that was worthless was given to me and the pearl fish-hook that the aku is fond of was kept back. That is the fault why he should be killed." The head of Kalino then answered:

Is that all the fault why a man should be killed?

Kalino's body was then cooked in the umu and was then eaten up; and the bones were thrown in a heap of ahuawa.[1]

There were five brothers, requiring five umus and five different kinds of firewood:

Mumu, the man, the wood was opiko.[2]
Wawa, the man, the wood was aaka.[3]
Ahewahewa, the man, the wood was mamane.[4]
Lulukaina, the man, the wood was pua.[5]
Kalino, the man, the wood was alani.[6]

They were all killed without the knowledge of their sisters, as they were at this time composing a mele or chant for the child of Hikapoloa and Mailelaulii which was as yet unborn. They were closed up in another house, never once coming out; as people while composing a name chant were restricted[7] and not allowed to go in and out of the house. But Kaulanapokii, the youngest of the sisters, saw the spirits of their brothers standing without heads; five bodies headless, whereupon she wept and walked back and forth within the house. Kaulanapokii was a woman who had supernatural powers and could see certain things. This power is even now possessed by the doctors who give medicines in her name.

When Mailelaulii saw Kaulanapokii weeping, she inquired saying: "Why are you walking back and forth? We are composing a chant, but you are walking back and forth." Kaulanapokii replied: "Our brothers have all been killed by your husband, for I see all five of them standing without heads. The sisters then all began weeping for their brothers, but Kaulanapokii stopped them saying: "Don't weep." Kaulanapokii then told her sister Mailelaulii: "Sit down and force the child to come forth at this time, so that your husband upon hearing the child will come in here, when he shall be killed." Through the supernatural powers of Kaulanapokii, the child came forth although the time for its delivery was not yet come. This was caused through the anger of Kaulanapokii. As the child came forth, Kaulanapokii took it by the feet and held the child up, at the same time calling to Hikapoloa: "Come and get your child." Hikapoloa then came into the house. As he entered, Kaulanapokii called out to her sisters:

Say, Mailelaulii, Mailekaluhea, Mailepakaha, Mailehaiwale,[8]
Let the ie and the rivers of water
Block up the back, block up the front.

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[1] *Ahuawa*, rushes from which cords were made; or, it may have been a heap of *awa* refuse.

[2] *Opiko* or *kopiko*, a firewood (*Straussia Kaduana*).

[3] *Aaka*, bastard sandalwood (*Myoporum sandwicense*).

[4] *Mamane*, a most durable hard wood (*Sophora chrysophylla*).

[5] *Pua*, a good firewood in that it will burn green (*Pelea sandwicensis*).

[6] *Alani*, the bark and wood of which held medicinal properties, and its leaves scent for kapas (*Pelea sandwicensis*).

[7] The *kapu inoa* among the *alii* rank was not a sacred name in a literal sense, but is here shown to be the secrecy to be observed at and following the composing of a name song or chant, until the time of its ceremonial announcement or recital.

[8] Names of the four varieties of the fragrant maile vine (*Alyxia olivæformis*). These same four sisters are prominent characters in the legend of Laieikawai, but in that story they claim Kauai as their home.

I aku o Hikapoloa: "He hala. O ka pa ai ole, haawi ia mai, o ka pa ai, aua ia aku, oia ka hala i make ai." Olelo mai ke poo o Kalino:

O ka hala wale iho la no ia e make ai kanaka?

Kalua ia o Kalino a moa i ka umu, ai ia iho la, a koe ka iwi kiola ia i waho o ke opu ahuawa.

Elima lakou nei, elima umu, elima wahie, eia na wahie.

O Mumu, ke kanaka, he opiko kona wahie;
O Wawa, ke kanaka, he aaka kona wahie,
O Ahewahewa, ke kauaka, he mamane kona wahie.
O Lulukaina, ke kanaka, he pua kona wahie.
O Kalino, ke kanaka, he alani kona wahie.

Ua make lakou me ka ike ole o na kaikuahine, no ka mea, e haku inoa ana na kaikuahine no ke keiki a Hikapoloa me Mailelaulii e hapai ana. Ua paa lakou ma kekahi hale e aku, me ka hele ole i waho o ka hale, no ka mea, he kapu ka inoa, aole e holoholo i waho, a i loko o ka hale. O Kaulanapokii, ko lakou muli loa, ua ike ia i na uhane o na kaikunane i ke ku aku, aohe poo, elima kino, aole na poo, nolaila uwe ia a holoholo i loko o ka hale.

E olelo iki kakou no Kaulanapokii. He wahine mana o Kaulanapokii, he ike; o ia mana a hiki i keia la, a ke lilo nei oia i kumu lapaau, a haha paaoao. Ninau mai o Mailelaulii: "Heaha kou mea e holoholo nei, he haku inoa hoi ka kakou, he holoholo kau?" I aku o Kaulanapokii: "O na kaikunane o kakou ua make i ko kane, eia la ke ku mai nei lakou, a elima aohe poo." "Uwe iho la lakou i na kaikunane i ka make ana." Papa aku o Kaulanapokii: "Mai uwe oukou." I aku o Kaulanapokii ia Mailelaulii: "E hookohi mai oe i ko keiki, a hemo ae i keia wa, i lohe aku ko kane hele mai, o kona wa ia e make ai." Ma ka mana o Kaulanapokii, hemo ke keiki; aole nae i puni, aka, no ka huhu o Kaulanapokii keia hemo ana. A hemo ke keiki, lalau iho la o Kaulanapokii ma na wawae a hoolewalewa aku la. Kahea aku la ia Hikapoloa, kiina mai ko keiki. Kii mai la o Hikapoloa a komo i loko o ka hale. Ia wa kahea o Kaulanapokii i na kaikuaana.

E, Mailelaulii, Mailekaluhea, Mailepakaha, Mailehaiwale,
E ke ie! E ka mana wai,
E kahihi kua, e kahihi alo.

Ye fog that creeps there in the uplands,
Ye fog that creeps there in the lowlands,
Ye ugly seas, ye raving seas,
Ye seas that rise and stand.
Ye rains arise, ye winds arise,
Arise! Arise!!

Whereupon the house was completely covered over with the maile vines and the ie vines. The rain beat down in torrents, the wind blew in a gale and the fog and mist covered the land. This prevented Hikapoloa from getting out, as the ie and maile had entangled the whole house. Upon seeing this the priest, Kehoni by name, who had entered with Hikapoloa, called out:

Say, Kaulanapokii,
The all-powerful woman from the eastern sun,
The breadfruit that cannot be reached with a pole,
Allow me a pathway.

Kaulanapokii consented to this, and the maile and ie vines separated, permitting Kehoni to walk out and thus saving himself. Hikapoloa died and the house was set on fire. Kaulanapokii then proceeded to the place where her brothers had been killed and called in a chant:

Say, thou smoke of the opiko send your fragrance from the uplands,
Perchance you have seen my brother Mumu?

"Yes, I have seen him, his bones are lying there on the pile of sugar-cane trash." Kaulanapokii then proceeded to the rubbish pile and collected the bones together. She then called each brother in turn collecting their bones together until it was the turn of her fifth brother, Kalino, when she called:

Say, thou smoke of the alani, send your fragrance from the uplands,
Are you not the wood with which my brother was cooked?

"Yes, I am the wood. He was cooked. He has been consumed and the bones are there in the ahuawa heap where they now lie." Kaulanapokii proceeded to the place indicated and collected them. After all the bones had been collected, Kaulanapokii said to her sisters: "Let us work on our brothers and when they come to life again we will return to Kona." The sisters then first took up Mumu and after he came back to life the others were taken up. After all the brothers had been restored to life, they all returned to Kona, where they all made oath, that they would never be covered over with the same kapa with any man or woman from Kohala. This oath was even taken up and kept by their children after them. Thus did they forsake the proud land of Kohala and its favorite wind, the aeloa.

E ka ohu kolo mai i uka,
E ka ohu kolo mai i kai,
E kai pupuka, e kai hehena,
E kai pili aiku,
E ala e ka ua, e ka makani,
E ala! E ala.

Ia wa ua paa o waho i ka maile, i ke ie, i ka ua, i ka makani, i ka ohu me ka pohina. Paa o Hikapoloa i loko, aole e puka i waho, ua hihi mai la ke ie, ke maile. Kahea mai ke kahuna o Kehoni, ka inoa:

E Kaulanapokii e!
Ka wahine mana o ka la komo
Ka ulu loaa ole i ka lou ia
No'u kekahi ola.

Ae aku o Kaulanapokii, hookowa ia ka maile a me ke ie, puka o Kehoni i waho, a ola ia, make o Hikapoloa, puhi ia ka hale i ke ahi. Hele aku o Kaulanapokii a hiki i kahi o na kaikunane i make ai, kahea aku ma ke mele:

Ka uwahi opiko o uka e aala mai nei e!
Ua ike paha oe i kuu kaikunane o Mumu.

"Ae, ua ike, aia i ka puainako na iwi." Hele aku la keia ohi, houluulu a kahi hookahi, pela no ka ia nei hana a hiki ia Kalino, oia ka lima:

Ka uwahi alani o uka e aala mai nei e!
O ka wahie paha oe o kuu kaikunane i moa ai.

"Ae, owau ka wahie, ua moa, ua pau i ka ai ia, o na iwi aia i ke opu ahuawa, kahi i waiho ai." Kii aku la keia houluulu. A akoakoa na kaikunane, olelo aku keia i na kaikuaana: "E hana kakou i na kaikunane o kakou a ola, hoi kakou i Kona." Hana iho la lakou a ola o Mumu ma, alaila, hoi lakou i Kona. Hoohiki lakou aole e moe i ko Kohala kane, aole hoi e moe i ko Kohala wahine, pela ka paa o ko lakou manao a loaa ka lakou mau keiki. Pela lakou i haalele ai i ka aina haaheo o Kohala a me ka makani aloha he aeloa.

Legend of Pupuhuluena.

IT WAS amongst the steep cliffs to the east of Kohala, Hawaii, that Pupuhuluena once lived. When he first came to the place there was no food growing, no taro, no potatoes, no yams, nor anything else in the shape of food. All the food had been taken and hidden by the gods in Kalae, Kau. Once upon a time Pupuhuluena had a desire to go fishing, so he sailed to a point directly off Makaukiu. While he was busy fishing, he saw that all the different fishes were gathered under his canoe; the uhu,[1] the nenue,[2] ulua,[3] kahala,[4] opakapaka,[5] hee,[6] manini,[7] opelu,[8] aku[9] and all the other kinds of fishes. When he saw the fish move away he followed them until the cliffs were passed, and as the fish kept on going he followed right along; he arrived off Kohala, still the fish kept on: he arrived off Kawaihae, still the fish kept on: then on to Puako and to Maniniowali where the manini remained behind, but he still followed until he was off Kekaha and from there on to Kaelehuluhulu; here the aku and opakapaka remained behind. Proceeding again until he was off the Kona coast, here some of the other fishes remained behind, but he kept on following the others until he was off the place called Kapukaulua, just this side of Kalae where the ulua remained behind. At this place he saw a canoe floating with a large-mouth net let down on the coral bed. There were two fishermen in the canoe, Ieiea and Poopalu; they were the fishermen of Makalii.

Pupuhuluena upon seeing the men moved on until he was quite close to them. He then took up a kukui nut, chewed it up and blew the substance upon the surface of the sea[10] which enabled him to clearly see the bottom. As he looked down he saw the fish entering the mouth of the net, let down by Ieiea and Poopalu, so he called out: "Say, the fish have gone into your net." "You are telling a lie. We are looking down and we don't see any fish going in." The reason why Ieiea and Poopalu did not see the fish was because they were chewing the sea-bean (mohihi) and blowing the juice on the surface of the sea which did not render the sea smooth, so they were unable to see the bottom very clearly. The place where they had their net was not very deep. Pupuhuluena, however, kept on calling to haul up the net till at last Ieiea and Poopalu thought they would haul up the net, when to their surprise they discovered it was full of fish. When Ieiea and Poopalu saw that Pupuhuluena had something they did not have they requested some kukui nut; so Pupuhuluena gave some of his nuts to the fishermen and they threw away their sea-beans. These two fishermen kept some of the nuts and when they arrived home they planted some. This is how the kukui[11] was first introduced into the districts of Kona and Kau.

Poopalu then gave Pupuhuluena some kalo and potatoes already cooked. Pupuhuluena took them and placed them in his calabash. At this Poopalu asked him: "Why do you put them in the calabash?" Pupuhuluena replied: "To save them for planting."

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[1] *Uhu*, parrot-fish (*Catotomus sandwichensis*).

[2] *Nenue*, rudder-fish (*Hyphosus fuscus*).

[3] *Ulua* (*Carangus ignobilis*).

[4] *Kahala*, amber-fish (*Seriola*).

[5] *Opakapaka* (*Apsilus microdon*).

[6] *Hee*, squid (*Octopus*).

[7] *Manini*, surgeon-fish (*Teuthis sandwichensis*).

[8] *Opelu*, mackerel scad (*Decapterus pinnulatus*).

[9] *Aku*, bonito (*Gymnosarda pelamis*).

[10] Oil on troubled waters had recognition in early days with a double purpose.

[11] *Kukui* (*Aleurites moluccana*).

Kaao no Pupuhuluena.

OKALAE i na pali hulaana ka aina, ma Kohala, Hawaii, kahi noho o Pupuhuluena. Noho iho la ia ma ia aina, aohe ai, he wi, ua nele ke kalo, ka uala, ka uhi, na mea ai a pau loa. Ua hoi ka ai, a i ke 'kua kahi i huna ia ai, ma Kalae i Kau. Noho iho la o Pupuhuluena, a makemake i ka lawaia, holo aku la ia mawaho ae o Makaukiu e lawa ia ai, iaia e lawaia ana, mumulu mai la na ia a pau loa malalo o kona waa, ka uhu, ka nenue, ka ulua, ke kahala, ke opakapaka, ka hee, ka manini, ka opelu, ke aku, a me na ia a pau loa. Nolaila, hahai o Pupuhuluena i na ia a pau no ka makemake, a hala na pali, aole no laila ka ia, a hiki i Kohala waho, aole no laila ka ia. A hiki keia i Kawaihae, aohe no laila ka ai, a Puako keia hiki i Maniniowali, alaila noho ka manini, hele hou keia a hiki i ke kaha a Kaelehuluhulu, noho ke aku, ke opakapaka. Holo hou keia a Kona, noho kekahi mau ia, pela kai nei hahai hele ana a hiki i Kapukaulua, i Kalae maanei mai, noho ka ulua ilaila.

Nana aku la o Pupuhuluena, e lana ana keia waa lawaia, he upena waha nui ka upena e kuu ana. O ka inoa o keia mau lawaia, o Ieiea, o Poopalu, he mau lawaia na Makalii. Holo aku la o Pupuhuluena a kokoke, lalau iho la ia i ke kukui, mama ae la a pupuhi iho la i ke kai, malino maikai iho la o lalo. Nana aku la keia a ike ua komo ka ia i ka upena a Ieiea a me Poopalu, kahea aku la: "E! Ua komo ka ia i ka upena a olua." "Wahahee oe e na kanaka, ke nana nei no maua i lalo o ke kai, aohe ia komo ae." O ke kumu o ka ike ole o Ieiea a me Poopalu, he hua mohihi ka laua e mama ana a pupuhi i ke kai, nolaila, malino ole ke kai a ike ole ia o lalo, he papau wale no ia wahi a laua e lawaia ana, aohe hohonu.

Hoomau aku la o Pupuhuluena i ke kahea: "E huki ka upena, ua komo ka ia." Huki ae la o Ieiea a me Poopalu i ka upena, ua piha i ka ai. No keia hana a Pupuhuluena, o ka mama i ka hua kukui a pupuhi i ke kai, nonoi mai la o Ieiea a me Poopalu i hua kukui, haawi aku la keia, a haalele iho la laua i ka laua hua o ka mohihi. Nolaila, malama laua i ka kua kukui a kanu ihola, o ia ka laha o ke kukui ia Kona a me Kau.

Haawi mai la o Poopalu i ka ai, he kalo moa, he uala, lalau aku la keia a ho-o i ka hokeo. Ninau mai o Poopalu: "I mea aha ia au, e waiho nei i ka hokeo?" I aku o

Poopalu said: "They will not grow as they are already cooked. The gods have charge of the food and all else, and we can only get it after it is cooked. If you wish to get some for the purpose of planting then obey this instruction: You must first hew out an image from a wiliwili[1] tree and then braid a basket of ie." Pupuhuluena then consented to do this. After the image and basket were made, Poopalu said to Pupuhuluena: "Place the image behind you on the canoe while I will get into the basket and then we will sail to the land of the gods."

When they arrived at Kalae where the gods were living, they were seen and began calling: "Let the canoe come ashore at the safe landing place." This place where the gods were directing them to land was the refuse heap, which place by their power was made to be calm, while the usual landing place was made to be very rough. Poopalu, however, instructed Pupuhuluena from within the basket to say: "That is a refuse heap; here is the landing place where the surf is breaking, for I am a native son of this place." When the gods heard Pupuhuluena, they remarked amongst themselves: "He is a native son of the soil and not a stranger." The regular landing place then became calm while the rough sea went back to the place opposite the refuse heap. As Pupuhuluena went ashore, the gods came down to help him lift the canoe. At this Pupuhuluena said: "The stern of my canoe is kapued. I will lift that part myself while you can lift the forward part." After the canoe was carried ashore, the gods brought all the different kinds of tubers and showed them to Pupuhuluena, saying:

Pupuhuluena,
Kapala, Kapakio,
What kind of food is this?

Poopalu spoke from within the basket: "Tell them it is a Hoi,[2] it is poisonous." So Pupuhuluena chanted back:

It is a Hoi, a poisonous food.
One day to dig it,
One day to stand it in water,
One day to render it sweet,
One day to warm it in the sun.
But with all that, the children will die from eating it.
It has sprouted, it is growing over yonder.

The gods then brought out another tuber and asked: "What is this food called, Pupuhuluena?"

It is a yam,[3] it is a life-giving food,
Go for it and bake it.
When cooked, your wife is then sustained.

The gods then showed all the different tubers to Pupuhuluena, after which they invited him to join them in their games, which invitation was accepted. While playing in a certain game, Pupuhuluena took some of the gods and stood them up on their heads. This action so shamed them that they gave Pupuhuluena each of the different tubers. Pupuhuluena then returned to Kohala and planted the yam, and yam can be found at the bottom of the cliffs to the east of Kohala to this day; also the kalo, potatoes, gourds, and all the different tubers. It was Pupuhuluena who first introduced them into Kohala.

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[1] *Wiliwili* (*Erythrina monosperma*). [2] *Hoi*, a species of yam used in times of great scarcity of food (*Dioscorea sativa*). [3] Yam, native name, *uhi* (*Ipomœa batatas*).

Pupuhuluena: "I mea kanu." Olelo mai o Poopalu: "Aole e ulu, ua moa, no ka mea, aia no i ke akua ka ai, a me na mea a pau, aia a moa loaa mai ia maua ka ai. Ina he makemake oe i mea kanu nau, e hoolohe mai, penei; e kalai oe i kii wiliwili, e ulana i hinai ie." Ae aku o Pupuhuluena. A loaa ke kii me ka hinai ie, olelo mai o Poopalu ia Pupuhuluena: "O ke kii mahope ou i luna o ka waa, a owau iloko o ka hinai, e holo kaua i ka aina o ke 'kua."

A hiki laua i Kalae, kahi o ke 'kua e noho ana, ike mai la ke 'kua i ka waa o Pupuhuluena, kahea mai la: "E pae ka waa ma ke awa kai make." Eia: O ke kiona o ua poe akua nei, ua hoolilo ia iho la i awa maikai loa me ke poi nalu ole, o ke awa hoi e pae ai ka waa, ua kaikoo ae la. Olelo ae o Poopalu iloko o ka hinai ia Pupuhuluena: "E i aku oe, he kiona ia; eia no ke awa, e poi nei ka nalu, no ka mea, he keiki kupa au no o nei."

A lohe ke 'kua i keia olelo a Pupuhuluena, olelo aku kekahi akua i kekahi akua: "He kamaaina hoi ha, aohe malihini." Nolaila, kai make laua malie iho la ke awa e pae ai ka waa, a hoi aku la ke kaikoo ma ke kiona o ua poe akua nei. Pae aku la keia i uka, hele mai la ke 'kua e hapai i ka waa, olelo aku o Pupuhuluena: "He kapu o hope o kuu waa, owau no malaila, mamua oukou e hapai ai." A kau ka waa i uka, lawe mai la ke 'kua i na hua a pau loa, a hoike mai la ia Pupuhuluena, kahea mai ke 'kua:

Pupuhuluena,
Kapala, Kapakio,
Heaha nei ai ia oe la?

Olelo ae o Poopalu i loko o ka hinai: "E olelo aku oe, he hoi, he ai make," pela ke aoao ana a lohe a Pupuhuluena, kahea aku o Pupuhuluena:

He hoi he ai make,
Hookahi la e kohi ai,
Hookahi la e ku ai i ka wai,
Hookahi la manalo,
Hookahi la i ka aheahea
Ai aku ka make na keiki,
Ua ulu, ua kupu, aia i o.

Hoike hou ke 'kua, he uhi ia ai: "Heaha nei ai ia oe e Pupuhuluena?"

He uhi he ai ola,
Kii aku no kalua
A moa, ola ka wahine.

Pela no ke 'kua o ka hoike ana i na ai a pau loa ia Pupuhuluena, a pau ia. Olelo ke 'kua ia Pupuhuluena, e paani lealea, ae aku keia. Iloko o keia paani ana, lalau aku la keia i ke 'kua a hoohuli ke poo i lalo, o na wawae ka i luna. Nolaila, hilahila ke 'kua haawi i na hua a pau ia Pupuhuluena. Hoi mai la ia a hiki i Kohala, kanu i ka uhi, o ia ka ulu i na pali hulaana o Kohala a hiki i keia la, pela ke kalo, ka uala, ka ipu a me na hua a pau loa, o Pupuhuluena ke kumu i laha ai keia mau mea ma Kohala.

Legend of Kaipalaoa, the Hoopapa Youngster.

KAIPALAOA was born in Waiakea, Hilo. His father was Halepaki and his mother was Wailea the sister of Kalenaihaleauau, the wife of Kukuipahu, the king of Kohala. After Kaipalaoa was grown up his father went off to Kauai where he was killed by Kalanialiiloa, a kapu chief of Kauai. This chief was in the front rank of those who took up the profession of hoopapa,[1] who by reason of his great skill had his house enclosed in a fence of bones.[2] This fence was almost completed and every bone in it had come from those he had defeated in the profession.

Halepaki, the father of Kaipalaoa, was also educated in the profession but was not classed as an expert; so when he journeyed to Kauai he was challenged and defeated, and was killed by Kalanialiiloa. Pueonuiokona[3] was the king of Kauai at this time. Because of this death of Halepaki, Kaipalaoa took up the profession of wrangling or disputation. Wailea, his mother, was skilled in the profession and so took the education of her son upon herself until all she knew had been imparted to the boy. She then said to him: "Go to your aunt who lives in Kohala, the wife of Kukuipahu, Kalenaihaleauau by name. She will complete your education."

When he arrived in Kohala his aunt began her instructions. She taught him all she knew relating to the profession: the things above and the things below, in the uplands and in the lowlands; the things that happen by day and the things that happen by night; of death and of life; of good and of evil. She taught him all that she knew, whereupon he was classed as an expert, and soon after arose and went in search of his father. He took along with him a calabash[4] in which were stored all the things relating to his profession and proceeded to the sea coast where a canoe was lying. He took the canoe and started on his journey, first landing at Keoneoio at Honuaula where he spent the night. Early the next morning he again boarded his canoe and set sail landing at Kaunolu, Lanai. From this place he again set sail and landed at Kalaau Point, near Kaunakakai, Molokai, where he staid over night. On the next day he left Molokai and set sail for Oahu, landing at Hanauma where he left his canoe and proceeded overland; he first stopped at Kaimuki, then at Niuhelewai, where he took a bath, then continued on his way till he came to Pokai, in Waianae, where he spent the night. When he woke up the next morning he saw the canoes of Pueonuiokona, from Kauai, preparing for their return, so he proceeded to the landing place and asked of the men that he be allowed to accompany them to Kauai. At this request the men said: "Be off, you shameless youngter, you shall not take passage in the king's canoes."

When the king heard his men talking he called out: "Young man, come here to me." When the boy stood in the presence of the king, the king asked him: "What

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[1] *Hoopapa*, disputing, wrangling, wordy contentions, debate; a profession evidently wherein the interpretation of and play on words afford occasions of witticisms in contests for entertainment, or on wager; sometimes of serious moment.

[2] *Pa iwi*, fence of bones here referred to, was not a testimony of Kauai chiefs' supremacy only, in utilizing the bones of his victims, for the vicinity of Fort Shafter, near Honolulu, had its *pa iwi*, a fence of human bones, enclosing the house of a robber chief who waylaid travelers passing his province. It is coincident in these two bone enclosures that they both lacked one victim for completion.

[3] *Pueo-nui-o-kona*, great owl of Kona.

[4] It is not clear what the articles of a professional wrangler would be beyond his mental powers, though doubtless he was equipped for sleight of hand and such like contests.

Kaao no Kaipalaoa, ke Keiki Hoopapa.

OWAIAKEA i Hilo ka aina, o Halepaki ka makuakane, o Wailea ka makuahine. He kaikaina hoi ko Wailea, o Kalenaihaleauau, ka wahine a Kukuipahu, ke 'lii o Kohala. Hanau o Kaipalaoa a nui, hele kona makuakane a Kauai, make ia Kalanialiiloa, he 'lii kapu no Kauai, he 'lii akamai i ka hoopapa, nana ua pa iwi nei o kanaka, o Halepaiwi, he wahi iki koe puni loa ua pa nei i ka iwi kanaka. Ua ike no o Halepaki i ka hoopapa, ua ao ia no, aole nae i ailolo, holo e i Kauai a make ai ia Kalanialiiloa. O Pueonuiakona ke 'lii o Kauai.

No keia make ana o Halepaki, ke kumu i ao ai o Kaipalaoa i ka hoopapa. He akamai o Wailea kona makuahine ia mea, ao iho la laua a pau ko Wailea ike. Olelo aku la o Wailea ia Kaipalaoa: "O hele a ko makuahine i Kohala, aia i ke 'lii ia Kukuipahu, o Kalenaihaleauau ka inoa, nana e ao ia oe a pau loa."

A hiki keia i Kohala, ao iho la me ka makuahine a pau na mea a pau loa, o ko luna o ko lalo; o ko uka o ko kai; o ko ke ao o ko ka po; o ka make o ke ola; o ka hewa o ka pono; lolo iho la a pau, ku keia a hele imi i ka makuakane. Lalau aku la keia i ka hokeo, aia i loko o laila na mea hoopapa a pau loa. Hele aku la keia a kahakai, e kau ana he waa, holo keia malaila, a kau i Keoneoio ma Honuaula; moe a ao, holo keia a pae ma Kaunolu i Lanai; malaila aku a ka lae o Kalaau ma Kaunakahakai i Molokai moe a ao.

Haalele keia ia Molokai holo mai la a pae ma Hanauma; haalele ka waa ilaila, hele mai la keia a Kaimuki, oioi, malaila mai la a Niuhelewai, luu wai a mau, hele aku la a hiki ma Pokai ma Waianae, moe iho la a ao ae. Ua pae mai na waa o Pueonuiokona mai Kauai mai, e makaukau ana e hoi; hele aku la keia a ke awa, i aku i kanaka: "Owau kahi e holo me oukou i Kauai." I mai la kanaka: "Hele oe pela e na keiki mai lewalewa; aole paha o kou kau mai ma ka waa o ke 'lii." Lohe aku la ke 'lii i keia leo, kahea mai la: "E ke keiki, hele mai maanei." A hiki keia i mua o ke

were you saying to the men?" I was asking them that I be allowed passage on the canoes to Kauai; but they told me that the canoes belonged to the king." Pueonuiokona then said: "You may take passage in one of them. Have you any baggage to take along?" The boy answered: "No, except that I have a calabash of clothes.[1] "Well, get it and come here and we will sail."

That night the boy retired very early and at the crowing of the first cock he got up. Taking his calabash he proceeded to the landing and took one of the canoes that were lying there and set out for Kauai. The king, accompanied by his men, got to the landing and waited for the boy until noon, but as he did not appear the canoes were ordered to sail. When Kauai was seen, those with the king saw something floating ahead of them, and when they drew nearer to the object they saw it was a canoe with the boy in it. The king then called out to the boy: "I see that you came ahead of us and we wasted our time waiting for you." "Yes, I thought that the king's canoes were already overloaded with bulky things and with big men and large packages, so I made up my mind to come ahead in the dark with the idea, however, of being overtaken by you here in mid-ocean." A rope was then thrown to the boy which he made fast to his canoe and he was towed on until they landed in Hanalei, Kauai.

When they arrived at this place they met two of the king's canoes which had been out fishing that night, loaded deep down with fish. At seeing this the boy asked the king: "Oh king, let me have some fish." The king answered: "Take one of the canoes of fish for you." The boy, however, reached down and only took up two fish, one was an oililepa[2] and the other a kikakapu.[3] The king then asked the boy: "Are those the only fish you are going to take?" "These are all the fish I am going to take as they are the kind that will cook quickly."

Soon after this the boy left Hanalei and proceeded on his way, going by way of Koolau until he arrived at Waiakalua where he rested. From this place he continued on to Anahola; thence on to Kealia and then on to Wailua where Kalanialiiloa resided, where was his bone fence, almost completed, built from human bones. When he arrived at the place he looked and saw the bones of Halepaki his father; they were still fresh, the bones not yet being bleached. At sight of this the boy bowed in sorrow and wept. After his weeping he approached the flagstaff and pushed it down and put up the oililepa, one of the fish brought along by him. He then next took the kapu stick and pushed it down and put up in its place the other fish, the kikakapu. By this action of the boy, it was meant as a challenge to the people that he was come to meet them in a wrangling contest. When Kalanialiiloa and his instructors saw the action of the boy, they knew at once that he was challenging them to a contest of wits, so a messenger was dispatched to meet the boy showing the challenge was accepted.

COMMENCEMENT OF THE CONTEST OF WITS.

When the messenger arrived in the presence of the boy, he said to the boy: "Young contestant, the chief invites you to come on up." The boy replied: "Full-grown contestant, the king invites you to come on down." At this answer the man did

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[1] The *hokeo* calabash was usually a long shaped gourd with an end opening for convenience of carrying the "kit", or articles of utility; one's handbag.

[2] *Oililepa*, file-fish (*Osbeckia scripta*).

[3] *Kikakapu*, butterfly-fish (*Chætodon ornatissimus*).

'lii, ninau mai la ke 'lii: "Heaha kau mea e olelo ana i kanaka?" "E nonoi aku ana au, owau kekahi e kau ma ka waa a holo i Kauai, a i mai nei lakou la no ke 'lii ka waa." I mai o Pueonuiokona: "O ka waa ia; he ukana kau?" "Aole, he wahi hokeo kapa wale no no'u." "Ae, o kii a hele mai holo kakou." Hoi aku la keia a ka hale, moe iho la a kani ka moa mua, hopu iho la i ka hokeo, hele aku la a ke awa, he waa e kau ana, holo aku la keia i Kauai.

Ke kali nei ke 'lii o kupono ka la, aohe hele aku o ua keiki nei; nolaila, holo lakou a ike ia Kauai; nana aku la lakou i keia mea e lana ana i mua o lakou, a kokoke lakou, nana aku la he wahi waa, o ua keiki nei ko luna. Kahea aku la ke 'lii: "Ua holo e mai nei no ka hoi oe, kakali makehewa aua makou ia oe." "Ae, noonoo iho la au, he waa ukana nui ko ke 'lii, he kikoo la, he mau ohua lemu kaumaha, he mau opeope palale, nolaila, holo mai nei au i ka po okoa, me kuu manao no a loaa mai ia oukou i ka moana nei." Kiola ia mai la ke kaula no kahi waa o ia nei, hekau ia aku la mahope, a hiki lakou nei i Kauai a pae ma Hanalei.

Ilaila, elua waa o ke 'lii i komo i ka ia, nonoi aku la ke keiki: "E ke 'lii, na'u kekahi ia." I mai la ke 'lii: "E lawe oe i kekahi waa ia nou." Lalau iho la keia elua ia, he oililepa he kikakapu, alua ia. Olelo mai la ke 'lii: "O kau ia iho la no ia?" "Ae, o ka'u mau ia iho la no ia, he ia hikiwawe o ka moa." Haalele iho la keia ia Hanalei, hele aku la ma Koolau a hiki i Waiakalua, hoomaha; hele aku la a Anahola a Kealia, hiki i Wailua; ilaila o Kalanialiiloa kahi i noho ai. Ilaila ka pa iwi a Kalanialiiloa, e ku ana, ua kokoke e puni i ka iwi kanaka. Nana aku la keia e ku ana na iwi o Halepaki, ka makuakane, e koko ana no, aole i maloo; uwe iho la keia me ke kulu o na waimaka. Hele aku la keia a ka pahu lepa, kulai iho la keia i ka lepa, kukulu ae la i ka oililepa; lalau aku la keia i ka pahu kapu kulai, kukulu ae la keia i ke kikakapu. Ma keia mau hana a ke keiki, he hoopapa ke ano. Ike mai la o Kalanialiiloa a me na kumu hoopapa i nei mau hana a ke keiki, maopopo ia lakou he keiki hoopapa keia; hoouna mai la i elele e olelo i ke keiki.

HOOMAKA KA HOOPAPA ANA.

A hiki ka elele i mua o ke keiki, olelo aku la i ke keiki: "Keiki hoopapa, i olelo mai nei ke 'lii ia oe e pii oe i uka." I aku ke keiki: "Kanaka makua hoopapa, i olelo mai nei ke 'lii ia oe e iho oe i kai." Aohe hiki i ke kanaka makua ke olelo hou aku i

not know what next to say to the boy; so he returned to the chief and reported what the boy had said. Upon hearing this the chief said: "Go down again and if he asks you to go down, say yes to it. When you proceed to go down, he will then come up here." The man again returned to the boy and called out: "Young contestant, the chief invites you to come on up." The boy replied: "Full-grown contestant, the chief invites you to come on down." The man then proceeded on down and the boy went on up to the chief's place.

When the boy arrived outside of the house, the chief's instructors in the profession of wrangling called out: "You have to remain outside, for there you will sleep then get up and eat, where the wind and rain will beat down on you. You shall remain there and die there. For die you must, young man, for you cannot come in here."

The boy saw at once that no time would be wasted by the Kauai people nor would they allow him time to prepare himself although he knew that that was a part of the profession; but they did not, however, find him unprepared, the boy immediately replied: "You must then remain in there, you full-grown men until you die. Eat up what food you have, obey the calls of nature, and eat, you must die within for you cannot come out."

At this Kalanialiiloa spoke up: "The boy is indeed right. He is on the outside where he can sleep and get up and can go where he pleases; whereas we are huddled up in here, and after we have eaten up our food and fish and have drunk up our water we will not be able to get any more as we cannot go out. We will, therefore, remain in here until we die. It is, therefore, best that we befriend the boy and allow him to enter." The instructors, however, refused to allow this. In this both sides came out even. The men had intended to best the boy in their battle of witty remarks when the boy would have been killed.

The men then proceeded to take up all the mats and grass spread on the floor to serve as a covering and left the bare dirt. They then poured water on the dirt and made mud, making it unfit for any person to sit down on. They then called for the boy, saying: "You will surely die now for we have taken up all the covering from the floor leaving it bare." The boy then entered the house and looked down at the lowest battens, which were next to the ground and then addressed his calabash: "Say, you must sit down here on this part of the floor where it has a covering." At this the men said: "You are a deceiving young man, there is no covering left on the floor, for we have taken it all up." The boy replied: "When the framework of this house was put up the battens were put on, beginning with the lowest one called the bottom covering. If so, then why can not I call it a covering." "And why not? It is a covering because it is laid at the bottom, and furthermore the rest of the battens are fastened above that one," said the chief. The men said: "The boy may have beaten us in that, but he will never find this our next move." The men then spread out makaloa[1] grass on the floor, then their Niihau[2] mats over the grass, then took out their kapas made on Kauai and laid them down, saying: "Die you must, young man, for we have taken everything and left you nothing." At this the boy reached for his calabash, uncovered it, reached in

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[1] *Makaloa* grass (*Cyperus lævigatus*), known also as *mokoloa*, wherewith the fine Niihau mats were made.

[2] Niihau mats were regarded as the choicest quality of Hawaiian mat making.

ke keiki. Hoi aku la ia a hiki i ke 'lii, hai aku la i na olelo a ke keiki; i mai la ke 'lii: "O iho a i olelo hou mai ia oe e iho i kai, ae aku oe, nau ia e iho i kai, alaila, pii mai kela i uka nei." Hoi hou aku la ua kanaka nei a hiki, kahea aku la: "Keiki hoopapa i i mai nei ke 'lii ia oe e pii oe i uka." Pane aku ke keiki: "Kanaka makua hoopapa, i i mai nei ke 'lii ia oe e iho oe i kai." Iho aku la ua kanaka nei i kai, pii ua keiki nei i kahi o ke 'lii.

A hiki keia mawaho o ka hale, kahea mai na kumu hoopapa: "Mawaho iho no o ka hale e noho ai, a moe iho no, ala no ai, nee ka ua ka makani, malaila no oe a make iho, make e ke keiki, aohe loko o komo mai. Pane aku ke keiki: "I loko iho no e na kanaka makua a make, ai i kahi ai a pau ae, mimi, kikio, a ai iho no, pela no e noho ai iloko a make iho, aohe waho o puka mai." I mai o Kalanialiiloa: "Pono wale ke keiki. Aia kela i waho, moe no kela a ala ae hele he akea o waho, o loko nei he haiki, pau ka ai, ka ia, ka wai, aohe waho o puka aku, pela e noho ai a make iho; e aho e hookipa i ke keiki, e komo iloko nei." Hoole aku na kumu hoopapa: "Aole." Ma keia mau olelo kike a lakou ua like loa. O ka manao o na kanaka makua, o ka paa o ke keiki ma ka olelo ana, alaila make.

Ohi ae la na kanaka makua i ka moena, ka mauu haliilii a pau loa, koe o ka lepo, hookele iho la i ka wai a ukele o loko, a pono ole ke noho iho. Kahea mai la na kanaka makua i ke keiki: "E, make e ke keiki, ua ohi ae nei makou a pau ka haliilii, aohe haliilii i koe." Komo aku la ke keiki a loko o ka hale, nana iho la i ka aho halii o ka hale, malalo loa, e pili ana i ka lepo, a olelo iho la i ka hokeo: "E, maanei e noho ai i kou haliilii." Hoole mai na kanaka makua. "Keiki wahahee oe, aohe haliilii i koe, ua pau ia makou." I aku ke keiki: "Kukulu ia ka hale a ku, hoaho ia ka aho, o ka aho halii nae ka mua o lalo e hoaho ai, aole ia he halii la?" "I ke aha hoi. He halii ia, aia malalo loa, maluna iho na aho e ae," pela mai ke 'lii. Wahi a na kanaka makua: "O ka mea paha ia i loaa iaia, koe hoi keia."

Haliilii na kanaka makua i ka makaloa o ia ka mauu; hohola ka moena pawehe o Niihau; hue ia mai la na aahu kapa pele o Kauai, a waiho ana. "Make e ke keiki; ua ohi ae nei makou i na mea a pau a nele oe, aohe au." Lalau aku la ke keiki i ka

and took out some kuolohia[1] grass and spread it out, then took out a mat, then a covering[2] made from fragrant hala blossoms of Puna and spread it out, then an ouholowai[3] kapa robe, of Olaa,[4] all strongly scented with the olapa.

In this both sides were again even. The men then said: "He may have all these things, but he will not have anything to show in our next move, when he will surely be killed." The men then ordered that they prepare wood for the umu, start the fire and strangle the pig; and when the pig was cooked to drink awa. Both sides then started to carry this out and to see which side would drink awa first.

The boy then reached for the calabash, took out some wood already split up into small pieces and tied up into a bundle, took off the string and let the wood fall out; he next reached for a small bundle of pebbles, to serve as stones for his umu, placed them on the wood and started the fire; he next reached for a piece of kukui wood,[5] called puaa, which was made into the shape of a pig; he next reached for the cord and proceeded to wind it around one end of the piece of wood. At the process of winding the string, a squeaking noise was heard, to which the boy said: "What a squeaking pig this is." He then placed it on the umu and peeled off the bark leaving the white wood exposed; the next thing was to cut it open which he did and took out a piece of pork and portions of the offal of a pig, which had already been wrapped up in this piece of wood, and he then went through the act of cooking it in the umu. After the supposed pig was put in the umu, he reached for a few pieces of umu covering from his calabash and covered up the umu.

Both umus were covered at the same time and they all proceeded to prepare the awa. The men took up real awa, while the boy took a couple of small pieces of awa already prepared and of the kind that grows on trees. After the pigs were cooked the others proceeded to cut up a real pig, while the boy took out his piece of pork from within the kukui wood and began his meal, first drinking his awa. When the boy finished his meal his head bowed down being overcome by the effects of the awa.

The men next invited the boy to join them in reciting and composing chants. The men began reciting their verses with certain of their number sitting in the rear of the reciters going through certain motions. When it came to the boy's turn, he placed a wooden image behind him and began his recital. At this the men said: "It is indeed strange that you should have a wooden image to make the motions for you, while we had those who could talk and recite with those who chanted." The boy replied: "You are all wrong. All great and noted chanters while reciting verses are always accompanied by those who make the motions in silence; the only voice to be heard is from the one doing the reciting. I believe I have the true process, while in your case you were all reciters."

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[1] *Kuolohia* grass (*Rhynchospora laxa*).

[2] *Ahu hinano aala o Puna*, the hala-fragrant spread, or kapa, of Puna.

[3] The *ouhuluwai* kapa was made from *mamaki* bark, and was dyed differently on its two sides.

[4] The reference to this *ouhuluwai o Laa*, a kapa of *Laa*, shows this to have been the name of that portion of Puna known now as Olaa, from taking the *o* as being part of the name of the place as the early voyagers introduced Hawaii to the world as Owyhee, from persons saying they were of Hawaii, *o Hawaii*.

[5] *Puaa kukui* is here described as a piece of kukui wood cut to resemble a pig. In other accounts this *puaa kukui* is produced by markings of *alaea* stain or coloring, and being in connection with temple ceremonies it suggests that in this way certain demands of the priests for pigs in quantity for sacrificial offerings were met.

hokeo a wehe ae la i ke poi, lawe mai la i ka mauu, he kuolohia, a haliilii, i ka moena, he ahu hinano aala no Puna, a uhola; he aahu kapa ouholowai no Olaa, ua hele a po i ke ala o ka olapa. Ma keia mau mea a lakou, ua pai wale, olelo na kanaka makua: "O ka mea paha ia i loaa iaia, koe hoi keia, ianei ia la make."

Olelo na kanaka makua: "E kaka ka wahie, e hoa ka umu, e umi ka puaa, a moa, inu ka awa", hana lakou la i ka lakou la. Lalau aku la keia iloko o ka hokeo, he pauku wahie, ua wawahi ia a liilii, pu-a ia a paa i ke kaula; huki ae la keia i ke kaula helelei, lalau aku la keia he laulau iliili, loaa ke a o ka umu, a a ka umu. Lalau aku la keia he puaa kukui, ua hana ia a like me ke kino o ka puaa, lalau aku la i ka aha a uumi iho la ma ka ihu; o ka uwi a ka aha, olelo iho keia: "U, akahi ka i ka puaa uwe loihi." Kau aku la i ka umu, a pau ae la ka ili o waho i ka paholehole, koe iho la ke kino aiai o ke kukui; kua-i iho la ia loko, lalau iho la keia ma ka opu (ua waiho ia he naau ame ka io o ka puaa ma ia wahi), a huki ae la i ka naau, a pau, kalua; kii aku la i na pea kauwawe i loko o ka hokeo, kalua iho la a nalo ka umu.

Kalua like na umu, mama na awa, mama ko lakou la he awa maoli, he mau mana no koi nei ua wali, elua, he awa no luna o ka laau. Moa ka puaa, okioki ka lakou la he puaa maoli, pololei iho la no keia a ka io o ka puaa i hoopili ia me ke kukui, lawe ae la ai. A pau ka ai ana, ooki mai la ka ona o ka awa i ke keiki, noho iho la me ke kulou.

Olelo mai la na kanaka makua: "E ke keiki, e lealea kakou." "Eia ka lealea la he hula, mamua ka hula, mahope ka hoopapa." Hula na kanaka makua, he kanaka ko mua, he kanaka ko hope. Hula ke keiki mamua, he kii mahope e hoopaa ai. I aku na kanaka makua: "Kupanaha, o kau hoopaa ka ke kii, he kanaka ka makou hoopaa, he leo, he walaau, hookahi na hana like ana." I aku ke keiki: "Wahahee; i kaulana nei mea o ka hoopaa i ka paa o hope o ka hula, aohe leo pane, aohe walaau, hookahi waha olelo o ka hula. O ka'u ka hoopaa, he poe hula wale no oukou a pau loa."

At this Kalanialiiloa admitted that the boy was right, saying: "You are indeed right. You have the true meaning of the duties required of a chanter." The men said: "He has probably proved himself our superiors in that, but he will never beat us in a contest in the use of words." The men then chanted the following lines, making use of the word turn (kahuli):[1]

The fisherman's canoe is turned over,
The fisherman's outrigger is turned over,
The fisherman's iako[2] is turned over,
The fisherman's bailing cup is turned over,
The fisherman's pearl hook is turned over.

"These are all the uses to which the word turn can be used, we wish you to understand, young man from Hawaii, and if you can find any more uses to the word, you shall live; but if you fail you shall surely die."

We will then twist your nose,
Making the sun to appear as though at Kumakena.
We will poke your eyes[3] with the handle of the kahili,
And when the water runs out
Our god in the profession of wrangling will suck it up,
The god Kaneulupo.

The boy then said: "After you full-grown men have found those uses, why can't a boy find more uses to the word also? It is best that I find other uses to the word that I may live. I shall therefore try to find other objects that can be turned over, and if I shall fail you shall live, but in case I find other uses I will kill you all."

I will twist your noses,
Making the sun to appear as though it is at Kumakena.[4]
I will poke your eyes with the top end of the kahili,
And when the water runs out
My god in the profession of wrangling will suck it up,
The god Kanepaiki.

The men called back:

We have asked, the answer is yet to come.
It is for you to answer,
It is for us to listen.

The boy replied:

Say, ye gods, eat up the eyes
Of the men who are in this contest with me, eat up the eyes.
The bald-headed man appears like a man with his forehead turned around,
The blind-eyed man with his eyeballs turned,
The lame man with his ankle turned.

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[1] *Kahuli*, turned over. The contest here changes to a play on words.

[2] The *iakos* of a canoe are the sticks connecting the outrigger to it.

[3] Poking or gouging out the eyes of a victim was one of the cruelties practiced in olden times.

[4] *Kumakena*, mourning, the application being that one would be blinded for the time by an act so severe.

Ae aku o Kalanialiiloa: "He oiaio ia; o kau io ka hoopaa, he paa ka waha, hookahi waha walaau o ko ka hula." I mai na kanaka makua: "O ka mea paha ia i loaa iaia, aole paha i loaa na mea e ae." Pane mai ke kanaka makua:

Kanaka lawaia ua kahuli ka waa,
Kanaka lawaia ua kahuli ke ama,
Kanaka lawaia ua kahuli ka iako,
Kanaka lawaia ua kahuli ke ka,
Kanaka lawaia ua kahuli ka pa.

"Aia ka makou mea kahuli la e ke keiki hoopapa o Hawaii; a i loaa ia oe, ola oe; aka, i loaa ole ia oe make oe."

Wiliia ka pou o ko ihu la,
Kaa ka la i Kumakena,
Oo ia ko maka i ke kumu kahili,
Poha mai ka wale,
Omo aku ko makou akua hoopapa,
O Kaneulupo.

Pane aku ke keiki: "A loaa ka hoi kau ka ke kanaka makua, e o hoi e loaa ka'u ka ke keiki; e loaa hoi paha ka'u ka ke keiki i nani ai. I ola ai hoi au alua, imi hoi paha au a i loaa ole, kau mea kahuli, ola oukou, aka hoi, i loaa make oukou ia'u."

Wili ka pou o ka ihu,
Kaa ka la i Kumakena,
Oo ia ka maka i ka welelau o ke kahili,
A poha mai ka wale,
Omo aku ko'u wahi akua hoopapa,
O Kanepaiki.

Pane hou na kanaka makua i ke keiki:

A hua, a pane,
He pane ko ona,
He hoolohe ko onei.

Pane ke keiki:

E ke akua, aina ka maka
O na kanaka makua hoopapa nei la e, aina ka maka.
Kanaka ohule ua kahuli ka lae,
Kanaka makapaa ua kahuli ka onohi,
Kanaka oopa ua kahuli ka iwi.

The chief replied: "Yes they are indeed turned. When the sun strikes the forehead of a bald-headed man it will appear shiny like a pile of kauwila wood: while the blind-eyed man will see nothing but darkness; and the lame man with his ankle turned will limp as he walks. Yes, they are objects that indeed turn."

The men again came back with another word, chanting the following lines:

The thing of value in a canoe shed is the canoe,
The thing of value in the canoe shed is the iako,
The thing of value in a canoe shed is the outrigger.
We will then twist your nose,
Making the sun to appear as though it is at Kumakena.
We will poke your eyes with the handle of the kahili,
And when the water runs out
Our small god in the profession of hoopapa will suck it up,
The god Kaneulupo.

The boy then answered:

Ye calabash, Oh, ye calabash.
The thing of value in a calabash is the canoe,
The thing of value in a calabash is the iako,
The thing of value in a calabash is the outrigger.

The men then replied: "You are mistaken, young man. How can a canoe get into a calabash with its iako and outrigger?" The boy answered: "The kapa cloth made from the kiwaawaa[1] is first beaten and then put into the calabash. The word (waa) canoe is there, is it not? I think it is. The kapa of iako[2] is also beaten and then put into the calabash. Is not the iako then put into the calabash? I believe it is. The fisherman goes out and catches an ama[3] and puts it into the calabash. Is not that an ama (outrigger)? I think it is."

In this both sides were again even and a draw was declared.

The men: "The small yellow-backed crab having ten legs is an animal that crawls. The crab is a wise old fellow, for he places all of his bones on the outside, keeping his meat on the inside; then he crawls away from the sea and dries himself in the sun. Let it come. A crab has ten legs; indeed it has."

The boy: "The small yellow-backed lobster has for its younger brother the red rock lobster. The lobster is also a wise fellow, for he too places his bones on the outside keeping all his meat on the inside; then he crawls away from the sea and dries himself in the sun. Let it come. It has fourteen legs; let it come."

The men: "Let us begin from Kohala and compose a few lines."

How beautiful are the rows of hills,
The rows of hills in the plain of Waimea,
Where one rubs his freezing eyebrows,
Where one sleeps doubled up in the cold of Puupa.

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[1] *Kiwaawaa*, a coarse kind of kapa for various uses.

[2] *Iako* of kapa refers to a term in counting kapas, equaling forty. In general practice the word *kaau* is used for this number.

[3] *Ama*, or *aama*, mullet (*Mugil cephalus*).

Pane mai ke 'lii: "Kahuli paha, pa ka la i ka lae o ka ohule, lilelile ana, mehe puu kauwila ala ka hinuhinu; ka makapaa hoi huli ka onohi eleele ke nana mai, ka oopa lole ka iwi ke hele mai, kahuli paha."

Pane hou na kanaka makua:

Ka waiwai nui a ka halau la o ka waa,
Ka waiwai nui a ka halau la o ka iako,
Ka waiwai nui a ka halau la o ke ama.

(E like me na olelo mua, pela koonei olelo ana, a no ka hoi aku a hoi aku, nolaila, e waiho ia olelo paku-a.)

Pane aku ke keiki ma na olelo kike:

E ka ipu la, e ka ipu,
O ka waiwai nui a ka ipu la o ka waa,
O ka waiwai nui la a ka ipu o ka iako,
O ka waiwai nui la a ka ipu o ke ama.

Olelo mai na kanaka makua: "Keiki wahahee; pau no ka waa iloko o ka ipu, e laa me ka iako, ke ama?" I aku ke keiki: "Kuku ia ke kapa a kiwaawaa, hahao iloko o ka ipu, aole ia la he waa? He waa ia. Kuku ia ke kapa a iako, hahao ia iloko o ka ipu, aole ia la he iako? He iako. Lawaia ka ia a loaa he ama, hahahao ia iloko o ka ipu, aole ia la he ama? He ama ia."

Pili ae la laua, mau *mau* ae la.

Kanaka makua: "Ka aama iki kualenalena, he umi wale ka wawae, ka ino ia e hele nei la, o hala wale, he akamai nui no ka aama, i ka lawe i ka iwi a mawaho, lole i kona io a maloko, pii i uka e kaulai ai la e; kuu ia, he umi wawae, o ka aama e."

Keiki: "Ka ula iki kualenalena. Kaikaina ka ula papa ka inoa ia e hele nei la, halawale; he akamai nui no ka ula, he lawe i kona iwi a mawaho, he lole i kona io a maloko, pii i uka e kaulai ai la; kuu ia he ula, he umikumamaha wawae, kuu ia hoi la."

Kanaka makua: "Ma Kohala kakou."

Nani ku a ka pae puu,
Ka nonoho a ka pae puu o Waimea,
I lomi ia ka puu maka enaena i ke anu,
Moe hoolapuu i ke anu o Puupa.

Puupa is bitterly cold for the want of a companion,
Where the hands are made warm on the way to Wailoa,
The hands are indeed made warm at Wailoa.

"Say, young man, you will surely die this time for we have taken all the cold places where the hands are likely to get cold. Yes, die you must."

The boy: How beautiful are the rows of hills,
The rows of hills in the plain of Kahua,
Where one rubs his freezing eyebrows,
Where one sleeps doubled up in the cold of Puuhue.
Puuhue is bitterly cold for the want of a companion,
Where the hands are made warm on the way to Makiloa,
The hands are indeed made warm at Makiloa.

"Have I found other places where the hands are also made cold? I think I have."

The men: Kauwiki, the mountain, the bat,
Created long ago by Hina, Kauwiki.
The boy: Honuiki with its round head, carried away by the sea,
Which has brought the kukala to my shores,
The small turtle.

In this they were again evenly matched and a draw was declared. The men were unable to beat the boy, so Kalanialiiloa said: "Better stop the contest and let us make friends with the boy; let us cook a pig and sue for peace." "No, perhaps that is all he knows and does not know the other things. We will beat him yet, he shall not escape." The men then said to the boy: "Let us carry on our contest on things pertaining to Kona." The boy gave his consent to this.[1]

The men: The round fish of Kalapana
That is eaten with the potatoes of Kaimu.
The fish that is picked with a stick,
That is rubbed against a stone,
That is bitten with the teeth,
That is held at the ends of the fingers;
My rich fish the inamona (roasted kukui nut),
The akimona.[2]

"Say, young man, die you will, for we have taken all the rich, round fish and none is left. Die you will, you will not escape us, young man."

The boy: The round fish of Kona is at Honokohau,
That is eaten with the potatoes of Kailua,
The fish that is picked with a stick,
That is rubbed against a stone,
That is bitten with the teeth,
My fish, my rich fish,
The rich (ina) sea egg.

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[1] The contest now centers upon a play upon words of similar sound but different meaning, the point of which cannot well be conveyed in its translation.

[2] *Akimona*, same as *inamona*, kukui nut jelly, a table delicacy.

Anu Puupa i ka hoa ole,
Hoopumahana i ke ala i Wailoa na lima
A i Wailoa na lima e.

"Make paha auanei e ke keiki? Lawe ae la makou i na lima a pau, aohe lima i koe; make."

Keiki: Nani ku a ka pae puu,
Ka nonoho a ka pae puu o Kahua e,
I lomi ia ka puu maka enaena i ke anu
Moe hoolapuu i ke anu o Puuhue,
Anu Puuhue i ka hoa ole,
Hoopumahana i ke ala, i Makiloa na lima, e,
A i Makiloa na lima,

"Aole ia la he lima, he lima."

Kanaka: Kauwiki, ka mauna, ke opaipai
E kala ia Hina, Kauwiki e.
Keiki: Honuiki poo kuekue, lilo i kai e,
E e wale mai ai kukala i ko'u aina,
Kela kauwa honu iki-uha.

Ma keia mau hana a lakou me ke keiki, ua like a ua pai, aohe paa o ke keiki; nolaila, olelo aku o Kalanialiiloa: "E pau ka hoopapa, e ike kakou me ke keiki, e hoaikane, e kalua ka puaa." "Aole, malama o ka mea ia i loaa iaia, aole hoi i loaa na mea e ae, make ia ia kakou, aole ona wahi e ola ai." Olelo aku na kanaka makua i ke keiki: "E hoomaka kakou i ka olelo ma Kona." Ae mai ke keiki.

Kanaka: Ka ia kaa poepoe o Kalapana
I nai uala aku o Kaimu,
Ka ia i ohiu ia i ka laau,
I kuolo ia i ka pohaku,
I nanahu ia i ka niho,
Ke haa ala ka lau o ka lima,
Kuu ia momona o ka ina mona
He kukui akimona.

"Make e ke keiki, ua ohi ae nei makou i na ia momona a pau, aohe ia momona i koe, make, aohe wahi e ola ai e ke keiki."

Keiki: Ma Kona ka ia kaa poepoe o Honokohau,
I nai uala aku o Kailua,
Ka ia ohiu ia i ka laau
E kuolo ia i ka pohaku
I nahua i ka niho la e,
Kuu ia, kuu ia momona,
O ka ina momona.

"Have I not found a fish that is rich and round? The sea egg is indeed round and rich."

The men: The omao[1] chirps,
It shivers in the rain,
In Puna, at Keaau, at Iwainalo,
In Puna.

"We have taken everything pertaining to the word (nalo) and none is left for the boy. Young man, you must indeed die."

The boy: The alala[2] caw caws
It shivers in the rain,
In Kona, at Honalo, it is (nalo) hidden.

"Have I not used the word nalo? I think I have."

The men: The filthy smell of the dung approaches,
The dung that was washed by the hand.

"We believe you are beaten this time for we have taken the only phrase where the word lima (hand) can be used and there is none left. Die you will."

The boy: It is coming! It is coming!
The filthy smell of the dung approaches,
Of the dunghill at Kahauloa,
At the five (elima) Kalamas.

"There is the lima for you."

The men: There is my bird, my bird,
My bird with its wings hanging down, a dragon-fly,
For at sight of water its wings hang down,
They hang down.

"You will be beaten this time, young man, for you will never be able to find any thing with wings that hang down, for we have taken the only one and there is none left. Die you must."

The boy: There is my bird, my bird,
My bird with its wings hanging down, of kaunihi,
For at sight of a blade of grass its wings hang down,
They hang down.

"Don't their wings hang down by the wind? They do."

The men: The kauuooa[3] plant creeps there above without roots,
It has no stem, its only stem is the wood it creeps on.
The kaunooa plant creeps.

"Die you will, boy, for we have taken the only thing that creeps without roots, or stem, and there is none left."

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[1] *Omao*, a small bird of the thrush family (*Phæornis obscura*).

[2] *Alala*, the Hawaiian crow (*Corvus tropicus*).

[3] *Kaunooa*, a species of vine without roots.

"Aole ia la he ia momona, he ia momona, o ka ina."

Kanaka: Ke aua ala ka omao,
Ke kuululu la i ka ua,
No Puna i Keaau, Iwainalo la,
No Puna.

"Lawe ae nei makou i na mea nalo la pau, aole a ke keiki, make e ke keiki."

Keiki: Ke aua ala ka alala,
Ke kuululu la i ka ua la e,
No Kona i Honalo la e, nalo loa.

"Aole ia la he nalo, he nalo loa ia."

Kanaka: Ke holo mai nei ka hauna lepo
I haleu ai ka lime la e.

"Make paha auanei e ke keiki i ka mea lima ole, ua ohi ae nei makou i na mea lima a pau, aohe mea lima i koe, make."

Keiki: Ke holo e, ke holo,
Ke holo mai nei ka hauna lepo
O kiona i Kahauloa,
I na Kalama elima la,

"Alima, he ole lima hoi ia la."

Kanaka: Kuu manu la, kuu manu,
Kuu manu hoolohelohe he pinao,
A ike i ka wai la hooluheluhe
E luhe ana.

"Make paha auanei e ke keiki i ka mea luhe ole, lawe ae nei makou i na mea luhe a pau loa, aohe mea i koe, make."

Keiki: Kuu manu la e kuu manu,
Kuu manu hooluheluhe o kaunihi,
A ike i ka pua mauu la hooluheluhe,
E luhe ana.

"Aole ia la he luheluhe i ka makani, he luhe ia."

Kanaka: He hihi wale no ka ke kaunooa i luna,
Aohe kumu, hookahi kumu o ka laau,
E hihi ana ke kaunooa.

"Make e ke keiki, lawe ae nei makou i na mea hihi a pau, aohe mea hihi e koe."

The boy: The spider's web creeps there above without roots,
It has no stem, its only stem is the wood it creeps on,
The spider's web creeps.

"Don't the web creep? It creeps. You think, no doubt, that being men whose teeth are yellow with age, that you are, therefore, the only ones classed as experts in the profession of hoopapa."

The men: Puna, the big sunny land.
It is made hot by the sun.
Trodden down by the rain
Is the bud of the wauke plant.
It clings together and is made to rattle by the heat of the sun.
It clings and hides itself from the heat of the sun of Puna.
When sat on, it will cling to the back
As the squid clings to a shell.
It clings, it clings there above,
It clings there below, it clings.

"There, we have our uses of the word cling (pili), young man. We fear you are beaten this time, for you will not be able to find a single phrase where you can use the word, young man."

The boy: Kona, the big sunny land.
It is made hot by the sun.
Trodden down by the rain
Is the bud of the wauke plant.
It clings together and is made to rattle by the heat of the sun of Kona,
For the load will cling to the back when carried,
And the shoe will cling to the foot when worn.

"There we have the word cling and properly used too."

The men: The hills, yea, the hills.
The hills at Puulena, at Kauhako, at Pakini.
The wind from below, from within the hole sweeps up.
It is the wind that carries away the fishermen's canoes.

"You are beaten, young man."

The boy: The hills, yea, the hills.
The hills of Puulena, at Kahuku, at Pakini.
The wind, from the lower end of Kailua sweeps up.
It is the wind that carries away the fishermen's clothes.

"Does not that match your wind? It does."

The men: The rat is being carried off by the owl,
That thing of death the owl,
It is indeed lifeless, nothing lives.
The boy: The shell is carrying the squid,
That thing which is dead,
It is indeed lifeless, neither of them will live.
The men: The land of many hau trees is Kohala,
I have counted [out of] one hau tree,
And have found seven hau.

Keiki: He hihi wale no ka Punawelewele i luna,
Aohe kumu, hookahi kumu he laau.
He hihi Punawelewele ia.

"Aole ia la he mea hihi, he mea hihi, e kuhi ana no paha oukou e na kanaka makua kuipilo, o oukou wale no kai ike i ka hoopapa."

Kanaka: O Puna nui aina la!
Ua wela i ka la e-
Ua keekeehi a e ka ua
Ka muo o ka wauke a!
Pili nakeke i ka la e.
Pili pee pu i ka la o Puna,
O ka noho ana pili i ka lemu,
O ka hee pili i na leho nei la e!
Pili, he pili i luna,
He pili i lalo, pili la.

"Aia ka makou mea pili la e ke keiki; make paha auanei i ka mea pili ole e ke keiki."

Keiki: O Kona nui aina la,
Ua wela i ka la e!
Ua keekeehia e ka ua,
Ka muo o ka wauke a!
Pili nakeke i ka la o Kona,
O ka haawe pili i ke kua,
O ke kamaa pili i ka wawae nei la e.

"Pili, aole ia la he pili, pili ia."

Kanaka: Na puu e na puu,
Na Puulena i Kauhako, i Pakini,
Lele mai ka okai makani mai lalo o ka lua.
He makani lawe i ka waa lawaia,

"Uhe, uhe, make e ke keiki."

Keiki: Na puu e na puu
Na Puulena, i Kahuku, i Pakini,
Lele mai ka okai makani mai lalo mai o Kailua,
He makani lawe i ke kapa lawaia la e.

"Uhe, uhe, aole ia la i pai? Ua pai."

Kanaka: Ke amo ia ae la ka iole e ka pueo,
E kela mea make loa he pueo,
Make loa, aohe mea ola.
Keiki: Ke amoa ae la ka hee e ka leho,
E kela mea make loa,
Make loa, aohe o laua mea ola.
Kanaka: He aina hau kinikini o Kohala,
Na'u i helu a hookahi hau,
A ehiku hau keu

The hau for the outrigger makes one,
The hau for the iako makes two,
The bark of the hau makes three,
The wood of the hau makes four,
The bush of the hau makes five,
The large hau tree makes six,
The hau on the mountain makes seven.

"Say, young man, you will have no hau, for we have used it all and none is left. If you find any more, you will live; but if you fail, you will surely die."

We will twist your nose,
Making the sun to appear as though in mourning.
We will poke your eyes with the handle of the kahili,
And when the water runs out
Our small god in the profession of hoopapa will suck it up,
The god Kaneulupo.

The boy then said: "Since you full-grown men have found so many uses, you, whose teeth are yellow with age, why can't I, a boy, find other uses? I, the youngster, must find it for my own good and furthermore so that I may live. I shall search for some more hau and if I fail you will live; but if I find some more use of the word, I will kill you all."

I will twist your noses,
Making the sun to appear as though in mourning.
I will poke your eyes with the top end of the kakili,
And when the water runs out
My small god in the profession of hoopapa will suck it up,
The god Kanepaki.
The men: We have asked, the answer is yet to come.
It is for you to answer,
It is for us to listen.
The boy: Say, ye gods, eat up the eyes,
Of the men who are in this contest,
Eat up all the eyes.

"The boy then chanted back further uses of the word hau."

A land of many hau trees is Kona.
I have counted [out of] one hau tree
And have found seven hau.
Honokohau makes one,
Lanihau makes two,
Puuohau makes three,
Kahauloa makes four,
Auhaukea makes five,
Kahauiki makes six,
The kehau, which drives the Kona canoe, makes seven.

"There are seven hau, ye men with the yellow teeth."

At this Kalanialiiloa said: "You have indeed found some more hau. I had thought that these people had them all, but I see they did not have them all. Take the boy as a friend; be friends." The instructors replied: "No, perhaps that is all he knows."

O ke ama hau la akahi,
O ka iako hau la alua,
O ka ilihau la akolu,
O ka laau hau la aha,
O ke opu hau la alima,
O ka nanana hau la aona,
O ka hau i ka mauna la ahiku.

"E ke keiki, make paha auanei i ka hau ole? Ohi ae nei makou i na hau a pau, aohe hau i koe; a i loaa ia oe, ola oe, a i loaa ole, make oe."

Wilia ka pou o ko ihu la
Kaa ka la i Kumakena,
Oo ia ko maka i kumu kahili,
Poha mai ka wale,
Omo aku ko makou akua hoopapa,
O Kaneulupo.

Keiki: "A loaa ka hoi kau ka ke kanaka makua, ua hele a pilo ke kui, e o hoi e loaa ka'u ka ke keiki, e loaa hoi paha ka'u, ka ke keiki, e nana ai, i ola ai hoi au alua, imi hoi paha au a i loaa ole ka'u hau, ola oukou, aka hoi i loaa, make oukou ia'u."

Wili ka pou o ka ihu,
Kaa ka la i Kumakena,
Oo ia ka maka i ka welau o ke kahili,
A poha mai ka wale,
Omo aku ko'u wahi akua hoopapa
O Kanepaiki.
Kanaka: A hua a pane,
He pane ko ona,
He hoolohe ko onei.
Keiki: E ke 'kua, aina ka maka,
O na kanaka makua hoopapa,
Aina ka maka i pau.

"Alaila, olelo aku ua keiki nei i kana mau hau."

Aina hau kinikini o Kona,
Na'u i helu hookahi hau,
A ehiku hau keu,
O Honokohau la akahi
O Lanihau la alua,
O Puuohau la akolu
O Kahauloa la aha,
O Auhaukea la alima,
O Kahauiki la aono
Holo kehau i ka waa Kona la ahiku.

"Ahiku hau la, he ole hau ia la, e kanaka makua kuileua, kui pilo? He hau ia."

Pane mai o Kalanialiiloa: "Hau paha; kai no paha ua pau ka hau ia lakou nei i ka ohi a pau, aole ka! E ike me ke keiki, e hoaikane." Hoole mai na kumu hoopapa: "Aole, malama o ka mea ia i loaa iaia."

The men: It comes, it comes, the sun,
The fruit (hua) of the breadfruit is partly eaten,
The fruit (hua) of the potato is down below,
The fruit (hua) of the taro is down below,
The seed (hua) of the calabash is down below,
The egg (hua) of the bird is down below,
The fruit (hua) of the yam is down below.

"Young man, you are beaten, for we have taken all the fruits of the earth, all, there is none left."

The boy: It comes, it comes, the sun,
The fruit (hua) of the coconut is there above,
The fruit (hua) of the breadfruit is there above,
The fruit (hua) of the kukui nut is there above,
The fruit (hua) of the mountain apple is there above,
The fruit (hua) of the banana is there above,
The egg (hua) of the bird is there above.

"Are these not fruits? They are."

The men: There is my island, my island,
The island to which my canoe sails, Kaula,
The island to which my canoe sails, Nihoa,
The island to which my canoe sails, Niihau,
Lehua, Kauai, Molokai, Oahu,
Maui, Lanai, Kahoolawe,
Molokini, Kauiki, Mokuhano,
Makaukiu, Mokapu, Mokolii.

"You are beaten, young man, there are no islands left. We have taken up all the islands that are to be found, there are none left."

The boy: There is my island, my island,
Mokuola,[1] where the food doth grow,
Where the coconut doth grow, where the trees grow,
Where the houses stand and the animals run.

"There is an island for you. It is an island, it is in the sea."

The men: Break a tooth and live.
The boy: Cut a joint and die.
The men: Knock out all his teeth and he will not die.
Cut off the joint of the head, cut it, cut off the head.
Cut off the shoulder joint, cut it, cut off the shoulder joint,
Cut off the hip joint, cut it off.

The contest was continued until the boy won out at the word joint (ki). The men were then all killed and cooked in the umu and the bones were stripped of all their flesh. Thus did he punish those who had caused the death of his father.

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[1] *Mokuola*, Coconut Island, Hilo, said to have been a place of refuge in ancient time, whereby its name "life island" obtains.

Kanaka: Hiki mai, hiki mai e ka la e,
Paina liilii ka hua a ka ulu e!
Ka hua a ka uala aia i lalo,
Ka hua a ke kalo aia i lalo,
Ka hua a ka ipu la aia i lalo,
Ka hua a manu la aia i lalo,
Ka hua a ka uhi la aia i lalo.

"Make e ke keiki; ohi ae nei makou i na hua o ka lepo a pau, pau loa, aohe hua i koe o ke keiki."

Keiki: Hiki mai, hiki mai e ka la e!
Ka hua a ka niu la kau i luna,
Ka hua a ka ulu la kau i luna,
Ka hua a ke kukui la kau iluna,
Ka hua a ka ohia la kau iluna,
Ka hua a ka maia la kau iluna,
Ka hua a ka manu la kau iluna.

"Aole ia la he hua, ea? He hua."

Kanaka: Kuu moku la e kuu moku,
Moku kele i ka waa o Kaula,
Moku kele i ka waa Nihoa,
Moku kele i ka waa Niihau,
Lehua, Kauai, Molokai, Oahu,
Maui, Lanai, Kahoolawe,
Molokini, Kauiki, Mokuhano,
Makaukiu, Mokapu, Mokolii.

"Make e ke keiki, aohe moku i koe, lawe ae nei makou i na moku a pau loa, aohe moku i koe."

Keiki: Kuu moku e, kuu moku,
O Mokuola, ulu ka ai,
Ulu ka niu, ulu ka laau,
Ku ka hale, holo na holoholona.

"Aole ia la he moku? He moku ia, aia i loko o ke kai."

Kanaka: Hai ka niho la ola.
Keiki: Moku ke ki la make.
Kanaka: Kui ia ka niho oia nei a pau, aohe make.
Moku ke ki poolua e, moku, moku ke poo,
Moku ke ki poohiwi e, moku, moku ka poohiwi,
Moku ke kikala e, moku.

Pela ka lakou hoopapa ana a make i ke keiki. A ke ki pau i ka make, pau i ka umu i ke kalua ia e ia nei; o na iwi, holehole ia, pela keia i hoopai ai i ko lakou hewa no ka make ana o ka makuakane ia lakou.

Legend of Laukiamanuikahiki.

MAKIIOEOE was the father and Hina was the mother of Laukiamanuikahiki. Kuaihelani was the home of Makiioeoe where he ruled as king and where his queen lived from whom he had one child, Kahikinla by name. Hina belonged to Kauai, where Laukiamanuikahiki[1] was born. Makiioeoe in his travels came to Kauai where he met Hina and took her to wife, and after living with her for some time, Hina conceived a child. Shortly after this Makiioeoe prepared to return to Kuaihelani; so he said to Hina: "I am going home. If you should give birth to a boy give him my name; but in case it should be a girl call her Laukiamanuikahiki. If after you bring the child up she should express a desire to come in search of me, these shall be the tokens by which I shall recognize the child: this necklace of whale's teeth, this bracelet, this feather cloak.[2] She must be accompanied by a large canoe, a small canoe, large men, small men, a red canoe, red sails,[3] red bailing cup, red cords and a red man." Makiioeoe then took his leave and returned to Kuaihelani. When he arrived home he instructed his guards as to the sign by which to recognize his daughter[4] and he also instructed his servants to proceed and plant all kinds of fruit and other things for his daughter Laukiamannikahiki. He also caused a pool of water to be made as well as other things and placed a kapu on them all to be free only after the same shall have been used by Laukiamanuikahiki.

After the birth of Laukiamanuikahiki, Hina and her husband brought her up all by themselves. It was Laukiamanuikahiki's custom to bring in other children to their home and give them all the food; which action caused her father to get angry and very often punished her. This punishment was kept up by the father for some time.[5] Because of this, the child suspected that this man could not be her own father; so she began questioning her mother who her own father was until the mother could bear it no longer. Hina then said to Laukiamanuikahiki: "You go to that cliff; that is your father." Upon coming to the cliff, she asked: "Are you my father?" The cliff denied this saying: "I am not your father." The child returned to Hina and begged: "Tell me of my father." "Yes, you go to that bambu bush, that is your father." When she arrived at the place, she asked the bambu bush: "Are you my father?" "I am not your father, Makiioeoe is your father, he has gone back to Kuaihelani." When Laukiamanuikahiki again arrived in the presence of her mother she said: "You have deceived me. Makiioeoe I understand is my father and he has gone back to Kuaihelani. You have hidden this from me." "Yes, he is your father, and he has left word that you must not come to him without a sign or you will have a terrible suffering. You have to go to him in a red canoe having red sails, red cords, red men and must be accompanied by a large canoe, a small canoe, large men and small men." Laukia-

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[1] *Laukiamanuikahiki*, literally, bird-trapping leaf of Kahiki.

[2] Another story of an absenting father leaving tokens of identification for his unborn child.

[3] Red, the unmistakable evidence of royal rank.

[4] A foreknowledge, evidently, of the sex of his child.

[5] A duplicate of the Umi-a-Liloa story, except in sex of the child.

Kaao no Laukiamanuikahiki.

OMAKIIOEOE ka makuakane, o Hina ka makuahine (o Kuaihelani ko Makiioeoe aina, oia ke 'lii olaila, he wahine no kana e noho ana i Kuaihelani, hookahi keiki me ia wahine, o Kahikiula ka inoa). No Kauai o Hina, ilaila kahi i loaa ai o Laukiamanuikahiki. Mai Kuaihelani ka Makiioeoe hele ana mai, a loaa o Hina i Kauai, moe laua; a liuliu, hapai o Hina. Ia wa, hoi o Makiioeoe i Kuaihelani, olelo aku ia Hina: "E, ke hoi nei au; e noho oe a i hanau he keiki kane, kapa oe i kuu inoa; a i hanau he kaikamahine, kapa oe i ka inoa o Laukiamanuikahiki. I hanai oe a i nui, a manao e hele ae e imi ia'u, eia na hoailona, he lei palaoa, he kupee, he ahuula, he waa nui, he waa iki, he kanaka nui, he kanaka iki, he waa ula, he pea ula, he ka ulaula, he aha ula, he kanaka ula." Hoi aku la o Makiioeoe i Kuaihelani, me ka olelo i na kiai i ke ano o ke kaikamahine, a me ke kanu i na mea a pau loa no Laukiamanuikahiki, na kiowai a me na mea e ae, kapu a noa ia Laukiamanuikahiki.

Hanau o Laukiamanuikahiki, hanai iho la o Hina me kana kane, a nui. He mea mau ia Laukiamanuikahiki, ke alakai i kamalii a ka hale, haawi i ka ai a pau, huhu ka makuakane, pepehi iho la ia Laukiamanuikahiki. Pela ka hana mau ana a ka makuakane, a uluhua ka makuahine o Hina i ka ninau o ke kaikamahine i kona makukane. I aku o Hina ia Laukiamanuikahiki: "O hele a kela pali la o ko makuakane ia." Hiki aku la keia a ka pali, ninau ana: "O oe paha ko'u makuakane?" Hoole mai ka pali: "Aole au o kou makuakane."

Hoi aku la keia a mua o Hina koi aku la: "E hai mai oe i ko'u makuakane." "Ae; o hele a kela opu ohe la o ko makuakane ka hoi ia." Hiki aku la keia ilaila, olelo aku la i ke opu ohe: "O kuu makuakane paha oe?" "Aole au o kou makuakane; o Makiioeoe kou makuakane, ua hoi i Kuaihelani." A hiki keia i mua o Hina, olelo aku la: "Hoopunipuni oe ia'u; o Makiioeoe ka hoi ko'u makuakane la ua hoi i Kuaihelani, huna oe i'au." "Ae, o ko makuakane ia; ua olelo mai ia'u, aole oe e hele malu aku o mainoino oe, aia he waa ula, he pea ula, he kaula ula, he kanaka ula, he waa nui, he waa iki, he kanaka nui, he kanaka iki."

I aku o Laukiamanuikahiki: "Aole au e noho, e imi ana au i ko'u makuakane."

manuikahiki replied: "I am not going to remain, I am going in search of my father." "Yes, you may go, but you will have to suffer untold agony. Go until you come to two old women roasting bananas by the wayside. They are your grandmothers, for they are my own mother and aunt. Reach down and take away the bananas and let them search for them until they ask whose offspring you are, then tell them, 'Your own.' 'Ours from whom?' 'From Hina.' Then when they ask you, 'What brings you our lord[1] here to us?' Tell them, 'I want a roadway.'"

When she arrived in the presence of the old women she followed according to the instruction of Hina. At the conclusion the old women said: "There is a roadway; here it is, a bambu stalk. You climb to the top of it and when it leans over it will reach Kuaihelani." Laukiamanuikahiki then climbed to the top of the bambu stalk and sat there. The bambu then began to shoot up and when it had reached a great distance it leaned over until the end reached Kuaihelani. Laukiamanuikahiki stepped off the bambu and proceeded along the road until she met a girl whom she took as a friend. They then went along until they came to a flower garden. The flowers of this garden were all kapu; none were to string them into wreaths until they shall have been picked by the daughter of Makiioeoe; the flowers of the ilima,[2] the marigold and other flowers and also the maile vine. There were guards in the garden who were watching the flowers. Laukiamanuikahiki, however, reached out and picked the flowers, took the maile vines and broke them off. When they came to the pool of water, which had been kapued until it was first used by the daughter of Makiioeoe, Laukiamanuikahiki uncovered herself and plunged into the pool of water, when a turtle came up to her and began rubbing her back After she finished bathing she went up on the bank. When the guards saw what she had done, they said: "You are indeed a strange girl bathing in the pool of water which is kapued and reserved only for the king's daughter. You will indeed die."

When the guards arrived in the presence of Makiioeoe, they told him of all the girl's doings. Makiioeoe then ordered that wood be prepared for the girl and to pack it to the seashore where the umu was to be started the next day, for on that day the girl was to be killed. The guards then returned, took the girl by the hands, bound them at her back and led her to the pig house where she was tied, the guards standing watch over her that night.

That night her friend came and asked that she too be bound; but Laukiamanuikahiki said: "No, you must be at liberty so as to bring me food, meat and clothing." Her friend consented to this.

At midnight a bird perched on the house where she was being held; it was an owl. This owl was the supernatural aunt of Hina, who had come all the way from Kauai because she knew of the coming peril of her grandchild, and who had in its keeping the tokens that had been given by Makiioeoe to Hina by the means of which she was to be known or recognized upon her arrival at Kuaihelani.

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[1] *Haku*, rendered "lord," is applicable to either sex; it signifies ruler, overseer, or other authoritative superior.

[2] *Ilima*, a *Sida* of which there are several species; a favorite flower for wreaths, and Oahu's chosen emblem. The introduction of the marigold reveals the modern authorship of this story.

"Ae, e hele ana nae oe, e mainoino ana oe; e hele oe a loaa na luahine elua e pulehu maia ana i ke alanui, he mau kupunawahine ia nou, o ko'u mau makuahine no ia. Lalau iho oe i ka maia a lawe ae, na laua ia e huli a loaa ole, ninau iho: 'Nawai ke kupu o oe?' Hai aku oe: 'Na olua no.' 'Na maua nawai?' 'Na Hina,' na laua e olelo mai, 'heaha ka huakai a ko maua haku i hiki ia ianei?' 'He alanui,' pela aku oe."

A hiki keia i ua mau luahine nei, hana aku la keia e like me ka Hina olelo i olelo mai ai; a pau ia, i mai na luahine: "He alanui, eia la o ka ohe; e pii oe a luna, nana ia e moe aku a hiki i Kuaihelani." Pii ae la o Laukiamanuikahiki a luna o ka ohe noho; kupu ae la ka ohe a kiekie i luna, moe aku la ka welau a hiki i Kuaihelani. Hele aku la o Laukiamanuikahiki ma ke alanui, e noho ana he kaikamahine, lawe ae la keia i aikane, hele aku la laua nei a hiki i ka mala pua. Ua kapu na pua a pau loa, a lei o Laukiamanuikahiki; ka ilima, ka maile, ka melekule, a me na pua e ae. E noho ana na kiai i ka pua. Lalau aku la o Laukiamanuikahiki, ako ana, a pau, uu ana i ka maile; a hiki keia i ke kiowai kapu, ua hoohiki ia a auau o Laukiamanuikahiki; wehe ae la keia i kahi kapa a lele aku la i loko o ka wai, lele mai la ka honu, anaanai i ka lepo o ke kua o ia nei, a pau ka auau ana hoi ae la i luna. I mai na kiai: "Kupanaha oe e na kaikamahine i auau iho nei i ke kiowai kapu o ke kaikamahine a ke 'lii, o Laukiamanuikahiki; e make ana oe."

A hiki na kiai i mua a Makiioeoe, hai aku la i na hana a ke kaikamahine a pau. Kena ae la o Makiioeoe, i na kanaka i wahie, no ke kaikamahine, amo aku a kai, apopo, ho-a ka umu, ia la e make ai ke kaikamahine. Hoi aku la na kiai a hiki, lalau aku la i na lima o Laukiamanuikahiki lilo i ke kua paa iho la i ke kaula; lawe ia aku la a ka puoa hale puaa, hikii ia a paa ilaila, noho aku la na kiai ma waho ia po. Lele aku kahi aikane e paa pu i ke kaula, hoole mai ke aikane: "Aole, e malama mai oe i wahi ai na'u, i wahi ia na'u, i wahi kapa no'u." Ae mai ke aikane, "Ae."

I ke aumoe, i ka huli ana o ke kau, kau ana keia manu, he pueo i luna o ka puoa o ia nei e paa nei. O keia pueo, he makuahine no no Hina, mai Kauai ka lele ana aku a hiki i Kuaihelani, no ka ike e make ana ka moopuna. Aia iaia na makana a Makiioeoe i haawi ai ia Hina, i hoike no Laukiamanuikahiki e hele ai i Kuaihelani.

The owl then called out to Laukiamanuikahiki:

Say! Laukiamanuikahiki,
The daughter of Makiioeoe,
The daughter of Hina,
Die you will, die you will.

Laukiamanuikahiki replied:

Thou wicked owl! Thou wicked owl,
Thus revealing my name
As Laukiamanuikahiki,
Daughter of Makiioeoe,
Daughter of Hina,
You are a deceiving owl.

This call and reply was repeated twice before the guards heard it, when they sat up and listened to the call and they understood the meaning conveyed by the owl in its call. At this one of the guards said to his companion: "Say, this must be Laukiamanuikahiki, the king's own daughter." The other replied: "No, this cannot be the one, for she was to come in a red canoe having red sails, red paddles, red men, a large canoe, a small canoe, large men and small men; these I understand are the things that should accompany her; this girl on the other hand is a poor girl for she has come without any of these things." The two again listened to the conversation between the owl and girl. After a while they agreed to go up and tell the king of the possibility of this girl being his daughter. They arrived at the home of Makiioeoe after midnight and roused him up saying: "Say, you wake up." "What is it?" said Makiioeoe. "There is an owl right over the pig house where the girl is held who called out to the girl in the following way:

Say! Laukiamanuikahiki,
Daughter of Makiioeoe,
Daughter of Hina,
Die you will, die you will.

The girl then answered:

Thou wicked owl! Thou wicked owl,
Thus revealing my name
As Laukiamanuikahiki,
Daughter of Makiioeoe,
Daughter of Hina,
You are a deceiving owl.

This was the conversation carried on between the two. "Yes, she is my daughter, Laukiamanuikahiki." The king then accompanied by the guards proceeded to the place where they were stationed when they heard the conversation, and Makiioeoe sat down and listened for the call of the owl and for the girl's reply.

At the conclusion of the conversation between the owl and the girl, the king knew this was his own daughter, Laukiamanuikahiki. He then broke into the house took up his daughter and wept over her.

After the guards had departed to inform the king, the owl flew down and clapped its wings on the girl, placed the necklace of whale's teeth around the girl's neck, girded

Kahea ana na pueo nei ia Laukiamanuikahiki:

E Laukiamanuikahiki e,
Kaikamahine a Makiioeoe,
Kaikamahine a Hina
Make oe, make oe.

Pane ae o Laukiamanuikahiki i ka pueo:

Pueo ino, pueo ino,
Hahai wale ana no oe i ko makou inoa,
O Laukiamanuikahiki,
Kaikamahine a Makiioeoe,
Kaikamahine a Hina,
Wahehee oe e na pueo.

Elua hana ana peia, lohe na kiai, ala ae la hoolohe, a maopopo ia laua ka olelo a ka pueo. I aku kekahi i kekahi: "E, o ke kaikamahine no paha keia a ke 'lii, o Laukiamanuikahiki." I mai kekahi: "Aole ia; he waa ula kona, he pea ula, he hoe ula, he kanaka ula, he waa nui, he waa iki, he waa loa, he kanaka nui, he kanaka iki, oia kona ano ke hele mai, aole keia kaikamahine ilihune." Hoolohe hou laua nei, i ka olelo a ka pueo a me Laukiamanuikahiki. "E pii kaua e olelo i ke 'lii, malama o ke kaikamahine no keia." Ae aku kekahi. "Ae." Hiki laua i mua o Makiioeoe ke 'lii, i ke aumoe, hoala aku la: "E ia nei, e ala ae oe." "Heaha?" wahi a Makiioeoe. "He pueo, aia maluna pono o ka puoa i paa ai ke kaikamahine. Penei ka olelo a ka pueo, a maua i lohe aku i ke kahea iho i ke kaikamahine.

E Laukiamanuikahiki e,
Kaikamahine a Makiioeoe,
Kaikamahine a Hina,
Make oe, make oe.

Kahea ae ke kaikamahine i ka pueo:

Pueo ino, pueo ino
Hahai wale ana oe i ko makou inoa,
O Laukiamanuikahiki,
Kaikamahine a Makiioeoe,
Kaikamahine a Hina,
Wahahee oe e na pueo.

Oia na olelo a ka pueo i ke kaikamahine la. "Ae, o kuu kaikamahine na o Laukiamanuikahiki." Iho lakou nei a hiki, a kahi o na kiai e noho ai. Noho iho la o Makiioeoe, hoolohe i ke kahea a ka pueo.

A pau ke kahea ana a ka pueo a me ke kaikamahine, maopopo iho la iaia o ke kaikamahine no, Laukiamanuikahiki; wahi ae la ia i ka puoa, lalau aku la i ke kaika-

a pa-u around her waist and placed the feather cloak over her. These being the tokens left by Makiioeoe in the keeping of Hina.

After it had become broad daylight, Makiioeoe ordered that the umu be started; when it was sufficiently heated the people who had ill-used the girl were then thrown into the umu and they all perished. The girl who befriended Laukiamanuikahiki was made a high chiefess and she lived with Laukiamanuikahiki. Soon after this a kapu was placed over Laukiamanuikahiki and she was forbidden from going out of her living house and no one was allowed to pass by her house or to speak to her. Laukiamanuikahiki was a very beautiful woman to behold and she had no equal in all the land of Kuaihelani, for her beauty could be seen on the outside of the house, like a bright light.

About this time Kahikiula the son of Makiioeoe by his first wife arrived from Kahikiku. This young man was married to Kahalaokolepuupuu of Kahikiku and had come to Kuaihelani without his wife on a visit to his parents. When Kahikiula arrived he was accompanied by his followers in a red canoe, with red sails, red cords, red paddles, red men, large canoes, small canoes, large men and small men.

Upon the arrival of Kahikiula at Kuaihelani he was met by his mother and father and all the people. Soon after this Makiioeoe requested Kahikiula to go and meet his sister, Laukiamanuikahiki, which invitation was accepted. When they were near the house, Kahikiula looked and saw a bright light on the outside of the house; so he said to Makiioeoe: "Say, your house is on fire!" Makiioeoe replied: "That is not a fire, it is some person sleeping within, it is your sister." They then entered the house and Makiioeoe approached the bed and roused his daughter saying: "Wake up, here is your brother Kahikiula." Laukiamanuikahiki awoke from her sleep and turned down on her breast. She then looked up at Kahikiula and greeted him.[1] What a sight it was to behold these two; one was as handsome as the other was beautiful; both were equal in good looks, Kahikiula and Laukiamanuikahiki.

At sight of this, Makiioeoe said to Kahikiula: "Now I request of you that you take her as your wife." That night they were covered by the same kapa. They lived as husband and wife for fifty days when Kahikiula begged that he be allowed to return to Kahikiku. Laukiamanuikahiki then said: "You cannot go unless you take me along with you." "It cannot be, for you will surely experience terrible suffering through the anger of your sister-in-law. You must remain, and I will return." As Kahikiula kept begging so often to return to Kahikiku, Laukiamanuikahiki finally consented and allowed him to go, saying: "Yes, you may return, but don't blame me if I should decide to follow you later on, or I will kill you and also your wife, Kahalaokolepuupuu." Kahikiula then took his departure and returned to Kahikiku to live with Kahalaokolepuupuu. Laukiamanuikahiki remained, but was so overcome with love for Kahikiula, that she wept; and when she saw the clouds drifting in the sky towards Kahikiku, she chanted the following lines:

The sun is up, it is up,
My love is ever up before me.
It is causing me great anxiety,
It is pricking me at my side
For love is a burden, when one is in love,
And falling tears are its due.

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[1] Expressions of admiration.

mahine, a uwe iho la. I loko nae o ka wa i pii ai na kiai e olelo i ke 'lii, lele iho la ua pueo nei, a pai iho la i na eheu i luna o ke kaikamahine, a lei iho la i ka palaoa, kakua i ka pau, aahu i ka ahuula. Oia na hoike a Makiioeoe i waiho ai ia Hina. Ao loa ae la, kena ae la o Mahiioeoe e ho-a i ka umu, a enaena ka umu, kalua ia na kanaka nana i niania wale, ka poe olelo kikoola i ke kaikamahine, pau loa i loko o ka umu, a make iho la. O ke aikane a ianei, lilo ae la i alii, a noho pu iho la me Laukiamanuikahiki.

Kapu ae la o Laukiamanuikahiki, aole e hele i waho, aohe kanaka maalo i kona hale noho, aohe mea kamailio ia ia. He wahine maikai loa ia ke nana aku, aohe ona lua e like ai ma ka aina o Kuaihelani, ua puka kona ula ma waho o ka hale e a ai, me he ahi la.

Holo mai la o Kahikiula, keiki a Makiioeoe mai Kahikiku mai, me ka waa ula, pea ula, kaulaula, hoe ula, kanaka ula, ka waa nui, ka waa iki, ke kanaka nui, kanaka iki. O keia keiki, na Makiioeoe me kana hanaukama, ua hoao hoi me Kahalaokolepuupuu, oia ka Kahikiula wahine, ua noho no nae i Kahikiku, aole i holo pu mai. A hiki o Kahikiula i Kuaihelani, halawai me kona makuahine, makuakane, na mea a pau loa. I aku o Makiioeoe ia Kahikiula, e hele e ike i ke kaikuahine ia Laukiamanuikahiki; ae mai o Kahikiula.

Hele aku la laua a hiki i ka hale, nana aku o Kahikiula i keia mea ula ma waho o ka hale, a olelo aku ia Makiioeoe: "E! Pau ko hale i ke ahi." I mai o Makiioeoe: "Aohe ahi, he kanaka, aia i loko kahi i moe ai, o ko kaikuahine." Wehe aku la laua i ka puka a nana aku la; kii aku la o Makiioeoe, hoala: "E, ia nei e, e ala, eia ko kaikunane, o Kahikiula." Ala ae la o Laukiamanuikahiki, a huli papio iho la ka umauma i lalo. Nana mai la ia Kahikiula, a aloha mai la: "Aloha oe." Nani no a nani, ui no a ui, aala no a aala, onaona no a onaona, he keu o ka maikai, e nana ia Laukiamanuikahiki, e nana ia Kahikiula, ua like a like.

Nolaila, olelo aku o Makiioeoe ia Kahikiula, eia no kau wahine o ko kaikuahine, hui ae la laua, pale ia i ke kapa. Pela laua i noho pu ai a hala he mau anahulu elima, koi aku ke kaikunane e hoi; hoole mai ke kaikuahine: "Aole oe e hoi, aia o kaua pu ke holo, alaila, hoi oe." "A oe pona e mainoino auanei oe i ko kaikoeke; e noho no oe, owau ke hoi." No keia hoi pinepine o Kahikiku, ae aku o Laukiamanuikahiki: "Ae, e hoi oe, mai hoohewahewa nae ia'u ke hele aku mahope aku nei, o make oe, make ko wahine o Kahalaokolepuupuu ia'u." Hoi aku la o Kahikiula i Kahikiku, a noho me Kahalaokolepuupuu. Noho iho la o Laukiamanuikahiki, a aloha ia Kahikiula, uwe iho la, a nana aku la i ka lele a ke ao o Kahikiku, oli aku la:

Kau ana ka la e kau ana,
Kau ana ke aloha i kuu maka,
Ke hooluhi nei la i kuu kino,
Ke lalawe nei la i kuu aoao,
Aloha ka ukana a ke aloha la,
He waimaka e.

When the desire became more than she could bear and the love for Kahikiula could not be put aside from her by day and by night, she decided to go to the seashore one day and weep there; and as her weeping came to an end she called out: "Ye turtle with your shiny back, my grandmother of the sea, come to me; here I am your grandchild, Laukiamanuikahiki, daughter of Makiioeoe and Hina."

At the close of the call a turtle with a shiny back approached her and opened up its back. Laukiamanuikahiki then entered into the turtle, the top was closed and the turtle dove under water and swam until it arrived at Kahikiku. Upon its arrival at Kahikiku the turtle uncovered its back and Laukiamanuikahiki walked out on the seashore, while the turtle disappeared. Laukiamanuikahiki then went on her way until she came to a fish pond which belonged to Kahalaokolepuupuu, the wife of Kahikiula. At this place Laukiamanuikahiki changed herself into the form of an old woman and concealed her identity by calling out:

Ye forty thousand gods,
Ye four hundred thousand gods,
Ye rows of gods,
Ye collection of gods,
Ye older brothers of the gods,
Ye four-fold gods,
Ye five-fold gods,
Take away my good looks and keep it concealed.
Give me the form of an old woman, bowed down in age and blear-eyed.

At that very moment she was transformed into an old woman wandering along the seashore with a stick in her hand picking out sea-eggs.

Within this fish pond owned by Kahalaokolepuupuu, were kept the aholehole,[1] nehu,[2] iao,[3] and all fish of this species and moss. Through the supernatual powers of Laukiamanuikahiki all the fish in the pond disappeared, which left the pond without a single fish. While she was crawling along the seashore two messengers from Kahalaokolepuupuu arrived and called out: "Say, you old woman, you have taken all the queen's fish. You are a thieving old woman." She replied: "I did not take them. The fish from this pond disappeared long before this; but since you have seen me here you are attributing their disappearance to me." At this time she was given a new name, Lipewale, by the messengers. They then said to the old woman: "Let us go to the house, your name, Lipewale, is that of the queen's sickness." When they arrived at the house, one of the messengers said: "There is not a single fish in the pond, all have been taken by this old woman. When we found her she was taking the sea-eggs." Kahalaokolepuupuu then addressed the old woman saying: "I am going to call you Lipewale, the name of my ailment. You will take this name, will you not? I will supply you with food, clothing, house to live in and you will live with me."

That night when they retired, Kahikiula approached the place where Lipewale was sleeping and kissed her. She then cried out: "Who is kissing me?" Upon hearing this Kahalaokolepuupuu called out: "What is it, Lipewale?" But she would not answer. In doing this Kahikiula showed that he had recognized his sister, Laukiamanuikahiki.

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[1] *Aholehole*, a small white fish (*Kuhlia malo*).

[2] *Nehu*, silversides (*Atherina*).

[3] *Iao*, very small fish.

No ka halialia auoano wale mai o ka noho ana iaia nei, kipu mai ke oloha iaia nei i ke ao a me ka po, nolaila, hele aku la keia a ma ke kapa kahakai, noho iho uwe, a pau ka uwe ana, kahea aku la keia: "E hono kua wawaka e. Kuu kupunawahine o kai nei la; hele mai, eia au o Laukiamanuikahiki ko moopuna, kaikamahine a Makiioeoe ame Hina."

Hiki mai la ka honu kua wawaka wahi ae la ke kua a hamama, komo iho la keia i loko o ke kua, popoi ae la a paa, luu aku la ka honu a hiki i Kahikiku. Wehe ae la ke kua o ka honu, oili ae la keia a hele aku la i kapa kahakai, nalo aku la ka honu i loko o ke kai, hele aku la keia he lokoia na Kahalaokolepuupuu wahine a Kahikiula. Ia wa, lawe o Laukiamanuikahiki i ke kino luahine, a huna i ke kino maikai, kahea ae la:

E kini o ke 'kua,
E ka lehu o ke 'kua,
E ka lalani o ke 'kua,
E ka pukui o ke 'kua,
E ke kaikuaana o ke 'kua,
E ke kokoo-ha o ke 'kua
E ke koo-lima o ke 'kua,
E lawe ae oukou i kuu kino maikai, huna oukou a nalo,
Haawi mai oukou i kino luahine no'u, kolopupu, haumakaiole.

Ia wa, lilo iho la keia i luahine a make loa me kahi hulilau kahakai, me kahi laau ohiuhiu ina, wana. I loko o ka loko ia a Kahalaokolepuupuu, he aholehole ka ia, he nehu, he iao, na ia a pau loa, me ka limu, hao ae la ka mana o Laukiamanuikahiki, pau a panoonoo ka loko.

Iaia e kokolo ana me kahi hulilau ma ke kahakai, hiki mai la na elele a Kahalaokolepuupuu, a kahea ana: "E kahi luahine, pau loa ka ia a ke 'lii wahine ia oe, aihue maoli oe e na wahi luahine." I aku keia: "Aole na'u, he pau kahiko no ko ka ia o keia loko, o ko'u hele ana mai nei, kapili oukou i pau ia'u." I loko o keia wa, loaa hou kekahi inoa o ia nei, mai na elele mai, o Lipewale, he mai no Kahalaokolepuupuu. Olelo mai na elele: "E pii kakou i ka hale; o kou inoa, o ka inoa o ka mai o ke 'lii wahine, o Lipewale."

A hiki lakou i ka hale, olelo aku la na elele: "Aohe ia i koe o ka loko, ua pau i nei wahi luahine, e noke ana keia i ka ohiu i ka ina, i ka wana." I mai o Kahalaokolepuupuu: "E kahi luahine, o ka inoa o kuu mai o Lipewale, o kou inoa ia, ea, he ai ia'u, he kapa, he hale, noho no kaua."

Moe iho la lakou i ka po, hele mai la o Kahikiula ma kahi o Lipewale e moe nei, lele iho la honi i ka ihu, kahea ae keia: "Owai keia e honi nei ia'u?" Kahea mai o Kahalaokolepuupuu: "E Lipewale, heaha ia?" Paa loa ko ia nei waha, aohe ekemu aku. Ma keia ano kino luahine o ia nei, ua ike mai no o Kahikiula ma na hiohiona maka, a ua maopopo no iaia o ke kaikuahine o Laukiamanuikahiki.

This was carried on for several nights. Whenever she knew that her brother and sister-in-law were about to retire together, she would get up and rattle the calabashes forcing her sister-in-law to come and ask her reason for thus creating a disturbance; when she would say, that it was a rat; she did this because she did not want them to sleep together.

One day Kahalaokolepuupuu said to Laukiamanuikahiki: "Say, Lipewale, let us go up and get some kukui nuts to print my pa-u with." Lipewale consented to this. When they arrived at the place, they collected the kukui nuts and put them into a bundle. After this was done Kahalaokolepuupuu said to Lipewale: "You will have to carry our bundle of kukui nuts." "Yes, I will take it." The others then went on ahead leaving Lipewale behind with the bundle of nuts tied to her back. After she started on her way, she put her hands behind her back, opened the bundle and allowed the kukui nuts to drop on the road. When they arrived at the house all the nuts were gone. Upon being questioned: "Say, Lipewale, what has become of your kukui nuts?" She answered: "You fixed the bundle and I put it on my back and followed behind you. I have no eyes at my back to see whether the nuts were falling out of the bundle or not."

After this Kahalaokolepuupuu said to Lipewale: "You will have to stay home and print my pa-u while the rest of us go down and have a sea bath." Lipewale was therefore left behind to print the pa-u. She first went out and got some filth and came back and proceeded to carry out the order by smearing the bambu sticks lengthwise and crosswise and began the printing of the pa-u. This did not take very long, so she followed along behind the others and went in sea bathing. On the way down to the sea, she caused herself to be transformed back to her usual self and she again possessed all her beauty. She continued on down and when she was near the others she passed on by and bathed at some distance from them. When she was finished she went right along up home. When the others saw her returning home they chased on behind, but they could not catch up and she arrived at home some time before the others, when she was once more transformed into the form of an old woman. When the others arrived at home, they asked her: "Say, did you see a beautiful woman who came up this way from below?" "No, I have not seen her. I have been sitting out here all this time until you returned." After the others had gone to the dancing house she remained with her brother Kahikiula. She went outside of the house and called out:

Ye forty thousand gods,
Ye four hundred thousand gods,
Ye rows of gods,
Ye collection of gods,
Ye four thousand gods,
Ye older brothers of the gods,
Ye gods that smack your lips,
Ye gods that whisper,
Ye gods that watch by night,
Ye gods that show your gleaming eyes by night,
Come down, awake, make a move, stir yourselves,
Here is your food, a house.

Pela ka ia nei mau hana i na po a pau loa; ina e ike keia e moe pu ana ke kaikunane me ka wahine i kahi hookahi, ala ae la keia hoonakeke i na paipu, holo mai la ke kaikoeke ninau, hai aku la keia he iole; no ka mea, he huhu keia i ka moe pu o laua la.

I mai la ke kaikoeke: "E Lipewale e pii kakou i kukui kapala no kuu pau, i uka." Ae aku la keia: "Ae." A hiki lakou i uka, hoiliili iho la a loaa ke kukui, hana iho la a haawe, olelo mai la o Kahalaokolepuupuu: "E Lipewale, ia oe ke kukui a kakou e haawe ai." "Ae, ia'u." Kaha aku la lakou la iho, kaa iho la o Lipewale mahope me ka haawe kukui. Wehe ae la keia a hamama malalo o ka haawe ka waha, hookomo aku la na lima i ka aweawe, a iho aku la, ka ke kukui helelei no a hiki i ka hale, pau loa.

"Ea! Auhea kau kukui e Lipewale?" I aku keia: "Ka, o ka oukou hana ana no a paa i ka aweawe, kau no ma ke kua iho mai nei au. Aole o'u maka ma ke kua e ike ai au i ka helelei o ke kukui." I aku o Kahalaokepuupuu ia Lipewale: "E noho oe e kapala i kuu pau, e iho makou e auau kai." Noho iho la keia kapala i ka pau, kii aku la keia i ka lepo puaa a me ka lepo palahu, hoi mai la kapala, ma ka loa kekahi ohe, ma ka laula kekahi ohe, alua kakau o ke kapala ana. A liuliu, iho aku la keia mahope e auau kai; lawe ia ae la ke kino inoino luahine o ia nei, kuu ia iho la ke kino maikai; iho aku la keia a hiki, a kokoke ia lakou la, pipa ae la keia he wahi e ae, auau iho la keia a pau, hoi mai la no.

Alualu mai la lakou la mahope, aohe launa mai iaia nei, hiki mua aku la keia a ka hale, lawe ia ae la ke kino maikai, kuu ia iho la ke kino luahine. A hiki lakou la, ninau mai la: "Ea! Aohe oe i ike i keia wahine maikai i pii mai nei, makai mai nei?" "Aole au i ike, i ka noho iho la no wau ma waho nei la a puka mai la oukou."

I mai la o Kahalaokolepuupuu: "E hele makou e hula, e noho oe i ka hale o kakou, mai haalele oe," ae aku la keia, "ae." A hala lakou la i ka hale hula, noho iho la keia me ke kaikunane me Kahikiula, puka ae la keia a waho o ka hale, kahea.

E kini o ke 'kua,
E ka lehu o ke 'kua
E ka lalani o ke 'kua,
E ka pukui akua
E ka mano o ke 'kua,
E kaikuaana o ke 'kua
E ke 'kua muki
E ke 'kua hawanawana,
E ke 'kua kiai o ka po,
E ke 'kua alaalawa o ke aumoe
E iho, e ala, e oni, e eu,
Eia ka mea ai a oukou la, he hale.

At that very moment her beauty was restored to her, while the gods set fire to the dancing house, consuming the house, her sister-in-law and all the people who had insulted her; they all perished.

After this Kahikiula called out to his sister: "Come in, Laukiamanuikahiki." She refused, saying: "I will not come to you, for you have caused me to suffer in your own home. Here I am returning to Kuaihelani."

In this legend, it is seen that it was not considered wrong for a brother to take his sister to wife. It is also seen that they also suffered in those days just as we do in these days. They also hated one another and in fact lived as we now live.[1] Therefore these customs of days gone by are guidings for after generations.

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[1] This legend closes with a mis-statement of modern life resembling in all respects that of ancient times in the effort to show that human nature is the same. Civilization, law and order and education overcame pagan customs many years before the foregoing was written.

Ia wa, hoi mai la ke kino maikai o ia nei a pili, hao mai la ke ’kua, pau ka hale i ke ahi, pau ka hale hula, pau ke kaikoeke, na mea a pau i olelo ino iaia nei, pau loa i ka make.

Kahea mai ke kaikunane o Kahikiula iaia nei, “hoi mai kaua e Laukiamanuikahiki,” hoole aku keia, “aole au e hoi aku me oe, i mainoino ka hoi au i kou hale. Eia au ke hoi nei i Kuaihelani.”

E like me na mea i olelo ia i loko o keia kaao, pela no na mea o keia wa e noho nei, ka moe kaikunane, kaikuahine, ka mainoino, ka hana aloha ole, a me na hana he nui loa. Nolaila, ua lilo keia i kumu alakai no ka poe hou o hope loa nei.

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